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CONCISE
DESCRIPTIVE CATALOGUE
OF THE
PERSIAN MANUSCRIPTS
IN THE COLLECTION OF THE
ASIATIC SOCIETY OF BENGAL.

BY
WLADIMIR IVANOW,

*late Assistant-Keeper, in charge of the Muhammadan MSS., Asiatic Museum,
Russian Academy of Sciences.*

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DESCRIPTIVE CATALOGUE

RUSSIAN MANUSCRIPTS

ASIAN SOCIETY OF BENGALEE

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THIS VOLUME IS DEDICATED TO
SIR EDWARD DENISON ROSS
BY THE COUNCIL OF THE
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BENGAL.

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LIST OF ABBREVIATIONS.

AD.=A.D.

agric.=work, or writer, on *agriculture*.

AH.=A.H.

anecd.=work, or writer, on *anecdotes*, tales, etc.

Ar.=Arabic.

astrol.=work, or writer, on *astrology*.

astron.=work, or writer, on *astronomy*.

Aum=J. Aumer, *Die Persischen Handschriften der K. Hof- und Staatsbibliothek in Muenchen, München*, 1866. (*References are to pages*).

b.=بن or ابن, son of.

beg.=beginning, or beginning with.

Bh=Catalogue of the Persian Manuscripts in the Buhar Library (Calcutta), by Maulvi 'Abd-ul-Muqtadir, Calcutta, 1911. (*References are to numbers*).

Bibl. Indica=Bibliotheca Indica, a series of Oriental works published by the Asiatic Society of Bengal, Calcutta.

biogr.=work, or writer, on *biography*.

Bk=Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore (Patna), by Maulvi Abdul Muqtadir, Calcutta, 1912-1921 (5 volumes published). (*References are to numbers*).

Bl=E. Blochet, *Catalogue des Manuscrits Persans de la Bibliothèque Nationale*, vols. I-II, Paris, 1905, 1915. (*References are to numbers*).

Br=E. G. Browne, *A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge*, Cambridge, 1896. (*References are to numbers*, but the Roman figures are replaced by Arabic ones).

Br. Lit. Hist.=E. G. Browne, *A Literary History of Persia*, I (From the earliest times until Firdawsi), London, 1908; II (From Firdawsi to Sa'di), London, 1906; III (A History of Persian Literature under Tatar Dominion), Cambridge, 1920; IV (A history of Persian Literature in modern times), Cambridge, 1924.

Brockelmann=C. Brockelmann, *Ge-*

schichte der Arabischen Litteratur, vols. I-II (Weimar, 1898, Berlin, 1902).

c.=century.

ca.=circa.

calligr.=work, or writer, on *calligraphy*.

comt., *comtt.*=commentary, commentator.

comp.=composed.

cond.=condition, state of preservation

d.=died.

Dorn C.=Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Imperiale Publique de St.-Petersbourg, St. Pétersbourg, 1852 (the Muhammadan MSS. described by B. Dorn). (*References are to pages*).

EB=E. Sachau and H. Ethé, *Catalogue of the Persian, Turkish, Hindūstāni and Pushtū Manuscripts in the Bodleian Library*, vol. I, Oxford, 1889. (*References are to numbers*).

EIO=H. Ethé, *Catalogue of Persian Manuscripts in the Library of the India Office*, vol. I, Oxford, 1903. (*References are to numbers*).

Elliot, Hist. of India=Sir H. M. Elliot, *The History of India as told by its own Historians. The Muhammadan Period. Eight vols.* London, 1867-1877.

encycl.=encyclopædia, or encyclopædist.

epist.=work, or writer, on *epistolography*.

Eur.=European (paper).

f., ff.=folio, folios.

Fl=G. Fluegel, *Die Arabischen, Persischen und Türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien*, three vols., Wien, 1865-1867. (*References are to pages*).

Fleischer, Dresden C.=H. Fleischer, *Catalogus codicum orientalium bibliothecae regiae Dresdensis, Lipsiae*, 1831. (*References are to pages*).

Fleischer, Leipzig C.=H. Fleischer, *Catalogus librorum manuscriptorum, qui in bibliotheca senatoria civitatis Lipsiensis asservatur, Grimmae*, 1834. (*References are to pages*).

- fragm.=fragment.
 geogr.=work, or writer, on *geography*.
 GIPh=H. Ethé, Neupersische Litteratur, in Grundriss der Iranischen Philologie, vol. II (Strassburg, 1896-1904), pp. 212-368. (*References are to pages*).
 Gotha C.=W. Pertsch, Die Persischen Handschriften, der Herzoglichen Bibliothek zu Gotha, Wien, 1859. (*References are to pages*).
 gram.=work, or writer, on *grammar*.
 hagiol.=work, or writer, on *hagiology*.
 Hājī Khalīfa=Lexicon Bibliographicum et Encyclopaedicum a Hājī Khalīfa compositum, ed. G. Flügel, seven vols., London, 1835-1858.
 Hind.=Hindustani, Urdu.
 hist.=history, or historian.
 Horn=P. Horn, Geschichte der Persischen Litteratur, Leipzig, 1901. (*References are to pages*).
 Ind.=Indian.
 Ind. libr.=Libraries in India.
 IvASB=W. Ivanow, Concise Descriptive Catalogue of the Persian MSS. in the Collection of the Asiatic Society of Bengal, Calcutta, 1924. (*References are to numbers*).
 JA=Journal Asiatique (Paris).
 JASB=Journal (and Proceedings) of the Asiatic Society of Bengal (Calcutta).
 JRAS=Journal of the Royal Asiatic Society (London).
 Krafft=A. Krafft, Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien, Wien, 1842. (*References are to pages*).
 leg.=work, or writer, on *legends*.
 Leyden C.=Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae (by R. Dozy, P. de Jong, M. de Goeje, and M. Houtsma), six vols., 1851-1877, Lugduni Batavorum. (*References are to pages*).
 lex.=work, or writer, on *lexicography*.
 lith.=lithographed, lithograph.
 ll=number of lines on a page.
 Madr=Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamālud-Dīn Aḥmad and 'Abdu'l-Muqtadir, Calcutta, 1905. (*References are to numbers*, but the Roman figures are replaced by Arabic ones).
 mathem.=work, or writer, on *mathematics*.
 mechan.=work, or writer, on *mechanics*.
 med.=work, or writer, on *medicine*.
 Mehren=A. F. Mehren, Codices Persici, Turcici, Hindustanici varique alii bibliothecae regiae Hafniensis, Hafniae, 1857. (*References are to pages*).
 moral.=work, or writer, on *moral philosophy*.
 Morl=W. Morley, A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages, preserved in the library of the Royal Asiatic Society of Great Britain and Ireland, London, 1854 (*References are to pages*).
 mus.=work, or author of a work, on *music*.
 nast.=nasta'liq.
 occult.=work, or writer, on *occult sciences*.
 off. or offic.=officer, courtier, etc.
 Or.=Oriental (paper).
 orn. pr.=work, or author of a work, in *ornate prose*.
 p., pp.=page, pages.
 p.=poetical work, or poet.
 pap.=paper.
 Pers.=Persian.
 philos.=work, or writer, on *philosophy*.
 Pizzi=Italo Pizzi, Storia della Poesia Persiana, two vols., Torino, 1894. (*References are to pages*).
 polit.=work, or writer, on *politics*.
 Pr=W. Pertsch, Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin. Vierter Band. Verzeichniss der Persischen Handschriften, Berlin, 1888. (*References are to pages*).
 R=C. Rieu, Catalogue of the Persian Manuscripts in the British Museum, three vols., London, 1879-1883. (*References are to pages*).
 Ros=Baron V. Rosen, Collections Scientifiques de l'Institut des langues orientales. III, Les Manuscrits Persans, St.-Pétersbourg, 1886. (*References are to pages*).
 RS=C. Rieu, Supplement to the Catalogue of the Persian Manuscripts in the British Museum, London, 1895. (*References are to numbers*).

RsBr=E. Denison Ross and E. G. Browne, Catalogue of the two collections of Persian and Arabic MSS., preserved in the India Office Library, London, 1902. (*References are to pages*).

S=size (length and width of the pages of the MSS.).

S.=Sayyid (in the indices only).

shik.=shikasta.

Spr=A. Sprenger, A Catalogue of the Arabic, Persian and Hindustany Manuscripts of the Libraries of the King of Oudh, vol. I, Calcutta, 1854. (*References are to pages*).

suf.=work, or writer, on *Sufism*, or a *Sufi*.

sur.n.=surnamed, or with the takhallus of.

techn.=work, or writer, on *technology*.

theol.=work, or writer, on *theology*.

theos.=work, or writer, on *theosophy*.

tol.=tolerably.

Tornberg=C. T. Tornberg, *Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis, Upsaliae*, 1849. (*References are to pages*).

tr., transl.=translated, translation, translator.

tr. *Sanskrit*. =translation, or translator, from the Sanskrit.

v., vol., vols.=volume, volumes.

— v=(after a folio-number) verso.

vet.=work, or writer, on diseases or animals.

vulg.=vulgar (handwriting).

w.=wrote, was engaged in composition.

ZDMG=Zeitschrift der deutschen morgenländischen Gesellschaft.

PREFACE.

This volume completes the description of the Persian Manuscripts in the library of the Asiatic Society of Bengal, and deals with those belonging to the so-called "Curzon Collection."

This collection is the result of an attempt to acquire by purchase such valuable Persian and Arabic MSS. as could still be traced to the possession of small private owners in India. Such MSS. not only remain inaccessible to students and therefore useless to research, but they are also in constant danger of rapid decay or complete disappearance. The idea of making this attempt, aided by financial grants from the Government of India, is due to Sir E. Denison Ross, who at the time of suggesting it, in 1903, was the Philological Secretary to the Society. The Government—no doubt favourably influenced by the then Viceroy, Lord Curzon of Kedleston, who took a warm interest in the scheme and wholeheartedly supported it—sanctioned the necessary grants in the next year (1904).¹

The Council of the Society, in honour of the memory of Lord Curzon, has resolved to name the collection the "Curzon Collection," in supersession of its previous informal designation as the "Government Collection."

To show likewise its deep appreciation of the far-sighted policy of Sir E. Denison Ross, to whom the creation of the collection is due in equal measure, the Council furthermore resolved to dedicate the present volume to him, in order to perpetuate the memory of his signal service to scholarship.

Since the inception of the scheme till 1910 a large number of MSS. have been purchased. After that year, when Sir E. Denison Ross left India, the details of the undertaking have undergone various modifications. The rapid growth of the collection necessitated limitation in new acquisition, and the available money from 1910 to 1923 has been largely devoted to work in connection with the arrangement and administration of the volumes acquired. From 1910 to 1923 only about 70 volumes were added to the collection. Since 1923 new purchases have been resumed on a larger scale and about 40 new volumes have been acquired annually. Of these latest acquisitions a fair number (10²) belong to those included in the list of rarer works given below.

At present the collection contains 712 manuscript volumes

¹ Letter No. 880, dated the 14th June, 1904.

² Namely Nos. 315, 332, 398, 446, 525, 574, 692, 694, 702, 708.

of Persian works, which are described in the present Catalogue, and, in addition, about 1,000 volumes of Arabic and Urdu MSS. Since the beginning of the collection two lists of acquisitions have been published.

(1) A list of Arabic and Persian MSS. acquired during 1903-1907 (1106 nos.).

(2) The same, during 1908-1910 (540 nos.).¹

A group of MSS. belonging to the earlier purchases has remained without a printed list, as have also the latest acquisitions, as their list has not yet been closed.

Attempts have been made before to compile a descriptive catalogue, but without definite results.

The compilation of the present Catalogue was begun on the 1st July, 1924, after the completion of the Catalogue of the older Persian collection of the Society.² The working conditions have considerably improved, and this circumstance has enabled the making of a closer study of every manuscript, here described, than was possible in the case of the work on the older collection.

The principles on which this Catalogue is compiled, are generally the same as those of the preceding one, which have been unanimously approved by many leading specialists.³ A great number of minor improvements have been introduced, however, in the technical details of the work. They will be explained further on.

Although the present Catalogue is quite independent from the preceding one, dealing with the older Persian collection, it seemed advisable, for the sake of economy in space, not to give again a full description of the works which have already been fully dealt with in the previous publication. For these works only references are given to that Catalogue. Students working in this library, will obviously find no inconvenience in this.

The works here described belong chiefly to the Muhammadan literature produced in India. The rarer items—such as constitute precisely that portion in every collection which gives it its individuality—are almost all of Indian origin, and only a few of them have been produced earlier than the last two centuries.

With regard to its copies the collection is of quite modern

¹ These numbers do not coincide with the actual number of volumes, especially in the second list. Although many volumes containing several independent works have been given only one number, some others have several numbers, given to each separate item contained. In many others some items are also numbered separately, while others, also independent, have been overlooked or disregarded. Besides, a certain number of MSS. cannot be traced.

² W. Ivanow, Concise descriptive catalogue of the Persian Manuscripts in the collection of the Asiatic Society of Bengal, Calcutta, 1924.

³ I take this opportunity to express my great indebtedness for valuable suggestions and corrections to Profs. R. A. Nicholson, C. Huart, and Mr. A. Storey.

origin ; MSS. belonging to the last two centuries constitute almost 90% of it. It is interesting to find that this collection contains a rather large proportion of dated copies, almost half of the total. The earliest MS. is No. 405 (737/1337) ; copies dating from the IX/XVc. are only 5 in number. Those dating from the X/XVIc. number 29, and from the XI/XVIIc. only about 70—a total which is comparatively very small, just as in the case of the older collection of the Asiatic Society of Bengal. All other MSS. belong either to the XII/XVIIIc., or, in still greater numbers, to the XIII/XIXc.

The copies in which the place of transcription is mentioned constitute about 11% of the collection (83 in number). Of these only six early MSS. have come to India from other countries.¹ To these may be added several others amongst the earlier copies, the appearance of which clearly indicates their non-Indian origin.

The collection, as we see, may be justly regarded as a valuable supplement to the earlier acquisitions of the Society. Together with the latter it forms quite a rich library, of some 2,200 vols., representing with a considerable degree of completeness the Persian Muhammadan literature of India from about the IX/XVc., to our days.

In conclusion I express my profound gratitude to the President of the Asiatic Society of Bengal, Sir Rajendra Nath Mookerjee, who supported this undertaking, and to the General Secretary, Mr. Johan van Manen, who not only proposed to the Council the preparation of this Catalogue, but who has also greatly facilitated the work. Moreover, as in the case of the former Catalogue, he has actually participated in it, revising my English both in manuscript and in proof, devoting to this much of his scanty leisure.

W. IVANOW.

*The 16th January, 1926,
Calcutta.*

¹ These were copied : four at Samarqand—No. 574 (923/1517) ; No. 513 (973/1566) ; No. 11 (beg. XI/XVIIc.) ; No. 436 (1015/1606) ; one in Persia, at Bārfurūsh, in Gilān (982/1574) (No. 253) ; the sixth is a striking instance of the surprisingly large distances over which MSS. sometimes travel : it was copied in Qazān, on the Volga river, in 1087/1676 (No. 523).

RARE WORKS IN THE COLLECTION.

With a view to uniformity, a review of the present collection is here given on the same lines as in the Catalogue of the older Persian collection of the Society (pp. xv-xxvi). Those books chiefly are here mentioned which may be looked upon as rare—in general, or in the European libraries—and especially those which are for the first time described in the present Catalogue.

I. HISTORY.

The works on history in the present collection are not numerous; there are several which may be regarded as rare, though not of special importance.

Ā'ina-i-bakht (comp. ca. 1069/1659) (No. 7).

Tuhfatu'l-akhyār (comp. 1076/1666) (No. 5), both being brief compendia of general history.

Quite modern, but not common, are two local histories, of Kashmir and of Oude :

Hishmat-i-Kashmīr (comp. 1245/1830) (No. 42).

Waqā'i-i-dīlpadhīr (comp. 1253/1837) (No. 46).

Of the works dealing with the history of other countries than India, only one deserves mention as being comparatively rare :

Qandiyya (VI/XIIc.), on the history of Samarcand, chiefly with reference to the shrines and places of worship in that city (No. 349).

More interesting are the works, not specially devoted to history, but containing historical information :

(a) Historical documents :

Inshā-i-Marwārid (beg. X/XVIc.) (No. 130), a rare collection of original documents belonging to the end of the dynasty of the Persian Timurides of Herat.

Gulshan-i-balāghat (beg. XI/XVIIc.) (No. 131). A collection of interesting letters concerning political matters connected with Persia and India, about 1000/1592.

Munsha'āt-i-Mād'hūrām (comp. 1120/1709) (No. 150), containing documents from the time of Aurangzib.

Gulshan-i-sa'ādat (comp. 1131/1719) (No. 153), documents referring to Indian politics of that period.

Musawwadāt-i-Kewāl-Rām (comp. in the middle of the XII/XVIIIc.) (No. 157). Also official correspondence of the same times.

A collection of official letters, etc., referring to the later Safawides (No. 158).

Nāfi'ū't-tālibīn (comp. 1213/1799) (No. 135), an interesting historical commentary on the well-known *Mukātabāt-i-'Allāmī*.

(b) **Poetico-historical works.** There are only a few works of this class in the present collection. All of them are quite modern :

Kār-nāma (end XII/XVIIIc.) (No. 302), dealing with the history of the war against Aḥmad Abdālī.

Fath-nāma (1199/1785) (No. 303), a history of the Balūchī chieftains in Sind.

Zafaru'z-zafar (ca. 1857) (No. 317), the story of the Indian Mutiny of 1856.

(c) **Other auxiliary sources.** Amongst these may be mentioned :

An autobiography of Muḥammad Fayḍbakhsh of Kākori (ca. 1230/1815), giving information concerning the politics of the time (No. 87).

Shaltāqiyya (XI/XVIIc.) (No. 669). A political pamphlet, dealing with Gilan and Mazandaran.

Tanībhū'l-ghāfilīn (comp. 1233/1818), referring to Indian matters (No. 670).

Biographical works of interest, also of modern origin :

Mi'rāju'l-khiyāl (ca. 1257/1841) (No. 60), dealing with 23 poets of the early XIII/XIXc.

Ḥadā'iqu'sh-shu'arā' (comp. 1262/1846) (No. 702). An interesting universal *tadhhkira* of poets.

Ishārat-i-Bīnīsh (comp. 1265/1849) (No. 61), giving a collection of 66 biographies of the poets of XIII/XIXc.

Tadhhkira-i-sukhan-āfarīnān-i-hindī-zabān (comp. 1191/1777) (No. 62). Biographies of Urdu poets, chiefly of the XII/XVIIIc.

The biographies of saints are also modern, but they are circumstantial and often give interesting references to the general contemporary life.

Ganj-i-Fayyāḍī (ca. 1147/1735) (No. 80).

Ashjāru'l-jamāl (middle XII/XVIIIc.) (No. 81).

Rauḍatu'l-qayūmiyya (ca. 1164/1751) (No. 82).

II. POETRY.

Although poetical works constitute the most numerous class in the collection, those which are rare or remarkable amongst them are comparatively few.

(a) **Biographies of poets and anthologies.** The biographical works have already been mentioned above, in the section of history (Nos. 60, 61, 62, 702). Amongst anthologies the important ones are Nos. 322, 323, 326, 702, as containing biographical notes on poets besides quotations of their poetry.

(b) **Works on poetics, etc.** Only two are comparatively rare, although they are of modern origin :

Shajaratul-Amānī (comp. 1206/1792) (No. 181).

Risāla dar qāfiya (comp. XIII/XIXc.) (No. 182).

Poetry of different classes is mostly represented by well-known compositions. Those which may be regarded as rare are chiefly the works of quite modern Indian poets.

(a) **Epics** ; only a few :

Ganj-i-ma'ānī (comp. 941/1535) (No. 251).

Sikandar-nāma-i-jabālī (comp. 1141/1729) (No. 290).

Bahr-i-gham (comp. 1250/1835) (No. 313).

Bahr-i-mawwāj (comp. end XIII/XIXc.) (No. 315).

(b) **Romantic poetry.** The rare works in this group are still fewer than in the preceding one :

Dastūr-i-himmat (comp. 1096/1685) (No. 275).

Two lengthy *Mathnawīs* by Mun'im (end XII/XVIIIc.) (No. 308).

As a peculiar development of the Persian literature cultivated in India, it is necessary to note the appearance of various prose versions of the well-known romantic poems of the classical writers. The phenomenon may be partly explained by the decay of Persian learning in India, especially during the last century, causing the original works to become unintelligible to the majority of educated Muhammadans, but also partly by a general decay of intellectual life, a result of the exhaustion of creative power. Three such compositions, in hideously bombastic prose, are described under Nos. 246, 259, 314.

(c) **Lyric poetry**, as usual, contains a greater number of rare works, mostly the *dīwāns* of modern Indian poets, whose compositions have not met with appreciation from the public.

First of all mention should be made of some valuable *kulliyāt* :

Of *‘Ubayd-i-Zākānī* (No. 227), a modern, but good copy.

Of *Malik Qumī* (beg. XI/XVIIc.) (No. 264).

Of *Ta'thīr* (beg. XII/XVIIIc.) (No. 287).

Of *Rūḥī* (beg. XII/XVIIIc.) (No. 292).

The *dīwāns* are by the following poets :

Mu'in (end IX/XVc.) (No. 240).

Walī Dasht-i-bayādī (beg. XI/XVIIc.) (No. 260).

Kirāmī Shāmlū (XI/XVIIc.) (No. 267).

‘Inwān (middle XI/XVIIc.) (No. 269).

Wālā (XI/XVIIc.) (Nos. 271 and 272).

Kirāmī Kashmīrī (beg. XII/XVIIIc.) (No. 289).

Ni'mat (XII/XVIIIc.) (No. 294).

- Gharib (end XII/XVIIIc.) (No. 300).
 'Alī Akbar (end XII/XVIIIc.) (No. 301).
 'Alī Aṣghar (beg. XIII/XIXc.) (No. 307).
 Akhtar (beg. XIII/XIXc.) (No. 310).
 Masarrat (beg. XIII/XIXc.) (No. 312).
 Mumtāz (middle XIII/XIXc.) (No. 315).
 Tafta (end XIII/XIXc.) (No. 316).

III. THEOLOGY.

This section is perhaps the most incomplete and casual in the present collection. There are, however, several works which are not common :

- Tafsīr-i-Zāhidī* (comp. in 519/1125) (Nos. 332 and 333), in two vols., slightly incomplete in the middle.
Ni'mat-i-'uzmā, a large Shi'ite *Tafsīr* (comp. 1115/1704) (No. 337).
Mughnī-nāma (comp. 932/1526) (No. 363).
Manhajū'l-fādilīn (comp. 937/1531) (No. 396).
(Fiqh-i-madhāhib-i-khamsa) (X/XVIc. ?) (No. 398).
Tuhfa-i-ithnā 'ashariyya (beg. XIII/XIXc.) (No. 401)..

IV. SUFISM.

The Sufic literature, mostly Indian, is better represented, and there are many works which may be regarded as rare.

(a) Sufic hagiology :

- A biography of Shāh Minā (X/XVIc. ?) (No. 70).
Riyādu'l-awliyā' (comp. end X/XVIc.) (No. 704).
Jawāhir-i-Farīdī (comp. ca. 1033/1623) (No. 72).
Firdausiyya-i-gudsiyya (end XI/XVIIc.) (No. 78).
Ganj-i Fayyādī (comp. ca. 1147/1735) (No. 80).
Ashjāru'l-jamāl (comp. ca. 1151/1738) (No. 81).
Raḍātu'l-gayūmiyya (comp. ca. 1164/1751) (No. 82).
Uṣūlu'l-maqṣūd (comp. ca. 1226/1811) (No. 83).
Manbahāt fī 'ilmī'l-amwāt (comp. 1292/1875) (No. 84).

(b) **Orthodox Sufism**, and generally works belonging to the earlier Sufic tradition :

- Sawānīh*, by Aḥmad Ghazālī (beg. VI/XIIc.) (Nos. 406, 407).
Fīhi mā fīhi (end VII/XIIIc.) (No. 417).
Ma'danu'l-ma'ānī (end VIII/XIVc.) (No. 425).
Mawāṭin (comp. 856/1452) (No. 431).
Irshādu'l-murīdīn (X/XVIc.) (No. 433).
Manāẓir-i-akhaṣṣu'l-khawāṣṣ (comp. 1050 1640) (No. 439).

Anwāru't-tahqīq (comp. ca. XI/XVIIc.) (No. 442).
Kanzu'l-hidāyat (comp. ca. 1080/1670) (No. 445).
Risālatu'l-Mas'ūdī (ca. XI/XVIIc.) (No. 447).
 Works of Muḥammad Balgrāmī (end of the XIII/XIXc.)
 (No. 459).

(c) **Sufico-poetical works :**

Nāz-u Niyāz (comp. 930/1524) (No. 248).
Tuḥfa-i-Qāsimī (comp. 1012/1604) (No. 261).
Mathnawī-i-Walī-rām (comp. ca. 1055/1645) (Nos. 270,
 462, 27).
Qiṣṣa-i-ḥaqīqat-i-rāy (XII/XVIIIc.) (No. 293).

(d) **Sufico-magical works :**

Makhzan-i-da'wat (comp. 1037/1628) (No. 437).
(Asnād-i-ashghāl-i-Shaṭṭāriyya) (composed in 1045/1636)
 (No. 438).
Khulāṣatu'l-awrād (XI/XVIIc.) (No. 446).
Burhānu'dh-dhākirīn (XII/XVIIIc.) (No. 450).

(e) **Sufico-controversial works :**

Two pamphlets, on prayer to 'Abdu'l-Qādir Jīlānī (XI/
 XVIIc.) (No. 443).

(f) **Popular Sufic works, Nos. 479-482.**

V. **FOLK-LORE AND ALLIED MATTERS.**

(a) **Tales, anecdotes, etc.** There are only a few tales or
 collections of anecdotes which seem to be still unknown :

Dilgushā (comp. 1039/1630) (No. 707).
Mazharu'l-i-jāz (end XI/XVIIc.) (No. 708).
Muẓaffar-nāma (beg. XII/XVIIIc.) (No. 117).
Nigāristān-i-Amīn (comp. 1232/1817) (No. 123).

(b) **Works on Magic, etc.** The works in this group,
 os. 641-662, may be regarded interesting. Only five of them
 have been described in other catalogues (Nos. 641, 642, 643, 651,
 661).

VI. **SCIENCES AND ARTS.**

(a) **Encyclopaedias :**

Matla'u'l-'ulūm wa majma'u'l-funūn (comp. 1262/1846)
 (No. 486).

(b) **Ethics, etc.**

Tahqīqāt dar bayān-i-aḥwāl-i-mawjūdāt (ca. X/XVIc.)
 (No. 493).
Khulāṣatu'l-ḥayāt (end X/XVIc.) (No. 497).
Ḥaqqu'l-yaqīn (end XI/XVIIc.) (No. 499).

Anīsu'l-wuzarā' (middle XII/XVIIIc.) (No. 501).
Maṭālī'u'l-Hind (comp. 1223/1809) (No. 505).
Kathīru'l-manfa'at (comp. 1232/1817) (No. 506).
Gulzār-i-i'tibār (comp. 1281/1865) (No. 509).
Minhāju'l-mubīn (logic, end VII/XIIIc.) (No. 512).

(c) **Lexicography :**

Farhang-nāma (beg. VIII/XIVc.) (No. 516), very valuable.
Dastūru'l-afādīl (comp. 743/1343) (No. 517).
Durr-i-durrī (comp. 1018/1610) (No. 525).
Farhang-i-khānī (comp. 1174/1761) (No. 527).
Muhadhdhibu'l-asmā' (ca. X/XVIc.) (No. 542).

(d) **Grammars (Persian) :**

Muthmir (middle XII/XVIIIc.) (No. 550).

(e) **Astronomy, Mathematics, etc. :**

Durratu'l-masāhāt (comp. 890/1485) (No. 572).
 A work on astronomy (comp. 923/1517) (No. 574).
Mu'iniyya (ca. X/XVIc.) (No. 575).
Jāmi'-i-Bahādur Khānī (comp. 1249/1833) (No. 580).

(f) **Medicine :**

Fawā'idu'l-insān (ca. 1003/1595) (No. 592).
Tibb-i-Aurangzībī (end XI/XVIIc.) (No. 600).
Mu'aliyāt-i-Nabawī (beg. XII/XVIIIc.) (No. 604).
Tibb-i-manzūm (ca. XII/XVIIIc.) (No. 607).
(Qarābādīn-i-'Alawī Khān) (middle XII/XVIIIc.) (No. 609).
Tuhfatu'l-Masīhā (comp. ca. 1161/1748) (No. 610).

(g) **Zoology, etc. :**

Bāz-nāma (comp. ca. 570/1176) (No. 616).
Shikār-nāma-i-Īlkhānī (VIII/XIVc.) (No. 617).

(h) **Varia.** Translations from Sanskrit and Hindī :

Tarjuma-i-Mahābhārata (No. 677).
 „ „ *D'harm-shāstar* (No. 687).
 „ „ *Karm-bibāk* (No. 692).
Bhakt-Ūrbasī (comp. 1162/1749) (Nos. 693, 694).

NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE.

I. GENERAL REMARKS.

The principles followed in the compilation of the present Catalogue are on the whole the same as those followed in the catalogue of the older Persian collection of the Society (pp. xxvii-xxxiii).

1. **Description.** In this collection the volumes containing several works are fewer in number; it was therefore easier to observe the principle to describe every separate work in a separate note. Exceptions have been made in the following cases:—

- (a) Volumes containing a collection of works of one author.
- (b) Collections of short works, dealing with the same subjects.
- (c) If two or more works, which are bound together, possess some kind of internal connection between themselves.
- (d) Fragments, short notes, scraps of all descriptions.

2. **Transliteration.** The system of transliteration remains the same as in the former Catalogue. It represents the words according to their written forms, not according to their actual pronunciation. The vocalisation is given in accordance with the usages of good Persian, as at present spoken in Persia.

In Arabic words the same concession is made to the elementary principles of Arabic phonetics and grammar in names containing the definite article *ال*. Being of no importance to people who know Arabic, they often mislead those who do not. Therefore, instead of '*ʿAbd al-Rahīm*', as is given in different catalogues, the form of '*ʿAbdu'r-Rahīm*' is used, or in the Genitive case, with *Ibn* or *Abū*, forms like '*ʿAbdi'r-Rahīm*'.

The *hamza* (ء) is marked only in the transliteration of Arabic expressions, given in their original Arabic form, not as loan-words in Persian. Therefore, e.g. the Arabic form is given as *Tadhkirat-u'l-awliyā'*, but the Persian form as *Tadhkira-i-awliyā*.

Table of transliteration:—

ا	a, i, u	ث	th
ب	b (ٲ bh)	ت	t
پ	p (ٲ ph)	ج	j (ٲ jh)
ت	t (ٲ t'h)	چ	ch (ٲ chh)

ح h	ظ z
خ kh	ع 'e
د d (د d'h)	غ gh
ذ dh	ف f
ڌ ď	ق q
ر r	ک k, g (ک k'h)
ز z	گ g (گ g'h)
ژ zh	ل l
س s	م m
ش sh	ن n
ص š	و w, u (ū)
ض ď	ه h
ط t	ی y (ī).

Note 1. The letters o, e, v, x are used only in words of non-Persian and non-Arabic origin (Turkish, Indian, etc.).

Note 2. Diphthongs: *ay* for ای, and *au* (or *aw*) for او.

Note 3. Wherever an accidental combination of consonants may lead to confusion with one of the aspirated letters used to render a simple consonant, the apostrophe (') is used (e.g. *nuz'hat*).

Note 4. The dash (-) is used: (a) to join two different words whenever they form one compound word; (b) with the Arabic article ال; (c) with the Persian *iḍāfa*; (d) with the Persian conjunction و when it is pronounced like *u* after words ending with a consonant.

II. THE SYSTEM OF THE DESCRIPTIVE NOTES.

1. **Numbers.** The serial numbers of the notes do *not* coincide with the actual numbers of the MSS. on the shelves of the library. A special index (VII) is provided to show the correspondence of these library marks with the numbers given in descriptive notes in the Catalogue.

The library marks given have the following meaning :—

I indicates the MSS. which have been included in the printed list of acquisitions of 1903–1907.

Ia indicates a group of MSS. belonging to acquisitions of the same years which had never been included in the printed list.

II indicates the MSS. included in the list of acquisitions of 1908–1910.

III indicates the latest accessions, 1911–1925, a list of which has not yet been published (some 37 MSS. previously acquired which, it was found, had not been registered at all, have been included in this group).

2. **Titles.** Wherever the real title of a work has not been ascertained, or the work possesses none, a provisional designation is given *within brackets*. Lengthy titles are given in their abbreviated form in the headings, but mentioned in full in the text of the notes.

3. **Dates.** (a) All approximate dates given *in centuries*, whenever they are conjectural, are left without special expressions like 'probably,' 'apparently,' etc., as superfluous.

(b) The dates of the reigns of rulers are given according to S. Lane-Poole, *Muhammadian Dynasties* (I have used the Russian translation with corrections by Prof. W. Barthold, St. Petersburg, 1899).

(c) In all cases in which the dates in the Muhammadan era are given with their equivalents in the Christian era, the former stand *first*, and the latter *second*, and the indications A.H. or A.D. are omitted.

(d) Wherever not only the year of the Muhammadan era is given, but also the day of the month, the latter has been rendered into its equivalent according to Christian era, with the help of F. Wüstenfeld's *Vergleichungs-Tabellen der Muhammedanischen und Christlichen Zeitrechnung*, Leipzig, 1854.

(e) In the indices, and in repetitions of the same date, when the year in the Hijra era begins about the middle of the Christian year, and therefore corresponds to two years of the Christian era, only the *second* year is given, e.g. 881/1476–1477, is given in the indices as 881/1477.

4. **References to various publications.** In the descriptions of the works references are given in a *uniform* and strictly *chronological* order, the latest being given first:—

(a) *General works* on Persian literature.

(b) *Catalogues* of the Persian MSS. in different libraries, in so far as locally accessible.¹ (The Catalogues of Indian libraries are mentioned separately in order to show immediately what other copies are within the reach of residents of India).

¹ To my great regret the following catalogues were not accessible to me:—

(a) Kahl, A Catalogue of Persian and Turkish MSS. in the Tashkand Public Library, Tashkand, 1898 (*in Russian*).

(b) B. Dorn, Das Asiatische Museum d. K. Akademie zu St. Petersburg, 1846.

(c) Rehatsek, Catalogue of the Arabic, etc., MSS. in the Mulla Firuz library, Bombay, 1873.

(The latter has now been acquired by the Society, but only when this Catalogue was already in the press).

(c) Critical editions, translations, or other publications. As the Society's library is very poor in this respect, the information given here is often based on earlier catalogues and other sources.

(d) Whenever possible, references are given to Oriental editions.

5. **Quotations.** In this Catalogue the principle is strictly followed that all quotations should be "true copies" of their originals, with preservation of all peculiarities of orthography and mistakes. Only the early MSS., dating from the XV and XVIc., written in Persia and Turkestan, are reliable and neat in their orthography. The copies of Indian origin, especially the more modern ones, show an amazing carelessness, inconsistency in orthography, and ignorance of Persian and Arabic grammar on the part of their scribes. As the collection consists for 90% of these modern Indian copies, it was impossible to note every case of deviation from the standard rules, and therefore only the most striking ones are here marked with a *sic*.

6. **Description of the appearance of MSS.** In the present Catalogue all information concerning the *copy* has been carefully separated from that about the *work* itself, and is printed in small type. As far as possible a strictly uniform order has been followed in these descriptions:—

(a) The date of the MS., exact or approximate, the name of the scribe, the place of copying, and any other details connected with the transcription which may be found in the colophon, etc. Special notes on paintings, if the MS. contains them.

(b) Number of folios.¹ If the work described in the note does not occupy the whole of the volume, but only a part of it, an asterisk is placed before the number of folios which contain it.

(c) The measurements of the page, and of the place occupied by the text (abbreviated as S), are here given in *inches*, with a precision to within a quarter of an inch.

(d) Number of lines (ll) on a page, and information as to the *jadwals*, or border lines. This detail has been added as it is often essential for the identification of a copy.

(e) Quality of paper (pap.) mostly only distinguished as Oriental (Or.), or European (Eur.), unless specially identified.

(f) General type of the handwriting.

(g) The state of preservation of the MS.

(h) Notes on fly leaves, or margins, seals, if found in the MS., or details as to lacunas, damaged folios, etc.

(i) Vignettes, etc., if found in the copy.

¹ As a result of energetic measures taken by the General Secretary, Mr. van Manen, the folios of all MSS. in the collection have at last been numbered.

III. NOTES ON THE INDICES.

I. Persons' names. (1) All references are to *the serial numbers* of the descriptive notes in this Catalogue. Those in heavy type indicate that the person in question is the author, or translator, editor, commentator, etc., of the work described under the number.

(2) In order to make the alphabetical sequence as strict as possible only the *essential parts* of the names are taken into consideration. All honorific titles, initials in European names, etc., are *disregarded*, as well as other expressions which do not constitute the *principal* part of a name, unless there are special reasons for treating them otherwise. The list of these disregarded elements is as follows :—

ABU	HĀFIZ	SAYYID
ABĪ	HĀJJĪ	SHAYKH
AL-(Arabic definite	HĀKĪM	SHĀH
article in all its	IBN (<i>b.</i>)	SULTĀN
modifications).	KHWĀJA	also : Persian <i>idāfa</i>
AMĪR	MAKHDUM	(-ī-)
ĀQĀ	MAWLĀNĀ	Arabic case term-
B. (<i>ibn</i>)	MĪR	inations -U, -I.
BĀBĀ	MĪRZĀ	
	MĪYĀN	

In this volume great care has been taken to prevent these words from upsetting the alphabetical sequence of the principal names. They are either omitted or transferred behind the essential parts of the names. The *kunyas*, when they do not constitute the real name of a person, have been included in brackets, or within commas, and disregarded in the alphabetical arrangement.

(3) For reasons of economy of space names, repeated in several entries, are only once printed in full, heavy type, in the first entry and replaced by a hyphen in the following entries. One hyphen corresponds to one name only, except in those composed with *‘Abd-*, *Abū-*, and *-Allah*, *-Daula*, *-Din*, *-Mulk*, which are treated as one single word.

(4) The abbreviations used in the indices are also given in the general list on pp. ix-xi.

II. Titles of works. (1) References are to *the serial numbers* in the Catalogue. Those in heavy type refer to the notes in which the copies of the work mentioned are *actually described*, and show that the work in question is not merely referred to incidentally, in some connection.

(2) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.

(3) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title), are :

AL-(Arabic definite article, in all modifications).	MAJMU'A
BAYÂN	MUKHTAṢAR
DAR	MUNTAKHAB
FĪ	RISĀLA (-T)
INTIKHĀB	SHARḤ
KITĀB	TARJUMA (-T).

Also the Persian *idāfa* (-ī-), or Arabic case terminations -u, -ī.

(4) *Brackets* are used with provisional titles, not actually found in the text of works. They are arranged not under the *first* word, but under the word expressing their principal *subject*.

III. Principal subjects. In the present Catalogue the index of subjects has not been restricted to the fragmentary works, or others of which proper titles are not known. The index deals with *all* works, described in the volume treating of the same topic, chronologically arranged. The subjects under which references are given are only the most salient ones.

Indices IV-X are arranged on the same lines as in the former Catalogue.

I. HISTORY.

I. General History.

1.

طبقات نامري

Ṭabaqāt-i-Nāṣirī.

I 645.

A good, but very incomplete copy of the general history by Abū 'Umar Minhāju'd-Dīn 'Uthmān b. Sirāji'd-Dīn al-Jūzjānī, from the creation of the world to 658/1259-1260. See Bl 246-247, EIO 14-15, EB 16, R 72, Morl 21, Aum 67, etc. *Ind. libr.* Bk 451. Cf. also Elliot, *Hist. of India*, II, 259-383. Part of it, relating to the history of India, has been published by W. Nassau Lees, *Biblioth. Indica*, 1864, and translated by H. G. Raverty, the same series, 1873-1881.

The present copy although clearly written and often giving very interesting and good variants to the readings of N. Lees' edition, is extremely fragmentary, and its leaves have been bound in a confused order. The opening folio is numbered as the '4th,' but, indeed, much more than only three leaves are lost in the beginning. In fact, the text begins with the early Abbaside khalifs, i.e. in the beg. of the IV *ṭabaqa* (at the end of it there is a lacuna between ff. 9 and 10).

The following *ṭabaqas* are complete: V (f. 10v), the kings of Persia; VI (f. 27v), the kings of Yaman; VII (f. 34), the Tāhirides; VIII (f. 36v), the Ṣaffārides; IX (ff. 38-39, 90, 41, 42, 44, 43v), the Sāmānides; X (ff. 43v, 45-46), the Būyides; XI (ff. 46-52v, 63-64), the Ghaznawides. *Ṭabaqa* XII (ff. 64-66v, 67-73v), the Saljūqides, is incomplete, and of the XIII (ff. 73v-75), the Sanjariyya kings, or *atābegs*, there is only a small fragment. *Ṭabaqa* XIV (on the kings of Sistan, etc.), is entirely lost, together with the greater part of the next, XV (ff. 78, 129-130v), on the Kurdish kings of Syria. Of *ṭabaqa* XVI (ff. 142-149, 53), on the Khwarizmshahs, there is only the end.

In the second half, as compared with the text of N. Lees' edition, there are in the MS. lacunas corresponding to pp. 55, l. 4 (fr. b.) to 58, l. 11; 70, l. 6 to 79, l. 11; 82, l. 11 to 106, l. 12; 116, l. 14 to 123, l. 10 (it is very peculiar that in the MS. there is no interruption in the text, f. 82v); 169, l. 3 to 171, l. 3 (fr. b.); 230 top to 233, l. 3 (fr. b.); the text in the MS. breaks off on p. 328, l. 3, i.e. in the beg. of XXIII *ṭabaqa*.

Copied probably in the xi/xvii c.

Ff. 151 (numbered 4-154; their correct order is: 4-9, lac., 10-39, 90, 41, 42, 44, 43, 45-52, 63-66, lac., 67-75, lac., 78, 129-130, lac., 142-149, 53-62, lac., 150-153, lac., 40, lac., 87, 85, 86, 82-84, 88, 89, 91-102, lac., 154-156, 131-141, 76, 77, 79-81, lac., 103-128); S 14×8,5; 8,25×4,75; ll 21, within *jadwals*. Thick, in some places, double, yellow Or. pap. Clear nast. of Khorasani type. Cond. rather bad. Many folios have large holes due to white ants or worms.

2.

حبيب السير

Ḥabibu's-siyar.

I 989.

A short fragment of the *second* vol. of this work (for references see IvASB 34). It contains only the *first juz'* (ff. 1v-78v), dealing with the twelve Shi'ite Imams and some eschatological theories connected with the twelfth of them; and the beginning of the *second juz'* (ff. 78v-80v), dealing with the origin of the Omayyade Khalifate. The text breaks off on ff. 77v, l. 13 of MS. D 134 (IvASB 36). Beg. as usual (cf. EIO 86 and EB 72):

الحمد لله الذي جعل للنبيين لسان صدق عليا وبعث النح

At the end (f. 81v) there are a few lines from Suyūṭī's (d. 911/1505) *Jam'u'l-jawāmi'* (see Brock., II, p. 147, No. 56) with a Persian explanation.

Copied apparently in the xii/xviii c.

Ff. 81; S 9,25 × 5,5; 7,5 × 3,75; ll 25, no *jadwals*. Blue Or. pap. Ind. clear nast. Cond. tol. good, although the MS. is considerably damaged by worms. A few seals on f. 1; only one is legible, and contains the date 1231/1816. A few notes on the margins.

3.

لب التواريخ

Lubbu't-tawārīkh.

II 344.

Scanty remnants of a copy of this history, which was composed *ca.* 948/1541-1542 by Yahyā b. 'Abdī'l-Latīf Qazwīnī (d. 960-962/1553-1555), and was dedicated to the Safawide prince Bahrām-Mirzā (f. 1v). See Bl 327-335, EIO 101-103, EB 88-95, R 104, Flügel, II, 71, Leiden C., III, 6, Krafft, 87. *Ind. libr.* Bh 6, Bk 469. Cf. also Elliot, *Bibl. Index*, 129 sq., *Hist. of India*, IV, 293-297. There is an old Latin translation, 1783, in A. F. Büsching's *Magazin*, vol. XVII.

The work is originally divided into four *qisms* (the index is given on ff. 1v-2), but the copy contains only the beg. of the *first qism*, dealing with the history of Muḥammad (ff. 2-4v), a fragment (ff. 5-9v) of the *second qism* (on Persian kings), and two pages (ff. 10-10v) from the *third qism* (on the Atābegs). Beg. as usual:

حمد و سپاس خدائي را ست كه سلاطين جهان النح

Copied towards the end of the xi/xvii c.

Ff. 10; S 8 × 5; 6,5 × 3,25; ll 23, within *jadwals*. Brownish Or. pap. Good Ind. nast. Cond. bad. Dirty, worm-eaten. Notes and seals (dated 1247/1831) on f. 1 and on a fly leaf at the end.

4.

تاریخ الفی

Ta'rikh-i-alfi.

I 125-126.

A good copy of the general history of the Muhammadan world after the death of Muḥammad, already referred to in IvASB 41. The present transcript contains only the part dealing with the years 1-503 after Muḥammad's death, and divided into two volumes (years 1-170 and 171-503), with continuous folio numbers. Beg. as usual:

آغاز کتاب در بیان اموری که واقع شده در سال اول رحلت النبی

The copy, apparently written by different scribes, dates probably from the end of the xi/xvii c. or the beg. of xii/xviii c. A *fihrist* on the fly leaves.

2 vols. Ff. 507 (1-265 and 266-507); S 13 × 8,75; 10,5 × 5,5; ll 30, no jadvāls. Different Or. pap. Good Ind. nast., in some places rather calligraphic, about fifteen different hands. Cond. generally good, only ff. 405-453 are decaying.

5.

تحفة الاخيار

Tuḥfatu'l-akhyār.

III 92.

The *first* vol. of a general history, comp. at Murādābād in 1076/1666 (f. 1v.) by Muḥammad Ṣafī b. Walī of Qazwīn for Aṣḥālat Khān, a local official. As in the copy described in R 125, 1080, the present one ends with the story of the Khwarizmshahs. The headings of all chapters, and the names of the rulers are omitted, although space is reserved in every case, probably for writing in red ink. The title, given on f. 1v, is added above the line in a different handwriting. But beneath it there is *قصه سلاطین متقدمین*, which also seems not genuine, inserted in a different handwriting.

The author gives the usual legends of the ancient prophets, sages, Persian kings, Muḥammad, 12 Imams, and the first four khalifs. The story of the Omayyades begins on f. 61; the Abbasides, f. 79v; the Persian local dynasties begin on f. 90; the Tahirides, f. 90; the Ṣaffārides, f. 90v; the Sāmānides, f. 91v; the Ghaznawides, f. 94; the dynasties of Ṭabaristān, f. 97v; the Būyides, f. 100v; the Ismailis, f. 105; the Saljūqides, f. 108; the Atābegs of Mosul, etc., f. 115v; the Ghūrīdes and early Muslim rulers of India, f. 123; the Khwarizmshahs, f. 126v-130v (incomplete at the end).

At the end (f. 131) there is an incomplete and inaccurate index of the biographies of eminent men, etc., inserted in the narrative. On ff. 132-134v there are notes mostly of historical contents, dealing with the 'first king who has been crowned,' and

other similar matters. Some poetical scraps are also found on f. 1. Beg.

ثنا و ستایش حضرت آفریده کاری را که طبقات سموات النخ

Copied in the xii/xviii c.

Ff. 134; S 13 × 9.5; 11 × 7.25; 11 29, no jadwals. Greyish Or. pap. Ind. nast. Cond. not good, especially towards the end where the MS. is slightly injured by moisture. Occasional notes on the margins.

6.

مرآة العالم

Mir'ātu'l-'ālam.

II 502.

A general history from the creation of the world to 1078/1667, usually ascribed (cf. f. 3) to 'Abdu'r-Rahmān Bakhtāwar Khān (d. 1096/1685), the head eunuch of Aurangzīb, but in fact compiled by Muḥammad Baqā. See GIPh 214, Bl 350, EIO 124-125, EB 114-116, R 125-127, 890, 1080, Morl 52-56, etc. *Ind. libr.* Bh 12 (extr), Bk 477. Cf. also Elliot, *Hist. of India*, VII, 145-165.

The work is extremely concise, only the history of the Indian Timurides is dealt with in a more detailed manner. It contains also a great deal of biographical material, which is of rather little value on account of the shortness of the notes, mostly extracted from the well known *tadhkiras*. There are apparently only a few notes on the author's contemporaries. The compilation is divided into seven *ārā'ish*, each subdivided into several *numā'ish*, *payrā'ish*, etc. The present copy, dating from the beginning of the XII/XVIIIc., is in an exceptionally bad state of preservation, and very incomplete. It has been 'carefully' pasted over with 'transparent' cheap paper which now, probably only a few years since this has been done, has made entirely illegible, and useless for students almost the whole of the copy. The folios are badly misplaced. The contents of the work are as follows:—*Ārā'ish* I (f. 3) Pre-Muhammadan history, prophets, *ḥukamā*, etc.; II (somewhere about f. 20) Muḥammad and his time; III (about f. 67) Omayyades, Abbasides, and their time; IV (?—apparently very little of it remains here) Timūr, Safawides, etc.; V (f. 113v) Indian history; VI (f. 153v) Indian Timurides. Very little indeed remains of this section, as well as of the next, the VII *ārā'ish* (originally dealing with the history of the first ten years of Aurangzīb's reign). Apparently only the end of it is preserved. The *afzā'ish* (f. 173) is divided into 3 *namūds*: the first (f. 173) on famous calligraphers; the second (f. 177v) on different '*ajā'ib*'; and the third (f. 184) on some remarkable buildings. The *khātima*,

which may be complete (f. 186), deals with poets. Beg. abruptly with the *muqaddima* :

مقدمه در ذکر نخستین چیزی که خلعت خلعت پوشیده الخ

Ff. 204; S 11,5 × 7; 9,5 × 4,25; ll 25, within jadwals. Brownish Or. pap., good Ind. nast. Cond. hopeless. A mediocre vignette. A seal, dated 1211 A.H.

7.

آئنه بخت

Ā'ina-i-bakht.

III 35.

A brief conspectus of general history and biography to about 1069/1659. The arrangement of the material corresponds very closely to that in the *Mir'ātu'l-ālam*. The information given here is very brief, and for many dynasties only lists of rulers appear in the text. The name of the author is not mentioned in this copy. The work is dedicated to Aurangzib (cf. ff. 2 and 4v), and it is stated in the introduction (f. 3) that the narrative is to come to an end with the story of the four campaigns of that ruler, which decided his supremacy (وقایع چهار معرکه). The latest date referred to here probably is 1069/1659 (on f. 93). The title, as given at the top of this note, is rather doubtful. The place in which it appears on f. 3 is injured, and only the following expression can be read :—
از پرتو بارقه خرد فیض آر م آینه بخت رو نمود
Under the words *Ā'ina-i-bakht* there are traces of figures (in red), so that the expression is here probably given as a chronogram. A similar chronogram is given in R 126 for the date of completion of the *Mir'ātu'l-ālam*, i.e. 1078/1668 (in the form آئینه بخت; here, however, it is clearly written آینه بخت and this gives only 1068/1658). The author at the end of the book promises to write a detailed history of Aurangzib.

All these indications suggest that this work is the same as the history written by Bakhtāwar Khān (see the preceding No.), referred to in R 126 as "an account of the four battles by which Aurangzib won the throne, entitled *Chahār ā'ina*." In the original text of the *Mir'ātu'l-ālam* (see the preceding No., f. 184) where it is mentioned, this is expressed exactly in the same terms as given above (f. 3 of the present work). There is little doubt therefore that both works are identical. The present one may have really been composed in 1068/1658 (and completed in 1069/1659), as indicated by the chronogram, and probably is the original draft of the *Mir'ātu'l-ālam*, which contains additional details, besides the history of 10 years of Aurangzib's reign. Apparently no other copies of this work have been so far described.

It is divided into forty *mu'ā'inas* (their fihrist is given on ff. 3-4v): 1 (f. 5) Prophets; 2 (f. 9v) Muḥammad; 3 (f. 17v) the four original khalifs and the 12 Shi'ite Imams; 4 (f. 22) the founders of the four Sunnite schools; eminent Sufis to the X/XVIc.; 5 (f. 33v) ancient kings of Persia; 6 (f. 42) ancient sages; 7 (f. 47) Muhammadan early philosophers; 8 (f. 51) Omayyades; 9 (f. 52v) Abbasides; 10 (f. 56) Tāhirides; 11 (f. 56v) Ṣaffārides; 12 (f. 57) Sāmānides; 13 (f. 57v) Ghaznawides; 14 (f. 58) Būyides; 15 (f. 58v) Saljūqides; 16 (f. 60) kings of Sistan; 17 (f. 61v) Khwarizmshahs; 18 (f. 63) Atābegs of 'Irāq; 19 (f. 63v) Atābegs of Fārs; 20 (f. 63v) Ismailis; 21 (f. 64v) آل عبد المؤمن; 22 (f. 65) Qarākhātā'is; 23 (f. 65v) Mongols; 24 (f. 66) ایلکانیه; 25 (f. 66) چوپانییه; 26 (f. 66v) Muzaffarides; 27 (f. 67) Kurts; 28 (f. 67v) Sarbadārs; 29 (f. 68) ملوک طوائف; 30 (f. 68) Timurides; 31 (f. 69v) Qaraqoyunlu; 32 (f. 69v) Aqqoyunlu; 33 (f. 70) Safawides (to 'Abbās II); 34 (f. 70v) ملوک روم; 35 (f. 71v) the Uzbek Khāns; 36 (f. 73) Indian rulers; 37 (f. 74v) Indian Timurides; 38 (76v) Aurangzīb; 39 (f. 96) local Indian dynasties; 40 (f. 102v-157) poets (in 12 *maqālas*). Beg.

سپاس نامه که سیر نگاران اصحاب تحقیق النخ

Copied towards the beg. of the xii/xviii c. A note on Bakhtāwar Khān on the fly leaf.

Ff. 157; S 6,5 × 4,5; 4,75 × 2,25; ll 11, within jadwals. Or. pap. Clear Ind. nast. Cond. bad. Many folios badly damaged by worms. Several seals and عرض دیدة notes on the fly leaf, dated the 23rd year of some ruler's reign.

8.

مرآت آفتاب نما

Mir'āt-i-āftāb-numā.

II 348.

A modern and very condensed compilation on general history, geography and biography of the Eastern half of the Muhammadan world, a sort of encyclopædia, chiefly concerned with India. As a history it deals with the events from the creation of the world to the thirtieth year of Shāh-'Ālam (1173-1221/1759-1806), i.e. 1202/1787. It was composed by the prime minister of the prince mentioned, 'Abdu'r-Raḥmān Shāhnawāz Khān Hāshimī Banbanī Dihlawī (d. 1222/1807), who wrote it between 1216/1801 (the title is a chronogram for this date), and 1218/1803 (expressed by another chronogram at the end, here on f. 540v, عیار المورخین). For details concerning the author's biography see R 131-132 and 1080. The book itself is described in EB 120, R 131-132, Morl 45, etc. *Ind. libr.* Bk 481, etc. Cf. also Elliot, *Hist. of India*, VIII, 332-333; JASB, vol. XVIII (old series), p. 233, No. 30.

As a work on history this book has very little value (cf.

Morley, p. 57). The same may be said about both its geographical and biographical parts. The first, because the information, derived from different sources, is mixed up, with no regard to the period to which it properly pertains. The biographical part does not contain any allusions to the prominent men contemporary with the author, but dwells on the celebrities of the past, repeating the statements of the well known *tadkhiras*.¹

The work is divided into a short *muqaddima* (f. 4), and two *jalwas*:

I *Jalwa* (ff. 5-428v), chiefly dealing with history and biography, divided into six *tajallis*: 1st *tajallī* (f. 5), on creation, cosmology, mineralogy, etc.; 2nd *tajallī* (f. 68) ancient prophets; 3rd *tajallī* (f. 121v) Muḥammad and his time; 4th *tajallī* (f. 142) Sufis, divines, philosophers, poets, etc.; 5th *tajallī* (here called the *sixth*, f. 244) pre-Muhammadian and Muhammadian mediæval dynasties; 6th *tajallī* (f. 287v) Timurides in Persia and India.

II *Jalwa* (f. 428v), in 8 *tajallis*, dealing with geography and description of 'ajā'ib. One *tajallī* is devoted to each of the seven *iqḷims*, and the eighth deals with seas and rivers.

The *khātima* (the heading is omitted in this copy, f. 531) deals with 'wonders' and various anecdotes. Beg. as usual:

مقالی کہ خوشابی لالی متلای و الفاظ آبدارش آرایش النخ

Copying completed on the 7th of Ṣafar 1233/ the 17th Dec. 1817, for Nawwāb Nawāzish Khān.

Ff. 541; S 10 × 6; 8 × 4; ll 15, no *jadwals*. Or. pap. Good Ind. nast. Cond. tol. good. Worm-eaten in some places. A few marginal notes and emendations.

9.

The same.

II 347.

Another copy of the same work, also good, but not as carefully executed as the preceding one. It is approximately of the same age. The *muqaddima* beg. on f. 2v. I *Jalwa*: 1 *tajallī* on f. 3; 2 *t.* on f. 44v; 3 *t.* on f. 74v; 4 *t.* on f. 85v; 5 *t.* on f. 136; 6 *t.* on f. 159. II *Jalwa* beg. on 237v. *Khātima* on f. 297v. In some places rubrics are omitted. Beg. as in the preceding copy. An incomplete and worthless *fihrist* is given on f. 303-304.

Transcribed in the beg. of the xiii/xix c.

Ff. 305; S 11 × 6.25; 8.5 × 4.5; ll 19, within *jadwals*. Yellowish Or. pap. Good Ind. nast. Cond. fairly good.

¹ There are only a few Indian Sufis and physicians who lived about the time of the author and concerning whom he might have had first-hand information (see ff. 174v-176v and 203v-206).

10.

تاریخ خلفاء و سلاطین

Ta'rīkh-i-khulafā wa salāṭīn.

III 72.

A very fragmentary extract from what may have been a work on general history. It deals with the usual legends about the pre-Muhammadan kings of Persia, here beginning abruptly with Darāb; the early khalifs, f. 12; the Omayyades, f. 22v, and the Abbasides, up to Ma'mūn, f. 38v. The text begins and ends abruptly, and there are a very large number of lacunas; probably the whole of the period of Muḥammad himself, and the reign of Abū Bakr are completely lost.

It would be a very complicated task to identify the work to which this fragment belongs, and this would be hardly worth while. The author does not mention his name and vaguely refers to his authorities as *أرباب تواریخ*, etc. Only once Ṭabarī is mentioned (f. 33). Twice he refers to the 'compiler of the original of this extract' (*مؤلف اصل این منتخب*, ff. 22v, 24). He obviously means by this the author of the work from which the extract was made. It cannot be a translation from Arabic because a Persian versified list of the Omayyade khalifs is ascribed to the same original author. Beg. abruptly:

حکایت، کویند دازاب جون بحد روم آمد اسکندر جامه بگردانید الخ

The colophon which is found in the book, is modern, and cannot be older than a dozen years. It is however dated 1109/1697-1698 (here ۹۰۱۱), which probably is entirely fiction. The copy may date from the end of the xi/xvii c.

Ff. 46; S 10×6,5; 5,5×3; ll 15, within *jadwals*. Or. and cheap modern European paper. (New margins have been pasted to the text.) Good Ind. nast. Cond. tol. good, although in many places considerably damaged by moisture.

2 History of Muhammad and the Imams.

11.

معارج النبوة

Ma'ārij-u'n-nubuwwat.

II 345.

A comparatively old copy of this well known biography of Muḥammad containing only the *muqaddima* and the first of the four original *rukns*. For references see IvASB 50.

It is incomplete at the beginning; the first folio is lost.

Transcribed at Samarqand (see the colophon on f. 70v) by Muhammad Zāhid b. Shāh 'Alī al-Bukhārī, probably about the beginning of the xi/xvii c.

Ff. 192; S 14,5×10; 11×5,5; ll 25, within *jadwals*. Good Or. pap. Rough nast. of Khorasani type. Cond. tol. good, although paper is decaying along the *jadwal* lines. Only half of the full page '*inwān* (of mediocre quality) in the beg., and a vignette (mediocre) on f. 71v.

12.

روضة الاحباب

Rauḍatu'l-aḥbāb.

I 466.

The *first maqṣad* of this well known biography of Muḥammad, see IvASB 53. In the colophon, which seems spurious and is written, together with the last five folios, in a handwriting different from that of the bulk of the volume, it is stated that the composition of this part of the work has been completed about 893/1489 (در حدود سنه ٨٩٣). Beg. as usual:

الحمد لله الذي من على المؤمنين إذ بعث النخ

The greater portion of the MS. was probably copied in the first half of the xii/xviii c., but the beginning and the end are transcribed by a different hand.

Ff. 327; S 11 × 7,5; 9 × 4,75; ll 27, within jādvals. Greyish Or. pap. Ind. nast. Cond. tol. good; slightly worm-eaten. Marginal notes.

13.

The same.

II 355.

Another copy of a portion of the same *first maqṣad*, only as far as f. 122v, l. 8 of the preceding MS. Beg. as in the preceding copy.

Transcribed in the xii/xviii c.

Ff. 196; S 10,5 × 6,5; 8 × 4,25; ll 19, no jādvals. Or. pap. Ind. nast. Cond. tol. good.

14.

روضة الشهداء

Rauḍatu'sh-shuhadā'.

I 467.

The well known work of Kāshifī dealing with the story of the martyrdom of 'Alī and his descendants, see IvASB 59. The present copy is incomplete at the end as there is no *khātima*. Beg. as usual:

ای شربت درد تو دوائی دل ما ، آشوب بلائی تو عطای دل ما ، النخ

Transcribed in the first half of the xiii/xix c.

Ff. 366; S 9,75 × 6,25; 7,5 × 4,25; ll 17, no jādvals. Or. pap. Vulgar Ind. nast. Cond. tol. good; slightly worm-eaten.

3. History of Iran and Turkestan.

(a) *Ante-Muhammadan Persia.*

15.

المعجم في آثار ملوك العجم

Al-mu'jam fī āthār mulūki'l-'ajam.

I 956.

The legendary history of the ancient and pre-Muhammadan kings of Persia. It was composed, in exceptionally bombastic

and inflated style, by Faḍlu'l-lah al-Ḥusaynī (see f. 17v), who dedicated it to an Atābeg of Luristan, Nuṣratu'd-Dīn Aḥmad (d. 733/1332-1333), cf. ff. 5v, 10, 16, etc. See EIO 534-535, EB 285, Pr 420-421, R 811, Morl 132, Aum 78, etc. *Ind. libr.* Bk 517. Lith. Tehran, 1843. Beg. as usual:

ان اول ما يفتتح به الكلام وينجح به المرام الخ

The present copy has been transcribed by Muḥammad 'Ināyatu'l-lah of Aysūlī (أيسولي in Oudh), and completed the 15th Jum. I 1253/the 17th Aug. 1837. It contains numerous marginal glosses (in different handwritings) explaining rare words and obscure expressions. More notes on the fly leaves.

Ff. 151; S 9 × 7; 7,25 × 4; ll 16, no jādvals. Or. pap. Ind. nast. Cond. tol. good.

(b) *Ghaznawides.*

16.

تاریخ مسعودی

Ta'riḫ-i-Mas'ūdī.

II 354.

The usual well known portion of the *Ta'riḫ-i-Mas'ūdī*, dealing with the reign of Mas'ūd, son of Maḥmūd (421-432/1030-1041), see IvASB 71. The present copy, slightly incomplete at the end, and breaking off in the beg. of the year 432/1041, opens in a way slightly different from that in Morley's edition:

ذکر نامه که از زبان اعیان ماک بامیر مسعود نبشتند، زندگانی خداوند

عالم سلطان اعظم الخ

Transcribed in the xii/xviii c.

Ff. 281; S 12,5 × 7,25; 8 × 4; ll 22, no jādvals. Or. pap. Ind. nast. Cond. tol. good, although in many places damaged by worms. Numerous marginal notes.

(c) *Timūr and Timurides.*

17.

ظفر نامه

Zaḥar-nāma.

I 650.

A comparatively old copy of Sharafu'd-Dīn 'Alī Yazdī's history of Timūr, which was completed in 828/1425, see IvASB 72. There are many seals and notes of former owners, some of them being dated 999 AH. (f. 1v), and later, 1031, 1035 AH., etc. The copy has therefore been probably transcribed in the middle of the X/XVIc. The last folio is lost and has been replaced by a page in a modern handwriting. Beg. as usual:

حمدًا کثیراً مبارکاً لمن یوتی الملک الخ

Ff. 395; S 8,75 × 6,25; 6,75 × 4,25; ll 21, no jādvals. Or. pap. Khorasani nast. Cond. tol. good. Slightly injured by moisture.

18.

The same.

II 366.

Another copy of the same work, comparatively good and well-written. Beg. as usual, see the preceding copy. Occasional marginal notes and glosses.

Dated the 10th Jum. I 1127/the 14th May 1715.

Ff. 388; S 12×9,25; 7,5×4,5; ll 20-23, no jadvāls. Greyish Or. pap. (originally), margins added, of cheap yellow Eur. pap. Ind. nast., different hands. Cond. tol. good; worm-eaten at the end.

19.

مقدمه ظفر نامه

Muqaddima-i-Zafar-nāma.

III 64.

The introduction to the *Zafar-nāma*, of which copies are rather rare, see IvASB 80. Beg. as usual:

افتتاح تاریخ جهانداري و نامه ظفر و بختیاری الخ

A good transcript, completed by Murtaḍā-Qulī Qājār, at Jahānābād, the 4th Rab. I 1067/the 21st Dec. 1656. The text on the last folio, in which there is a hole in the middle, is partly restored by a quite modern hand.

Ff. 125; S 8,5×4,75; 7,25×3,5; ll 15, within jadvāls. Greyish Or. pap., made dirty by being sprinkled with some 'silvery' dye. Ind. nast. Cond. not quite good, pasted with 'transparent' paper.

(d) *Safawides*.

20.

تاریخ عالم آرای عباسی

Ta'rīkh-i-'ālam-ārā-i-'Abbāsī.

I 132.

A comparatively good copy of the *second* vol. of this history of Shāh 'Abbās I, by Iskandar Munshī, see IvASB 89. Both *maqṣads* (ff. 1v-175v, and 176v-231) begin as usual, the *first* (f. 1v):

عنوان صحیفه سلطنت و عالم آرای پادشاهان الخ

The *second* (f. 176v):

بعد از حمد و سپاس خالق آسمان و زمین الخ

The date of the transcription is rather doubtful, because the scribe expressed it very carelessly in the following way:

در روز دوم از ماه هشتم عشر پنجم از ماه اول از الف دوم

This may mean anything; but the date 1648/1638 seems probable.

Ff. 231; S 12,25×7,25; 9,25×5,25; ll 31, within jadvāls. Or. pap. Pers. nast. Cond. tol. good. Marginal notes on some folios. A seal on the fly leaf, dated 1099 AH., and another, dated 1104 AH.

(e) *Nādir Shāh.*

21.

تاریخ نادری

Ta'rīkh-i-Nādirī.

II 359.

The well known history of the last Safawides and of Nādir (1148–1160/1736–1747), by Muḥammad Mahdī b. Muḥammad Naṣīr Astrābādī, see IvASB 94. Beg. as usual:

بر دانایان رموز آگاهی و دقیقه یابان حکمتهای الهی الخ

The present copy was completed the 17th Muḥarram 1229/the 9th Jan. 1814, by Sūhan La¹.

Ff. 131; S 10,5 × 6,75; 8 × 4,5; ll 21, no jadwals. Or. brownish pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

(f) *Afghans.*

22.

معارف کابل و قندهار

Muḥārība-i-Kābul wa Qandahār.

I 898.

An account of Afghan politics during the reign of Shāh Shujā', apparently the same as the one described in R 214. Cf. also Bl 516. It similarly ends with the narrative of general G. Pollock's return with his force (Sept. and Oct. 1842). The book, as we learn from an introduction (ff. 1v–2v), has been originally written by Munshī 'Abdu'l-Karīm (cf. here No. 40), in Hindustani. As appears from the latter's preface (f. 3), it was composed by him in 1263/1847. This work has been translated into Persian by 'Abdu'r-Raḥmān Khān b. Ḥājji Muḥammad Raushan Khān (ff. 2 and 66), and was completed in 1264/1848. Apparently this work has been twice lithographed: Lucknow, 1848, and Cawnpore, 1851. It is based to a great extent on the *Akbar-nāma*, composed by Qāsim Jān (?—Khān?), most probably identical with IvASB 889, which was compiled in 1260/1844. Beg. of the translator's preface (f. 1v):

پرچم کشائی الویة تقریر نسایم محمدمت الخ

Beg. of the original work (f. 2v):

بعد حمد مالک الملک من تشاء جلت سطوة الخ

Dated the 5th Rajab 1288/ the 20th Sept. 1871, by Mīr Muḥammad (b.) Naurūz 'Alī. A fihrist is added on a fly-leaf.

Ff. 566; S 10 × 6,5; 7 × 3,75; ll 18, no jadwals. Bad machine-made Indian paper, thin and brownish. Ind. nast. Cond. good, but the paper is beginning to crumble.

4. History of India.

I. *General History of India, Sultans of Dehli, and Indian Timurides.*

23.

تاریخ فیروز شاہی

Ta'rikh-i-Firūz-shāhī.

I 134.

The well known history of the first five years of the reign of Firūz-shāh III of Dehli (752-790/1351-1388), as well as an account of his predecessors, beginning with Ghiyāthu'd-Dīn Balban (664-686/1265-1287). The author, Diyā'u'd-Dīn Baranī, to whom some other historical and religious books are ascribed, completed it in 758/1357 (cf. f. 9v). See Bl 557, EIO 211, Br 85, EB 172-174, R 919-920, etc. *Ind. libr.* Bh 61, Bk 546, etc. Cf. also Elliot, *Hist. of India*, III, 93-268; Nassau Lees' *Materials*, 441-446; JASB (old series), vol. 38, pp. 181-220, vol. 39, pp. 1-51, vol. 40, pp. 185-247. It was printed in the *Bibl. Indica*, 1862. The work is divided into eight books:

- I (f. 10v). Ghiyāthu'd-Dīn Balban (664/1265).
- II (f. 47). Mu'izzu'd-Dīn Kayqubād (686/1287).
- III (f. 63). Jalālu'd-Dīn Firūz Khiljī (689/1290).
- IV (f. 86v). 'Alā'u'd-Dīn Khiljī (695/1296).
- V (f. 132v). Quṭbu'd-Dīn Mubārak-shāh (716/1316).
- VI (f. 148v). Ghiyāthu'd-Dīn Toghlūq-shāh (720/1320).
- VII (f. 159v). Muḥammad b. Toghlūq (725/1325).
- VIII (f. 183v). Firūz-shāh (752-790/1351-1388).

Beg. as usual:

حمد و ثناء سرخدايي را كه اخبار و آثار انبياء الخ

* The copy is clearly written and dates probably from the beginning of the xii/xviii c.

Ff. 208; S 10,75 × 7; 7,75 × 4; ll 21, within jadwals. Brownish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten. 9 bad vignettes, some of them are discoloured.

24.

طبقات اکبر شاہی

Ṭabaqāt-i-Akbar-shāhī.

II 361.

An incomplete copy of this well known history of India by Nizāmu'd-Dīn Ahmad b. Muḥammad Muqīm Harawī (d. 1003/1594), see for references IVASB 115. The present transcript is written by several different copyists, on different papers, not throughout with the same care. The *muqaddima* is incomplete at the beginning; the first three folios do probably not belong to the work. The text really begins at the place corresponding to p. 6, l. 8 of the printed edition. The first *ṭabaqa* begins on f. 12; in the

II *t.* the heading is not given (it begins somewhere about f. 200); the III *t.* on f. 223v; the IV *t.* on f. 276; the V *t.* on f. 319. *Ṭabaqas* VI-VIII have apparently no headings, several folios are probably lost. The IX *t.* on f. 346. The beginning of the geographical *khātima* also is not marked, and the greater part of this section is lost. Beg. abruptly:

اما بعد، اکبر و افضل متفقند که شاعری النعم

Copied in the beg. of the xii/xviii c.

Ff. 351; S 11 × 7; 8,75 × 5; ll 21, no *jadwals*. Different brownish and bluish Or. pap. Ind. nast. and shikasta, different hands. Cond. tol. good.

25.

The same.

I 643.

Another copy of the same work, incomplete both at the beginning and the end. It opens with f. 1v, l. 2 (fr. b.) of D 229 (IvASB 115), and ends with the narrative of the events of Akbar's 25th (here called 24th) year (988/1580), corresponding to f. 344, l. 5 (fr. b.) in the same volume.

Copied in the beg. of the xii/xviii c.

Ff. 167 (the first is missing); S 11 × 6,25; 8,75 × 4; ll 21, no *jadwals*. Or. brownish pap. Ind. nast. Cond. tol. good; worm-eaten.

26.

اکبر نامه

Akbar-nāma.

II 336.

A good copy of the *second half* of the *first volume* of the *Akbar-nāma*, by Abū'l-Faḍl b. Mubārak 'Allāmī (d. 1011/1602) see IvASB 122. It contains only the history of Akbar's accession to the throne and the first 17 years of the reign, and corresponds with the II vol. of the printed edition. Beg. as usual (after the heading: (جلوس مقدس النعم):

سلسله انتظام کار کاہ آفرینش کہ مظاہر حقیقت النعم

Transcribed in the xi/xvii c.

Ff. 201; S 13,25 × 8,5; 10 × 5,5; ll 21, within double *jadwals*. Thick Or. pap. Bold Ind. nast. Cond. good. A good vignette.

27.

جہانگیر نامہ

Jahāngīr-nāma.

II 449.

A modern copy of the original version of Jahāngīr's memoirs, see IvASB 142. Before the usual beginning some laudatory

verses are prefixed, and a portrait of Jahāngīr himself, of very mediocre artistic value (f. 2). The verses begin :

بذام پادشاه پادشاهان ، بلندي بخش تخت قبله گاهان ،

The original text begins on f. 3, in a slightly different way :

از عذایات الهی بتاریخ دهم جمادی الثاني سنه ۱۰۱۴ هزار و چارده
هجری صبح روز یکشنبه الخ

The copy was transcribed at Lahore, by Rājārām, surnamed طوطه, towards the middle of the xiii/xix c. (here 1910 of the Sambat era, probably 1853 A.D.)

Ff. 160; S 9,75 × 6,5; 7 × 3,75; ll 13, within double jādvals. Or. pap. Clear Ind. nast. Cond. very good. A bad modern vignette.

28.

اقبالنامه جهانگیری

Iqbāl-nāma-i-Jahāngīrī.

II 340.

The *third* vol. of this work, completed in 1029/1620, by Muḥammad Sharīf Mu'tamad Khān (d. 1049/1640), dealing with the history of the reign of Jahāngīr, see IvASB 145. Beg as usual:

شایسته سیر سلطنت و فرمان روائی الخ

The copy apparently dates from the xii/xviii c. Several folios at the beg. and the end of the volume are of more modern origin.

Ff. 127; S 8,5 × 6,25; 7 × 3,75; ll about 15 (portions of many pages are written in oblique lines), no jādvals. Brown Or. pap. Bad Indian shikasta, with pretences to 'elegance.' Occasional marginal notes.

29.

(تاریخ فتح کانگره)

(Ta'rīkh-i-fath-i-Kāngra).

I 625.

Six stylistically different versions of the same account of an expedition against the rebel called Sūrajmal and the capture of the fort of Kāngra, in the year 1027/1618. The style is particularly bombastic and flowery. The author's name is mentioned on ff. 31v and 50, in the colophons as جلالا طباطبا, i.e. Jalālā Ṭabāṭabā'ī. An account of him is given in R 258. The present work was composed shortly after 1044/1634-1635. See also Elliot, Hist. of India, VI, 517-531. The different versions begin on ff. 1v, 19v, 32v, 43v, 50v, 57v. Beg. as in the British Museum copy:

حضرت حکیم علی الاطلاق جل جلاله در ازال الخ

Dated the 11th Dhī'l-Qa'da 1257 /the 25th Dec. 1841.

Ff. 62; S 11 × 6,5; 7 × 3,5; ll 15, no jādvals. Or. pap. Ind. nast. Cond. tol. good.

30.

پادشاه نامہ

Pādshāh-nāma.

II 353.

The *second* vol. of this history of Shāhjahān by 'Abdu'l-Hamīd Lāhūrī (d. 1065/1655). In India it is often vulgarly called *Bādshāh-nāma*, see IvASB 149. The present copy is slightly incomplete at the end. On ff. 390v-400v and 410-414v, a list is given of the officials who occupied posts of different ranks under Shāhjahān (between f. 400 and f. 410 only one folio is missing, but a fihrist is inserted by mistake on ff. 401-409v). The last folio, 415, contains the beginning of an account of the Sufis and divines who flourished during the period. Occasional marginal glosses and notes. Beg as usual:

سپاس والا اسلس دادار کارساز و کردگار بی انباز الخ

A modern transcript, dating from the end of the xiii/xix c.

Ff. 415; S 11,75 × 7,75; 9 × 4,75; ll 17, no jadvāls. White and bluish European paper (water marks A.M. Pollera). Ind. nast. Cond. good.

31.

تواریخ عالمگیری

Tawārīkh-i-Ālamgīrī.

II 365.

A history of the first five years of Aurangzib's reign, the same as IvASB 159, usually ascribed to the authorship of 'Āqil Khān Rāzī (d. 1108/1696). The work is also called *Wāqī'āt-i-Ālamgīrī* or *Zafar-nāma-i-Ālamgīrī*. The present copy is not good, although apparently complete. Beg. as usual:

ابو المظفر محیی الدین اورنگ زیب بہادر الخ

Dated the 21st Dhī'l-hijja 1226/the 6th Jan. 1812 (not 1813 as it may also be read), or 1868 of the Sambat era.

Ff. 91; S 7,75 × 4,75; 6 × 3; ll 12, no jadvāls. Or. pap. Bad Ind. shikasta and nast. Cond. not good. Worm-eaten. Scrappy notes at the end.

32.

خلاصۃ التواریخ

Khulāṣatu't-tawārīkh.

II 342.

General history of India, to the beginning of Aurangzib's reign, composed in 1107/1695 by Sujān Sing'h Dabīr (see f. 4, bottom), or, as he is usually called in other copies, Sujān Rāy Munshī. See Bl 544-548, EIO 362-364, Br 84, EB 246, Pr 455-456, R 230-231, Morl 69-71, Aum 84, etc. *Ind. libr.* Bk 540, etc. Cf. also Elliot, *Hist. of India*, VIII, 5-12; Garcin de Tassy, *Hist. de la lit. hind.*, vol. I, p. 31; JA, 1854, p. 366; JRAS, 1894, pp. 733-768.

The title appears on f. 3, bottom. There is no division into

chapters, but the book may be roughly divided into three principal parts: I, geographical, containing descriptions of different provinces of India (beg. on f. 232v-234v which are misplaced, continued on ff. 5v-66); II, tales about pre-Muhammadan rajas (ff. 66-131v); and III, Muhammadan period (ff. 131-415v). The appendix mentioned in EIO 362 is apparently not given in this copy. Beg. as usual:

نقاش نكار خانه كاينات و مصور كار كا ممكناات النخ

Transcribed in the 28th year of some prince's reign, probably that of Shāh 'Alam, because its equivalent is given in the Faṣlī era as 1194; therefore the date must be approximately 1200/1786.

Ff. 415; S 11,75 × 7; 8,75 × 4; ll 18, within double *jadwals*. Brownish Or. pap. Ind. nast. Cond. good. Bad vignette. Ff. 231-234 to be inserted after f. 4.

33.

The same.

II 343.

Another copy of the same work, incomplete both at the beginning (corresponding to f. 25, l. 9 of the preceding copy) and at the end (f. 411v of the same copy). The geographical part ends on f. 31v; the Indian legends are given on ff. 31v-79, and the Muhammadan period on ff. 79-302v.

Copied in the beg. of the xiii/xix c.

Ff. 302; S 10 × 6,5; 8 × 4,5; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. fairly good.

34.

تاریخ ارادت خان

Ta'rikh-i-Irādat Khān.

II 363.

A history of India for a short period between 1118 and 1125 1706-1713, composed in 1126/1714 by Mubāraku'l-lah, surnamed Wāḍih, with the title Irādat Khān, son of Kifāyat Khān Shikastanawīs. See EIO 389-390, R 938, etc. *Ind. libr.* Bk 579. Cf. also Elliot, *Hist. of India*, VII, 534 sq. An old abridged English translation, by J. Scott, was published in 1780. Beg. as usual:

الحمد لمن يقول في حق كلامه فاتو (sic) بسورة من مثله النخ

The present copy dates apparently from the beg. of the xiii/xix c. It was transcribed by Gurū Hārīlāl.

Ff. 117; S 8,25 × 4,75; 6,25 × 3,25; ll 11, no *jadwals*. Brownish Or. pap. Bad, stumbling Ind. nast. Cond. good.

35.

شاهنامه منور كلام

Shāhnāma-i-munawwir-i-kalām.

I 133.

Memoirs concerning the reign of Farrukh-siyar and the first four years of Muḥammad Shāh, the same as described in Bl 604

and R 274. The author's name (f. 1v) is here given as *Sīwdās Lak'hnawī*. The title, as above, is also given on f. 1v. The work seems to be rather rare. Cf. Elliot, *History of India*, VIII, 331. It may be valuable for the copies of various official documents quoted *in extenso*. Beg. as in the British Museum copy :

سپاس بیقیاس ایرد کارساز بی نیاز بیچون النخ

A very bad copy, completed the 2nd Muharram 1209/the 30th July 1794, and written in a very ugly and bad form of *Shikasta* with only few diacritical dots. The name of the scribe is illegible.

Ff. 100 (there is probably a lacuna after f. 94); S 7,5 × 4,5; 6 × 3; ll 13-15, no *jadwals*. Or. pap. Bad Ind. *shikasta*. Cond. not good. Worm-eaten.

36.

(حکایت فتح نادر شاه)

(*Hikāyat-i-faṭḥ-i-Nādir Shāh*).

II 350.

A criticism of the actions of *Muḥammad Shāh* and his amīrs at the time of *Nādir's* invasion (1151/1739), especially of *Amīru'l-umarā' Ṣamsāmu'd-Daula Khān Daurān*. The present little work deals with the same events as the *Jauhar-i-Ṣamsām*, by *Muḥsin b. Ḥanīf*, described in R 941, which is a much larger work, composed in florid, laudatory style. It is possible that there is some connection between both, the present work probably being a refutation of the former. There are, however, no direct indications in the text to this effect. The author's name and the title of the work are not given. Cf. Bl 614. It seems that this critical account has been written shortly after the events dealt with. Beg.

کیفیت سلطنت ملک هندوستان جنت نشان النخ

Dated the 6th Sha'bān 1241/the 26th March 1826.

Ff. 39; S 7,25 × 4,75; 6 × 2,25; ll 11, no *jadwals*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

37.

سیر المآخرین

Siyaru'l-muta'akhkhirīn.

I 504.

The *second* vol. of this well known history of India by *Ghulām Husayn b. Hidāyat 'Alī Khān Ṭabāṭabā'i*, see IvASB 174 and 175. It contains the history of the period 1153-1195/1740-1781. Beg. as usual :

حمد و ثنای پادشاه علی الاطلاق و شکر و سپاس النخ

The copy was completed the 7th Ramadān 1258/the 12th Oct. 1842, by *Karīmū'd-Dīn Muḥammad Jājpūrī*, surnamed *Fakhir*.

Ff. 150; S 10,25 × 7,25; 7,25 × 3,5; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. not good, the greater part of the MS. being damaged by white ants in the lower part of pages.

38.

عبرت نامه

‘Ibrat-nāma.

I 652

A portion of the *first daftar* of this history of Shāh-‘Ālam, by Khayru’d-Dīn Muḥammad Allahābādī (d. ca. 1243/1827), see IvASB 177 (in the beginning it is called دفتر سیوم). It deals only with the period of the 11th–19th years of the reign of Shāh-‘Ālam and corresponds to ff. 149v–268 of the first vol. of D 247. There are (ff. 175v–180) some additions in this transcript, which apparently are not found in that copy. The *first* has the heading (f. 175v):

آمدن ایلیچ خان از اکبر آباد بلکنو النخ

The *second* (f. 178):

از سوانح بندیل که نزد فوت شدن راجه بندوپیت النخ

The *third* (f. 179v):

از سوانح ملک نواب امیر الامرا مرزا نجف خان النخ

A fihrist is given on five leaves at the beg. of the vol.; at the end there is a note on the names of the fourteen *ma’sūms*, based on Naṣīru’d-Dīn Tūsī, and scrappy notes. Beg.

آغاز دفتر سیوم از شروع سال یازدهم جلوسی ... بتاریخ سیوم ماه جمادی الاولی النخ

A bad and carelessly written copy, dating from the xiii/xix c.

Ff. 182; S 9,5 × 6; 7,75 × 4,5; ll 15, no jadvāls. Or. pap. Bad Ind. shikasta and nast. Cond. not good.

39.

تاریخ مظفری

Ta’rīkh-i-Muẓaffarī.

I 137.

A comparatively good and early copy of this valuable history, to 1225/1810, by Muḥammad ‘Alī b. Hidāyati’l-lah Anṣārī, see IvASB 182. It contains, in addition to a *fihrist* (on 9 folios), a special brief review of the contents (called here مقدمه دویم, ff. 1–7). The text is divided into two vols.: the *first* (ff. 1v–266v) ends with the events of 1173/1759–1760, and the *second* (ff. 268v–389v) contains the narrative of Shāh ‘Ālam’s reign, and breaks off in the second year of Muḥammad Akbar (i.e. 1222/1807). Beg. as usual (f. 8v):

حمدی از حد (و) اعتداد افزون نثار بارگاه شاهنشاهی است النخ

The date of the copy is expressed as follows:—

..... بتاریخ پانزدهم رجب سنه ۷۳ (or ۷۲) جلوس ابو نصر معین الدین محمد اکبر شاه ...

Most probably it must be read the 27th year, i.e. 1247/1831–1832.

Ff. 389 (there is a lacuna after f. 367); S 12 × 6,75; 9 × 4,25; ll 19, no jadvāls; Brownish Or. pap. Ind. nast. and shikasta, different hands. Cond. tol. good.

40.

ملخص التواريخ

Mulakhkhasu't-tawārīkh.

II 351.

An abbreviation of the *Siyaru'l-muta'akhhirīn*, mentioned above, see No. 37. It is apparently a copy from the printed "Moolukhkhush-ool-tuwareekh, being an abridgement of the celebrated historical work called the Seir mootakherin, prepared chiefly by maulavi Abdool Kerim," Calcutta, Education Press, 1827. It is necessary to correct an inaccuracy in R 943: there was no other abbreviation of the *Siyaru'l-muta'akhhirīn*, as mentioned there, and called *Zubdatu't-tawārīkh*. The latter title appears on the Persian title-page of the same edition, and is mentioned in the brief preface by 'Abdu'l-Karīm, but not in the text and the colophon, where the form *Mulakhkhasu't-tawārīkh* is used. The author, Farzand-'Alī al-Ḥasanī of Monghyr (this may also be read as a patronymic, *Farzand-i-'Alī*), may be identical with 'Abdu'l-Karīm, and the difference in the title may be explained by a belated desire to change it after the text had already been set up in type.

For references see R 943, etc. *Ind. libr.* Bk 585, etc. Cf. also Elliot, *Hist. of India*, VIII, 199. The work is divided into three *daftars*: I (f. 7), dealing with the history of the Timurides, from Timūr to 1152/1739; II (f. 55v), history of Bengal and Patna for the second half of the XII/XVIIIc.; and III (f. 100v), history of India for 1153-1195/1740-1781. The indices to the second and the third *daftars*, and the preface of 'Abdu'l-Karīm are given on ff. 2-6 (f. 1 is missing). Beg. of the work itself (f. 6):

حمد بیکد و سپاس بیعد نثار بارگاه عظمت الخ

Transcribed by Bayjimāt'h of Radaulī, and dated the 9th Rab. I 1250/the 16th July 1834.

Ff. 148; S 14,5 × 9,5; 10,25 × 6,25; ll 25, no *jadwals*. Thick Or. pap. Vulgar Ind. nast. Cond. good. Slightly worm-eaten in the beginning. Scrappy notes on fly-leaves.

II. Local Histories of India.

1. Kashmīr.

41.

واقعات کشمیر

Wāqī'āt-i-Kashmīr.

II 364.

The well known biographico-historical work on Kashmīr. As the biographical element constitutes its principal contents, it would perhaps be more appropriate to deal with this book in the section on biography, not history, as is usually done. The author, Muḥammad A'zam b. Khayrī'z-Zamān Khān, composed it between 1148/1735 and 1160/1747. The chronogram for this last date

found at the end of the book, has been incorrectly copied and gives only 1135 : این بود (instead of the usual افزود کشمیر) زینب و زینت کشمیر. See Bl 629, EIO 513, EB 319, R 300, etc. *Ind. libr.* Bh 81, Bk 601, etc. Cf. also JASB, vol. XV (old series), pp. 409, 441; JA, vol. I, p. 366, vol. VII, p. 6; Wilson, in *Asiatic Researches*, vol. XV, pp. 2, 5; B. Dorn, in *Bulletin de l'Academie Russe*, vol. XIII, p. 352, etc. It has been translated into Hindustani.

The present copy does not contain the preface (in which the authorities of the compiler are mentioned, see R 300), and begins abruptly with a brief account of the native dynasties of Kashmīr before the appearance of the Muhammadan rulers. The beginnings of the two other sections, i.e., the period of the independent local Muhammadan dynasties, and that of the Indian Timurides, are not properly marked in this copy. There are also many lacunas. The *khātima*, on the 'ajā'ib of Kashmīr begins on f. 157v.

The chief point of the work is the glorification of the Sufi saints of Kashmīr, other celebrities receive less attention. The biographies of the poets, connected with that province, are meagre, and give nothing new : Āshnā ('Ināyat Khān), f. 106v; Dhihnī, f. 92; Fahmī, f. 96; Faṣīhī, f. 96; Ghanī, f. 105v; Mir Ilahī, f. 95; Istighnā, f. 106v; Jūyā, f. 121v; Kalīm, f. 94v; Mihri, f. 96v; Muḥammad Rafī, f. 107; Nadīmī, f. 95v; Qudsī, f. 92v; Salīm, f. 94; Sāṭi, f. 146; Tuḡhrā, f. 93v.

It opens abruptly with the reign of راجه سند.

Copied towards the end of the xii/xviii c. or in the beg. of the xiii/xix c. Several folios in the beginning and in some places in the middle have been lost.

Ff. 164; S 11, 25 × 7.25; 8.5 × 4.5; ll 21, within jadvāls. Brownish Or. pap. Legible Ind. nast. Cond. not good. Much worm-eaten and badly mutilated by repairs in many places, especially in the beginning and end.

42.

حشمت کشمیر

Hishmat-i-Kashmīr.

III 63.

A history of Kashmīr, with brief notes on Tibet, Badakhshān, the hilly country between the Upper Oxus and Indus, etc. It was dedicated to W. A. Brooke (f. 1v), after whose title, حشمة الدولة, the title of the work was given. The author calls himself 'Abdu'l-Qādir Khān b. Qādī'l-quḍāt Wāṣil 'Alī Khān (f. 80v), and gives an account of the circumstances which led him to undertake the present composition (ff. 1-4v), fully dealt with in R 1016. The history has been completed at Benares in 1245/1830. It is divided into four *chamans* : I (f. 4v) on the history of Kashmīr; II (f. 58v) on Tibet and Qalmaqistān; III (f. 66) on Badakhshān; IV (f. 68v) on the hill tract inhabited by the Afghan tribes; and

a *khātima* (f. 79), a sort of summary of the history of these countries. Beg. as in R 1016:

بعد حمد خالق الطيف الخبير که جماعه ابنیا النخ

The copy is dated the 25th Rab. II 1286/the 5th August 1869.

Ff. 80; S 10 × 6,5; 7,25 × 4,5; ll 13-19, no jādvals. Brownish Or. pap. Ind. nast., different hands (bad shikasta on some folios). Cond. tol. good.

2. Gwalior.

43.

گوالیار نامه

Gwāliyār-nāma.

I 135.

A history of Gwalior, and especially of its capture by the British forces. The author is the well known compiler of the 'Ibrat-nāma (see above, No. 38), Khayru'd-Dīn Muḥammad Allah-ābādī (d. ca. 1243/1827). He completed this work, as stated in the *khātima* of the copy described under the next number (not given in the present transcript), in Muḥarrām 1208/August 1793. The narrative is brought up to 1200/1786. See R 1028. Beg.

سپاس و ثنا صانعی را سزا است که بر فصول النخ

The present copy has been completed the 1st Shawwāl 1268/the 19th July 1852, by Narāyandās, son of Talūkchand; it is not as good as that next described, but the latter is incomplete.

Ff. 85; S 10,5 × 6,75; 8 × 4,75; ll 9-11, no jādvals. Or. pap. Vulgar Ind. nast. Cond. tol. good. Slightly worm-eaten.

44.

The same.

I 845.

Another copy of the same work, slightly incomplete. The introduction (ff. 1-2v) is missing here, and the text opens with *خاتمه در سبب آغاز گوالیار نامه النخ*. At the same time there is added a *تالیف این کتاب* (ff. 35v-36v) which is not given in the preceding copy. The text seems to be more correct; there are numerous emendations and alterations, apparently not by the same hand as that of the bulk of the MS. The copy was probably intended to be transcribed in a more elegant form, and on the margins there are 72 remarks *مقام تصویر*, apparently with a view to spaces for illustrations being reserved in the new MS. The date of copying is not given, but the transcript seems to be considerably older than the preceding one.

Copied in the beg. of the xiii/xix c.

Ff. 36; S 9,75 × 6,25; 7,25 × 3,75; ll 17, no jādvals. Or. pap. Ind. nast. Cond. tol. good; worm-eaten.

45.

3. *Deccan.*

(مجموعه)

(Majmū'a).

II 335.

Two short notes, pertaining to some events which took place about 1865, in the Deccan, by Ghulām Zaynu'l-Ābidin. The present copy is most probably either an autograph, or a transcript from it.

1. (ff. 1v-6). *Aḥwāl-i-gharg-i-Machhlī-bandar*. A short note on an inundation at Machhlī-bandar (which took place on the 1st Jum. II 1282/ the 22nd Oct. 1865), together with several letters of different people referring to it. Beg.

تمهید سخن به تحمید رب المجید و بقاء کلام النخ

2. (ff. 11v-22v; ff. 6v-11 are left blank). An account, in florid, laudatory terms, of the death of Nawwāb Afḍalu'd-Daula Nizāmu'l-Mulk Āsaf-jāh, the 13th Dhī Qa'da 1285/ the 25th Febr. 1869, and of the accession to the throne of Nawwāb Mīr Maḥbūb 'Alī Khān Āsaf-jāh. Beg.

ستایس و نیایش قادیرا ست که از ترتیب النخ

Transcribed towards the end of the xiii/xix c.

Ff. 22; S 7 × 5; 5,5 × 3,5; ll 11, no jādvals. Or. pap. Ind. nast. Cond. good.

46.

4. *Oudh.*

وقائع دلیپدر

Waqā'i'-i-dilpadhīr.

I 1095.

A history of the court of Oudh, chiefly narrated in connection with the biography of Pādshāh Begam, wife of Ghāziyyu'd-Dīn Ḥaydar, surnamed Shāh Zamān, the ruler of that province. It was composed in 1253/1837 (f. 2), by order of J. Doeswell Shakespeare, an assistant of the British resident at Lucknow, by 'Abdu'l-Aḥad b. Muḥammad Fā'iḳ (f. 1v). See R 961, where details of Pādshāh Begam's biography are given. Beg. as in R 961:

ابداری سیوف بارقه السده کشور کشایان معانی النخ

Dated the 13th Rab. I 1279/ the 8th Sept. 1862, by Gandanla'l.

Ff. 50; S 10,5 × 6,75; 8,5 × 4,75; ll 17-20, no jādvals. Or. pap. Ind. nast. Cond. tol. good.

47.

5. *Maratthas.*

خلاصه حالات مرثا

Khulāṣa-i-ḥālāt-i-Marathā.

II 341.

A history of Marattha campaigns, between 1171 and 1199/1757-1785, the same as described in EIO 491, R 328 and

translated by A. Fuller in Elliot's Hist. of India, VIII, 257-297. It was composed in 1208/1793-1794, at Benares, by 'Alī Ibrāhīm Khān (f. 1v). Beg. as in EIO 491:

الحمد لله (sic) على نعمائه والصلاة (sic) على نبيه وأوليائه، أين
وقائع بدائع آثار كه عبرت نامه ابو (sic) الابصار است الخ

A bad copy, dating from the xiii/xix c., in vulgar stumbling handwriting, written by the same Gurū Hārīlāl as in No. 34 in this collection.

Ff. 54; S 6,5 × 4,25; 5 × 2,75; ll 13, no jadwals. Blue Europ. pap. (watermarks C.F.A.). Bad, stumbling nast. Cond. good.

6. Bengal.

48.

تواریخ بنگالا

Tawārīkh-i-Bangālā.

III 30.

History of Bengal for the period of 1107-1169/1695-1756, by Munshī Salīmū'l-lah, composed by order of H. Vansittart who was the Governor of Fort William in 1760-1764. See EIO 478, R 312, 1085, etc. Translated by Francis Gladwin, 'Narrative of the transactions in Bengal,' Calcutta, 1788.

The present MS. is somewhat defective at the beginning. The initial leaf is of entirely modern origin, and on ff. 2-3v there are spaces left blank probably with an intention to fill them in afterwards. Beg. (by a different hand, on modern paper):

حمد نا معدود واجب الوجود (sic) بکریست بی ساحل الخ

Transcribed by Najībū'l-lah of مکتبہ in 1194 of the Bangla era, identified in the subscript as 1787 A.D. The appearance of the MS. permits to think that this may be true.

Ff. 138; S 7 × 4,75; 5,5 × 3,5; ll 11, no jadwals. Grey Or. pap. Ind. nast. Cond. tol. good; slightly worm-eaten.

II. BIOGRAPHY.

I. Poets.

(a) *Persian.*

49.

تذكرة الشعراء

Tadhkiratu'sh-shu'arā'.

II 447.

A comparatively old copy of this well known *tadhkira* of Persian poets, by Daulat Shāh Samarqandī, comp. in 892/1487, see IvASB 218. The transcript is prepared with care, and seems to be complete, but the text within the *jadwals* has been cut out and pasted on new margins, so that all catchwords have disappeared. It would be impossible to verify the completeness of the volume without a thorough collation with the printed edition. Beg. as usual :

تحمیدی کہ شاہد از بلند پرواز النخ

Copied apparently early in xi/xvii c.

Ff. 111; S 9,75 × 6,5; 5,5 × 2,75; ll 17, within *jadwals*. Or. pap. (different in the margins). Good Indo-Khorasani nast. Cond. good. Slightly worm-eaten. Mediocre vignette.

50.

The same.

II 494.

Another copy of the same work, dated 1196/1782. It is apparently complete. Beg. as usual, see preceding No. 49.

Ff. 227; S 10,25 × 6; 8 × 3,5; ll 18, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. A fihrist is added on a fly leaf. Scrappy quotations.

51.

کلمات الشعراء

Kalimātu'sh-shu'arā'.

II 434.

The well known *tadhkira* of Persian poets of the XI/XVIIc., completed ca. 1108/1697, by Muḥammad Afḍal Sarkhūsh (d. ca. 1127/1715), see IvASB 221. Several marginal notes containing additions and emendations of the text. Beg. as usual :

سخن جانست و دیگر گفتگو جانان من بشنو النخ

Dated the 5th Sha'bān 1111 (the 43rd year of Aurangzib's reign), or the 26th Jan. 1700, i.e., still within the author's life time.

Ff. 70; S 6,75 × 4,5; 5,75 × 2,5; ll 15-16, no *jadwals*. Or. pap. Legible Ind. nast and shikasta. Cond. tol. good. Worm-eaten, several folios injured by dampness.

52.

The same.

I 832.

Another copy of the same work as the preceding one, slightly incomplete at the end (breaks off at f. 60, l. 4 of No. 51). Beg. as in the preceding copy.

Transcribed in xii/xviii c.

Ff. 95; S $7 \times 4,25$; $5,75 \times 3$; ll 11, within jādvals. Or. pap. Clear Ind. nast. Cond. tol. good. Slightly worm-eaten.

53.

The same.

II 435.

Another copy of the same work, apparently complete. Beg. as usual, see No. 51, but instead of *جانا زمن بشنو* there is at the end *جانان زمن بشنو*.

Written in bad shikasta, in the beg. of the xiii/xix c. (*مقدم ماه ساون سنه ۱۲۲۰*), by Pancham La'l, son of Gōpāl-La'l, at Chanīpūr.

Ff. 89; S $8,5 \times 5,75$; $6,5 \times 3,75$; ll 13, no jādvals. Or. pap. Ind. shikasta. Cond. tol. good. Worm-eaten. Many marginal notes.

54.

The same.

I 172.

Another copy of the same work, incomplete at the end. Beg. as usual, see No. 51. Its end corresponds with f. 57, l. 14 of No. 51.

Transcribed apparently in the middle of the xiii/xix c.

Ff. 99; S $9,5 \times 6,25$; $7 \times 3,75$; ll 13, no jādvals. Europ. pap. Ind. nast. Cond. tol. good; slightly worm-eaten. A few marginal notes.

55.

تذكرة الاحوال

Tadhkiratu'l-aḥwāl.

I 93.

The well known autobiography of Muḥammad 'Alī Ḥazīn (d. 1180/1766), see IvASB 225 (add RsBr 240, 2). It forms an item in a *majmū'a*. Beg. as usual:

نحمد و نساله التقى و نعتصم بعروته انوثتي الخ

Transcribed towards the end of xii/xviii c.

* Ff. 68v-118v; S $11 \times 6,5$; $8 \times 4,25$; ll 19, no jādvals. Or. pap. Ind. nast. Cond. tol. good; worm-eaten and repaired. Marginal notes and sub-headings (in red ink).

56.

The same.

II 443.

Another copy, approximately of the same age as the preceding one, apparently complete. Beg. as usual, see No. 55.

Ff. 40; S 9,5×4; 8×2,75; ll 26-29, no *jadwals*. The lines are diagonal, transversal, etc. Or. pap. Bad Ind. shikasta and nast. Cond. bad. Worm-eaten. Notes on the last leaf. Marginal headings.

57.

رياض الشعراء

Riyāḍu'sh-shu'arā'.

III 46.

A modern and incomplete copy of the well known *tadhkira* of 'Alī Qulī Wālih Dāghistānī (d. ca. 1170/1757), see for references IVASB 230. The date of completion is usually taken to be 1161/1748, but the author explicitly states at the end of his book (cf. f. 482v of D 102) that he wrote this last portion of it in 1162/1749. The majority of the biographical notes have, however, been compiled in 1160/1747, which year is referred to in a great many places. The arrangement of the notes is usually called 'alphabetical' in the catalogues. This is, however, not a proper term. As in many others, if not all known 'alphabetical' *tadhkiras*, the poets are grouped under the sections, corresponding to the first letters of their *takhalluṣes*. This alphabetical arrangement does not go any further. Within the limits of every letter biographies are arranged in a very confused chronological sequence. In many cases the author, having brought these notes up to a comparatively late date, starts again from the earliest times. This may be due to his additions from some new work dealing with the same subject which he had not yet perused. Sometimes it seems clear that when one series of poets, taken from one of his sources, comes to an end, he starts another one taken from other compositions. There are numerous cases of poets with identical *takhalluṣes*, and belonging to approximately the same period, but possessing slightly different names. These discrepancies may be due to the variants in different works, and the identity of some of them seemed very probable even to the author himself.

The sources of Wālih are chiefly 'Awfī for the earlier period, and 'Alī Shīr, Taqī Awḥadī, and Naṣrābādī for the later poets. References to Dawlatshāh, Sām Mirzā, Taqī Kāshī, and a few other works, are much rarer, and it is not always clear whether Wālih has personally consulted them or merely follows some other source, in which they were quoted. He only rarely refers to other books, such as Jāmī's *Nafahāt*, *Haft iqlīm*, various historical works, etc. In a great many cases, in which the author was unable to

collect much information concerning the poets whom he mentions, he gives instead of a biography simply a few lines of rhetorics conveying no facts at all. Especially the dates are not regularly given, nor are even the approximate contemporaries mentioned. At the same time Wālih often adds his own critical remarks and suggestions as to a better reading of this or that verse.

The present MS., as stated above, is incomplete. It contains some lacunas in the beginning, due to damage to folios (the bottom of ff. 1v, 2, 2v, 3, 3v). On f. 3, although there is no interruption in the text, a long passage has been omitted, corresponding to ff. 3, l. 5 to 3v, l. 6 (from the bottom) in the Society's copy D 102 (see IvASB 230). The MS. breaks off (although there is a colophon, in which it is stated that the book is complete), with the passage corresponding to f. 354v, l. 5 (from the bottom) in D 102. Folios 17 and 18 must be placed between ff. 62 and 63. Ff. 421-432v are a repetition of ff. 123-134, inserted probably by mistake.

The list of biographies found in this important *tadhkira* has never been given so far, although such lists have been compiled for many other similar works. It is, therefore, appropriate to give it here. In order to facilitate references, the biographies are here arranged in strict alphabetical sequence. As the present MS. is incomplete and inaccurate, advantage is taken of a collation with and completion from the excellent and exceptionally accurate copy belonging to the Society's old fund, D 102, which it has not been possible to describe minutely in IvASB 230. Preference is given throughout to the readings of the names in this more correct copy. The references are here given *first* to the folios of the present MS., and *secondly* to the folios of D 102. Wherever a biography is omitted in either of them, the reference is replaced by a hyphen on the corresponding side. Dates, exact or approximate, are inserted whenever available.

- | | |
|---|---|
| 1. 'Abbās I Ṣafawī (995-1037/1587-1628) .. 350v/302 | 11. 'Abdu'l-Bāqī Nihāwandī (came to India, beg. xi/xvii) 349v/301 |
| 2. — Qulī Khān, son of Ḥasan Khān Shāmlū (xi/xvii) 367/311v | 12. 'Abdu'l-Ghanī Tafrīshī (beg. xi/xvii) .. 379v/319v |
| 3. — Qulī Khān Dāghistānī (came to India, d. ca. 1149/1736) 372/414v | 13. 'Abdu'l-Ḥaqq Dihlawī (India, the well known divine) 350/301v |
| 4. 'Abbāsī (came to India, beg. xi/xvii) .. 350v/301v | 14. — Qumī .. 367/312 |
| 5. 'Abdu'l-a'imma, son of Mīr Najāt (d. shortly before 1160/1747) 372v/315 | 15. 'Abdu'l-Ḥayy Iṣfahānī (obscene poet, xii/xviii) .. 373v/315v |
| 6. Shāh 'Abdu'l-'Alī Yazdī (xi/xvii ?) 350v/301v | 16. — Qazwīnī .. 352v/303 |
| 7. 'Abdu'l-'Azīz Kāshānī 336/292v | 17. 'Abdu'l-Ḥusayn .. 350v/301v |
| 8. — Khān Samarqandī (probably the Shaybānī prince, 947-957/1540-1549) .. 343v/297v | 18. 'Abdu'l-Jalīl Balgrāmī (India, beg. xii/xviii) .. 370v/314 |
| 9. 'Abdu'l-Bāqī (beg. xi/xvii) 328v/287v | 19. 'Abdu'l-Khālīq Ghijduwānī (vi/xii) .. 335v/292v |
| 10. — Gūnābādī .. 90/96 | 20. 'Abdu'l-lah, son of 'Ishratī, q.v. 369v/313v |
| | 21. — Anṣārī Harawī (d. 481/1088) 5/5 |

22. 'Abdu'l-lah Farankhūdī 352/302v
 23. — Ghālib b. Abī 'Abdī'l-lah
 Munjī' th-thānī b. Abī Ḥafṣ Munjī'l-
 Mādī .. 328v/287v
 24. — Jābirī, son of Sulaymān
 Jābirī, q.v. .. 352/303
 25. — Kāshānī (India, beg. xi/xvii)
 .. 352v/303
 26. — b. Khān A'zam 352v/303
 27. — Khān Ūzbeḡ (II? 991-1006/
 1583-1598) .. 352/302v
 28. Abū — Muḥammad b. Mūsā
 Awsī (iv/x) .. 411v
 29. — Shūstarī (xi/xvii ?) 352v/303
 30. — Yaḡdān al-Idajī al-Ḥadhārī
 (vi/xii ?) .. 328v/287v
 31. 'Abdu'l-Majīd .. 329/288
 32. 'Abdu'l-Malik Abū Naṣr Kun-
 duzī (کندي ?) (an early poet)
 .. 329/288
 33. 'Abdu'l-Mawlā, son of Bunyād
 Iṣfahānī (d. ca. 1158/1745) —/434v
 34. 'Abdu'l-Qādir of Marāgha
 .. 343v/298
 35. — Qānī (vii/xiii) .. 336/292v
 36. 'Abdu'r-Raḥīm Khān Khānān,
 or Mun'im Khān (India, xi/xvii)
 .. 204v/199
 37. 'Abdu'r-Raḥmān b. Kamālī'd-Dīn
 Qumī (end xi/xvii) .. 369/313
 38. 'Abdu'r-Razzāq .. 350/301v
 39. — Gilānī (India, end x/xvi)
 .. 349v/301
 40. 'Abdu's-Salām, *surn.* Qādī-zāda
 Samarqandī .. 350/301v
 41. 'Abdu's-Šamad 'Āmilī, brother of
 Bahā'ī (beg. xi/xvii) .. 350v/301v
 42. 'Abdu'l-Waḥḥāb, *surn.* Munajjim
 Gilānī .. 343v/297v
 43. 'Abdu'l-Wasī' Jabālī (vi/xii)
 .. 104/116
 44. Abdāl .. 28/28
 45. — *see* 'Alī-shāh.
 46. — Iṣfahānī (x/xvi) 28/28
 47. 'Abdī, 'Abdu'l-lah, son of
 Muḥammad 'Alī Ṭab'ī, of Ushturjān
 .. 370/313v
 48. — Abarqūhī (end x/xvi) 350v/301v
 49. — Gūnābādī (xi/xvii?) 350/301v
 50. — Warāmīnī (Persia, beg.
 xi/xvii) .. 361/311
 51. 'Ābid Iṣfahānī (x/xvi) 348v/300v
 52. 'Ābidī Khurāsānī .. 343/297v
 53. Adānī (Idāi ?) Qumī
 .. 41v/42v
 54. Ad'ham Baghdādī (Turkey,
 x/xvi) .. 47v/49
 55. — Beg (xi/xvii) .. 57v/59v
 56. — Kāshī .. 47v/49
 57. — Qazwīnī, son of Murād Beg
 .. 48/49
 58. Ādhar, Luṭf 'Alī Beg (xii/xviii)
 .. 67v/71v
 59. Ādharī, Jalālu'd-Dīn Ḥamza b.
 'Alī Bayḥaqī (Iṣfahānī) 48/49
 60. Adīb Šābir, Shihābu'd-Dīn (vi/
 xii) .. 10v/10v
 61. 'Ādil, Shāh Isma'īl II b. Ṭah-
 māsp Šafawī (984-985/1576-1578)
 .. 328/287v
 62. 'Ādili .. 348v/300v
 63. — Khurāsānī .. 343v/297v
 64. Āfarīn, Faḡīru'l-lah Lāhūrī
 (India, was alive in 1147/1734-
 1735) .. 67/71
 65. — Shamsu'd-Dīn .. 16v/17
 66. Āfatī (x/xvi) .. 45/46
 67. — Tūnī .. 44v/45v
 68. Afḡal (x/xvi) .. 45/46
 69. Mir — .. 45/46
 70. — Muḥammad Pānīpatī (an
 Indian, d. 1035/1625-1626) 54v/56
 71. — Beg (x/xvi) .. 50v/51v
 72. Afḡalu'd-Dīn Kirmānī 49v/51
 73. — Muḥammad b. Dīyā'ī'd-Dīn
 Kirmānī (beg. x/xvi) .. 49v/50v
 74. — (Muḥammad) Kāshī (vii/
 xiii) .. 14/12v
 75. — Muḥammad Tarika Iṣfa-
 hānī (end x/xvi) .. 44v/45v
 76. Afghān, Muḥammad Salīm
 (India, end xi/xvii) .. 60v/62v
 77. Afākī .. 55v/57v
 78. Mīr Afsar, son of Sanjar Kāshī,
 q.v. .. 59/60v
 79. Afsarī .. 45/46v
 80. — (x/xvi) .. 49v/51
 81. — of Bukhārā .. 50/51v
 82. Āḡahī Hamadānī, 'Imādu'd-
 Dīn Maḥmūd b. Ḥujjati'l-lah
 Sa'dābādī (Persia and India,
 x/xvi) .. 46/47v
 83. — Yazdī .. 46/47v
 84. Aghrīw (Aghazlū ?) Sulṭān 44v/45v
 85. Āhang (xi/xvii) .. 53v/55
 86. 'Ahdī .. 366v/311v
 87. — (x/xvi, probably identical
 with 'Arshī, Ṭahmāsp-Qulī, q.v.)
 .. 366/311
 88. — 'Abdu'r-Razzāq Khurāsānī
 (visited India, end x/xvi) 366/311
 89. — Muḥammad Raḥīm (or
 'Abdu'r-Raḥīm) (India, end x/xvi)
 .. 366v/311v
 90. — Qalandar Khurāsānī 366v/311v
 91. — Qarāḡūī .. 366v/311v
 92. — Rāzī (end x/xvi) 366/311
 93. Āhī .. 34/34v
 94. Ahlī .. 28v/28v
 95. — Khurāsānī (beg. x/xvi) 32/32
 96. — Shīrāzī (x/xvi) .. 32v/32v
 97. Aḥmad, Sulṭān of Gulbarga
 (Bahmanī, probably the I or II,
 825-838/1422-1435, or 838-862/
 1435-1457) .. 28v/28v

98. **Aḥmad** .. 40v/41v
 99. — **Hāfiz** .. 28v/28v
 100. — **Beg Lang** (d. in India, 1014/1605-1606) .. 41/42
 101. — **Beg Tabrizī** .. 58v/60v
 102. — **Ghafari** (author of the *Nigāristān*, d. 975/1567-1568) .. 42/43
 103. — **Ghazālī** (d. 527/1133) .. 9v/9v
 104. — **Jalālīr, Sulṭān** (784-813/1382-1410) .. 28v/28v
 105. — **-i-Jām** (d. 536/1141-1142) .. 10/10
 106. — **-i-Kamāncha Kāshī** (xi/xvii) .. 40v/41v
 107. — **Lāghar Sīstānī** (x/xvi) .. 41/42
 108. — **Mīrak Šālīhī** .. 41/42
 109. — **Qazwīnī** .. 40v/41v
 110. — **Qazwīnī** (x/xvi) .. 40/41
 111. — **Rāzī** (brother of *Hijrī Rāzī*, father of *Amīnu'd-Dīn Rāzī*, the author of the *Haft Iqlīm*) (end x/xvi) .. 40v/41v
 112. — **Šarrāf Isfahānī** .. 40v/41v
 113. **Sayyid Aḥmadī** .. 58v/60v
 114. **Aḥsan, Zafar Khān Aḥsanu'l-lah** (India, xi/xvii) .. 57v/59v
 115. **Aḥsanu'l-lah b. Abū'l-Ḥasan Turbatī** (xi/xvii) .. 41/42
 116. **Aḥsanī** (x/xvi) .. 40/41
 117. — (India, x/xvi) .. 40/41
 118. **Aḥwalī Sīstānī** (x/xvi) .. 40v/41
 119. **Ā'isha Samarqandī** .. 328v/287v
 120. **Ajarī** (Ujri?) *Dīwāna Balkhī* (came to India, x/xvi) .. 40/41
 121. **Mīr — Yazdī** .. 59/61
 122. **Ājizī** (India, xi/xvii) .. 348v/300v
 123. **Akbar, Jalālu'd-Dīn b. Humā-yūn** (963-1014/1556-1605) .. 45v/46v
 124. — son of **Naṣīr** .. 55v/57v
 125. — **Jurbādaqānī** .. 45v/46v
 126. **Akhkarī Lārī** .. 41v/42v
 127. **Akhtari** *Turshīzī* (or *Gūnābādī*) .. 41v/42v
 128. — **Yazdī** (xi/xvii) .. 41v/42v
 129. **Aksīr, Mīr Nūru'd-Dīn Qumī** (middle xii/xviii) .. 66/70
 130. **Āl-i-Qabā** (five brothers, v/xi) .. 16/17
 131. **Qādī 'Alā'** *Gargar-rūdī* (or *Karkhrūdī*?) (؟ کرکهرودی) .. 365/310v
 132. — **Yazdī** (end x/xvi) .. 365v/311
 133. **'Alā'u'd-Daula Samnānī** (d the 22nd Rajab 734/the 29th March, 1334) .. 345/298v
 134. **'Alā'u'd-Dīn Dihlawī** (the author of the *Fawā'idu'l-fu'ād*, see IVASB 239) (beg. viii/xiv) .. 339/295
 135. — **Husayn Jahān Sūz Ghūrī** (d. 556/1161) .. 338v/294v
 136. — of **Khurāsān** (came to India, xi/xvii?) .. 346v/299v
 137. — **Ūzjandī** (*Ozgantī*) .. 339/295
 138. **A'lam Kirmānī** (x/xvi) .. 44v/45v
 139. **'Alī Kūsārī Isfahānī**, 'Alī b. *Zaynī'l-Ābidīn*, d. ca. 1135/1722 .. 370v/314
 140. — **Mashhadī, Mahdī** (end xi/xvii?) .. 370v/314
 141. — **Nī'mat Khān** (India, end xi/xvii) .. 374/316
 142. — **Šafīyyu'd-Dīn** .. 328v/287v
 143. **'Alī Aghāchī Bukhārī**, b. *Ilyās*, *Abū'l-Ḥasan* (iv/x) .. 328/287
 144. — **Akbar** (an architect, xi/xvii) .. 58v/60v
 145. — **Akbar Badakhshī** (India, end x/xvi) .. 365v/310v
 146. — **Astrābādī** .. 347/299v
 147. — **Badakhshānī**, b. *Asad* .. 347/299v
 148. — **Bākharzī**, b. *Husayn* .. 339/295
 149. — **Beg** .. 367/311v
 150. — **Beg Dada** .. 367/311v
 151. — **Ghuryānī, Hāfiz 'Alī b. Nūrī'd-Dīn Muḥammad** (viii/xiv) .. 346v/299
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 155. **S. — Hamadānī** (d. the 6th Dhī Qa'da 786/the 20th Dec. 1384) .. 345v/299
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 162. **Shāh — Qalandar** (India, beg. xi/xvii) .. 365v/311
 163. — **Qazwīnī** (d. 1020/1611-1612) .. 365v/311
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179. Alif, or Alif-Abdāl, or Muṭbi'ī (beg. x/xvi) ... —/411
180. 'Ālim Harawī (came to India, end x/xvi) ... 343v/297v
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183. Allah-Qulī (x/xvi) ... 47v/48v
184. Alp Khān, Ulugh Khān A'zam (vii/xiii) ... 16v/17
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186. Amānī, 'Abdu'l-lah (visited India, xi/xvii) ... 59/61
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189. — Harawī (came in 981/1573 to Jaunpūr) ... 51/52v
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191. Amani (or Ummatī?) Yazdī ... 52/53v
192. 'Am'aq Bukhārī, Shihābu'd-Dīn (vi/xii) ... 339v/295v
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194. 'Amīd 'Aṭṭār al-Kātib (d. 491/1098) ... 329/288
195. 'Amīdu'd-Dīn Daylamī Lūyakī (India, born 655/1257, d. ca. 700/1300) ... 341/296
196. 'Amilā Balkhī (end xi/xvii) ... 369v/313v
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204. — Balbānī, b. 'Alī b. Diyā'ī'd-Dīn Mas'ūd (d. 745/1344-1345) ... 16v/17v
205. — Dādā Yazdī ... 19/17v
206. Amīnā-i-Fā'iḳ, *see* Fā'iḳ.
207. Amīnā-i-Najafī, son of Maḥmūd Kalid-dār-i-Āstāna ... 47v/49
208. — i-Yazdī, *sur.* Daqqāq (end x/xvi) ... 54/56
209. Amīnī, Amīr Sultān Ibrāhīm (d. 941/1534-1535) ... 19v/18v
210. — Harawī (India, end x/xvi) ... 47v/48v
211. — Najjār, 'Abdu'r-Raḥmān b. Aḥmad Balkhī (v/xi) ... 16v/17v
212. Amīr Ḥējj Sayyid Quṭbu'd-Dīn Janābidī (end ix/xv) ... 30v/31
213. Abū 'Ammāra b. Muḥammad Marwazī (v/xi) ... 340v/296
214. Amrī, Qāsim (executed on a charge of heresy at Shīrāz in 999/1591) ... 50v/52
215. Anīsī Mashhadī (x/xvi) ... 52/53v
216. — Yūl Qulī Beg, *see* Unsi.
217. Anjām, Amīr Khān 'Umdatul-Mulk (India, d. 1159/1746) ... 77v/83v
218. Anṣārī Qumī ... 54/56
219. Anwar Iṣfahānī, 'Alī Naqī (d. middle xii/xviii) ... 78/84
220. — Lāhūrī, Nūr Muḥammad (India, beg. xi/xvii) ... 53/54v
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227. 'Aqīqī, Jalālu'd-Dīn b. Qutbi'd-Dīn (end vi/xii) ... 236/293
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230. — Shāh Riḍawī ... 364/309v
231. Āram, of Iṣfahān (xi-xii/xvii-xviii) ... 65v/69v
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242. — Muḥammad 'Alī (born 1123/1711, was alive in India, 1160/1747) ... 376v/317v
243. — Shīrāzī (a darwīsh, middle xi/xvii) ... 369/313

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 247. Ārpi (?) .. 48v/49v
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 249. 'Arshī, Ṭahmāsp Qulī Beg (beg.
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 251. Ārzū, Sirāju'd-Dīn 'Alī Khān,
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 252. Ārzū, Bibī, Samarqandī 48v/49v
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 256. — (another) .. 48v/50
 257. Āqā Asad Shūsharī (xi/xvii ?)
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 258. As'ad, Sa'du'd-Dīn Najjār
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 259. Asadī Tūsī (v/xi) .. 12/14
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 271. Āshnā, 'Ināyat Khān Muḥam-
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 272. Ashraf, Darwīsh (beg. x/xvi) 48v/50
 273. — b. 'Abdu'l-Husayn (xii/
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 276. Ashrafī Samarqandī, Sayyid
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 278. 'Āṣī (two different poets) 349/300v
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 283. Asīrī, Maqṣūd-i-Kulīcha 42v/43v
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 285. — Muḥammad Lāhijī (the
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 286. — Mukhtār Beg (Persia, xi/
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 287. — Qānī .. 40/41
 288. — (or Hayrān) Qānī, Mu-
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 291. — Shīrāzī (xi/xvii ?) 59/61
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 298. 'Asrī Tabrizī .. 368v/312v
 299. 'Atā'u'l-lah Rāzī (x/xvi) 365/310v
 300. 'Atā'ī .. 365/310v
 301. — Jaunpūrī, 'Abdu'l-Karīm
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 302. 'Atārīdī, 'Abdu'r-Raḥmān b.
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 307. — or Shafī'ā, Shīrāzī (end
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 309. — Akhsikātī, Muḥammad
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 312. Atsiz, 'Alā'u'd-Dīn (522-551/
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 313. 'Attār Balkhī, Nu'aym 329/288
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 316. Bībī Ātūn (x/xvi) .. 28v/28v
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324. — Shīrāzī, son of Šāfī (beg.
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327. 'Ayn 'Alī Husaynī Gulpāyagānī
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329. 'Ayshī Qarābīshārī (*or* Miḥnatī)
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330. Ayyūb b. Abū'l-Barakāt
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331. Azād .. 42/43
332. Azal, Muhammad Amīn (Persia,
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333. 'Azam, 'Alī Qulī Khān b. Ḥasan
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334. Azhar, Aqā Ibrāhīm (visited
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335. Azharī (India, xi/xvii) .. 44/45
336. — Quhpāyā'ī .. 60/62v
337. Azharī Marwazī, Muhammad 12/14
338. 'Azīm of Dihlī, 'Alī, son of
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339. 'Azīmā Nishāpūrī, son of
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340. 'Azīz (end x/xvi) .. 364/309v
341. — Bayyā' .. 364/310
342. — Kāshī .. 364/309v
343. — Tabrīzī, Muḥammad Yū-
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344. 'Azīzu'd-Dīn Kāshānī, Maḥ-
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351. 'Azmi (India) .. 364/310
352. — Kāshī (beg. xi/xvii) .. 364/310
353. — Mashhadī .. 365/310v
354. Azraqī Harawī (an early poet)
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355. Bābā Shāh of Quhpāyā (end
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356. Babur, Abū'l-Qāsim b. Bāy-
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357. — Zāhiru'd-Dīn Muḥam-

- mad (born 888/1483, d. 936/1529)
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358. Badakshī, Hāmid of Qunduz
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359. — Samarqandī (ix/xv) .. 83/89
360. Badhalī Iṣfahānī (x/xvi) .. 86v/92
361. Bādhil, Muḥammad Rafī'
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362. Bādhilī Sāwajī .. 86/92
363. Badī' Naṣrābādī (son of Ṭāhir
Naṣrābādī) (beg. xii/xviii) .. 94/100v
364. — Sabzawārī, a darwish (end
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365. — Samarqandī .. 83/88v
366. — Sarakhsī, Yūsuf (wrote a
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367. — Tabrīzī .. 83/88v
368. Badī'u'd-Dīn Atābeg-i-Juwaynī
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369. Badī'u'z-Zamān Ardistanī,
Qāfī, b. Shamsī'd-Dīn (d. 1005/
1596-1597) .. 86/92
370. — Mīrzā b. Sulṭān Ḥusayn
(x/xvi) .. 82v/88v
371. — Targawī, of Sīstān .. 78v/84v
372. Badīhī, *see* Iqīdā.
373. — Majdu'd-Dīn Ahmad Sajā-
wandī (vi/xii) (this MS. gives the
date of his death as 408/1017-1018,
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374. Badru'd-Dīn Chāchī (India,
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375. — Jājarmī (vii/xiii) .. 79/84v
376. — (b.) Muḥyī'd-Dīn al-Mu-
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377. — Nūr Harawī (vi/xii ?) .. 79/84v
378. Bahā', Bahā'u'd-Dīn Zanjanī 80v/86
379. Bahā'u'd-Dīn Bukharī (v/xi) .. 80/86
380. — Karīmī Samarqandī (vi/
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381. — Muḥammad b. al-Mu'ayyad
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382. — Murghīnānī (v/xi) .. 80/86
383. — Yazdī .. 80/86
384. — Zakariyā Multānī (India,
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385. Bahādur Khān, Muḥammad
Sa'īd Khān, brother of Khān-
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386. — Khān b. Khwājagī Sabza-
wārī (India) .. 87v/93
387. Bahā'ī, Bahā'u'd-Dīn Muḥam-
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388. — Mīrzā Khān .. 94/100v
389. Bahjatī (India) .. 87v/93v
390. Bahrām Mīrzā, Abū'l-Faḍl,
son of Shīh Isma'īl (x/xvi) .. 87, 93
391. — of Bukhārā, Hājī .. 92, 98v
392. Bahrāmī, Abū'l-Ḥasan 'Alī
Sarakhsī (iv/x) .. 80v/86v

393. Bā'ith, Muḥammad Naṣīr 95/101v
 394. Bakhshī Tabrizī .. 86/92
 395. **Abū Bakr** b. Mīrzā Jūgī b. Mīrzā Shāhrukh (d. 853/1449) 27/27
 396. — Rāzī .. 7v/7v
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 398. Bannā'ī, Kamālu'd-Dīn (beg. x/xvi) .. 83v/89v
 399. **Baqā'ī** (x/xvi) .. 83v/89
 400. — Abū'l-Baqā' Harawī (d. 948/1541) .. 81v/87
 401. — Kamāngar .. 83v/89
 402. **Bāqī**, 'Abdu'l-Bāqī (a descendant of Ni'matu'l-lah Walī, x/xvi) 79v/85v
 403. — Artīmānī, Mīr 'Abdu'l-Bāqī .. 95/101v
 404. — of Māwarā'annahr 82v/88v
 405. — Tabrizī, 'Abdu'l-Bāqī (beg. xi/xvii) .. 91v/98
 406. **Bāqir** .. 91v/97v
 407. — Mīr .. 85v/91
 408. — (Persia, d. shortly before 1160/1747, wrote a versified history of Safawides) .. 95/101v
 409. — Kāshī, Hājī Shāh 91v/97v
 410. — Khurda Kāshī (came to India, beg. xi/xvii) .. 85v/91v
 411. Shāh — Mashhadī 91v/97v
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 414. — Shīrāzī, Muḥammad Bāqir Mudhahhib (visited India, xi/xvii) 91v/97v
 415. Bāqirā-i-Khalīl, *see* Khalīl.
 416. Bāqiyā-i-Nā'inī (visited India, studied Hinduism at Benares, end xi/xvii) .. 91v/98
 417. **Abū'l-Barakat** Farāhī (India, x/xvi) .. 399v/334
 418. — Samarqandī (x/xvi ?) 28/28
 419. Barātī Nihāwandī .. 86v/92
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 424. Bayān, Mīrzā Mahdī (came to India, beg. xii/xviii) .. 96/102v
 425. Bāyandar (or Pāband, or Bāyand) Khān Khwīshāwandī Ardabīlī .. 91/97
 426. **Bayānī**, Khwājagī Qazwīnī 90v/97
 427. — (Marwārid), Shihābu'd-Dīn 'Abdu'l-lah .. 84v/90v
 428. — Tūnī (came to India, x/xvi) .. 84v/90v
 429. Baydā, of Hīṣār .. 84v/90
 430. Bayghū (vi/xii ?) .. 81/86v
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 1308. — **Nānī**, Barkhūrdār Beg (end xi/xvii) .. —/430v
 1309. — **Tūsī** (d. 854/1450) .. —/407
 1310. **Manūhar** (an Indian, end x/xvi) .. —/419v
 1311. **Maqbūl Qumī** (end ix/xv) .. —/406v
 1312. **Maqsadī Sāwajī** .. —/422
 1313. **Maqṣūd** Beg Awārchā .. —/422v
 1314. — **i-Khurda**, Kāshī (end x/xvi) .. —/422
 1315. — **Tīgar** .. —/406v
 1316. **Mardumī** Mashhadī, Muḥammad Ḥāshim (beg. xi/xvii) .. —/415
 1317. **Ma'rūf** Baghdādī .. —/422
 1318. **Marwārīd**, see Bayanī.
 1319. **Marwī**, Ḥusayn b. Jalālī'd-Dīn Maṣṣūr (came to India, x/xvi) .. —/427
 1320. **Marzbān**, Rafī'u'd-Dīn Fārsī (vi/xii) .. —/400v
 1321. **Mashhūr** (beg. xi/xvii) .. —/430
 1322. — **Zamānā** .. —/423v
 1323. **Mashrab Qumī** b. Ḥusayn-i-Shīshagar (beg. xi/xvii) .. —/430
 1324. **Mashrabī** Taklū (came to India, end x/xvi) .. —/420v
 1325. **Mashriqī** (beg. xi/xvii) .. —/420v
 1326. **Masiḥ** Kāshānī, Ruknu'd-Dīn, b. Nizāmī'd-Dīn 'Alī (visited India, xi/xvii) .. —/416
 1327. — **Shīrāzī** .. —/430
 1328. **Masiḥā-i-Kāshī**, see Ṣāhib.
 1329. — Sa'du'l-lah of Pānīpat (author of *Rām-u Sītā*) .. —/431
 1330. **Masiḥī** (an early poet) .. —/416
 1331. **Masrūr** Shāmlū, Walī Muḥammad Khān (xi/xvii) .. —/431
 1332. — **Tāḡānī**, Abū'l-Faḍl b. Muḥammad (v/xi) .. —/402
 1333. **Mast** Tabrizī .. —/406
 1334. **Mastī**, Zaynu'l-'Abidīn (end xi/xvii) .. —/428v
 1335. **Mas'ūd** .. —/420
 1336. — **i-Bak** .. —/405v
 1337. — **Beg** Qazwīnī .. —/420
 1338. — **Dawlatyārī**, Sa'du'd-Dīn (an early poet) .. —/402
 1339. — **Fakhru'd-Dīn** Kirmānī (vi/xii ?) .. —/400v
 1340. — **Harawī**, Najmu'd-Dīn (end x/xvi) .. —/419v
 1341. — **Iṣfahānī** (d. 1020/1611) .. —/420
 1342. — **Iṣfahānī**, b. Āqā Zamān (end xi/xvii) .. —/430v
 1343. — **Kābulī** .. —/405v
 1344. — **Rāzī** (v/xi) .. —/401
 1345. — **Sabzawārī** .. —/406
 1346. — **i-Sa'd-i-Salmān** (d. 515/1121-1122) .. —/401, 412
 1347. — **Turkmān** (ix/xv) .. —/406
 1348. **Ma'sūm** Tabrizī (several times visited India, end xi/xvii) .. —/428v
 1349. **Matīn**, 'Abdu'r-Ridā Iṣfahānī (came to India, xii/xviii) .. —/433v
 1350. **Mawālī** .. —/425v
 1351. **Mawdūd** Chishtī .. —/404
 1352. **Mawjī** Badakhshī, Qāsim Khān (India, x/xvi) .. —/412
 1353. — **Rashtī** .. —/425v
 1354. **Mawlawī** Sīstānī, Aḥmad (beg. xi/xvii) .. —/425v
 1355. **May-i-Kulāl** (India, d. after 1025/1616) .. —/426
 1356. **Maylī**, Mīrzā Qulī (came to India, end x/xvi) .. —/426
 1357. — **Mu'ammā'ī** Ḥiṣārī .. —/426
 1358. **Mazārī**, Ḥāfiz 'Abdu'l-Mu'min, lived in Harāt (after the end of the vi/xii) .. 127v/143
 1359. **Mazhar** Gujrātī (came to India) .. —/402
 1360. — **Jānjānān** (an Indian, xii/xviii) .. —/433v
 1361. **Mazharī** Kashmīrī (India, d. 1018/1609) .. —/421v
 1362. **Mihnatī**, see 'Aysī Qarā-ḥiṣārī.
 1363. — (?) **Lārī** (x/xvi) .. —/404v
 1364. **Mihri** (or Sayyid), 'Alī .. —/430v
 1365. **Minūchihrī**, Aḥmad b. Ya'qūb b. Aḥmad (v/xi) .. —/403v
 1366. **Mīr** Khān Zarkūb of Māwarā'annahr .. —/407v
 1367. — **Kirmānī** (viii/xiv) .. —/407v
 1368. — **i-Mīrān**, see Ghiyāthū'd-Dīn.
 1369. — **Sabzawārī** .. —/407v
 1370. **Mīrak** Beg .. —/425v
 1371. — **Khān** Balkhī (d. 1061/1651) .. —/429
 1372. — **Tatā'ī** .. —/425v
 1373. **Mīrakī** Kūr .. —/425v
 1374. — **Shīrāzī** .. —/407v

1375. Mīram Siyāh Qazwīnī (x/xvi ?) —/407v
 1376. Mīr-Zāda .. —/407
 1377. Mīrzā Khān .. —/426
 1378. Mīshkī Iṣfahānī .. —/420v
 1379. Mīskīn Bukhārī .. —/430v
 1380. Mīthālī Kāshī .. —/407v
 1381. Mu'āf, Āqā Muḥammad Kāshī
 (d. shortly before 1160/1747) —/431v
 1382. Mu'azzam .. —/406
 1383. **Mubārak** .. —/404v
 1384. — Shamsu'd-Dīn Mubārak
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 1385. — Shīrīn Kār .. —/407v
 1386. Mufīdī Balkhī (came to India,
 d. 1091/1680) —/433v
 1387. Mufīdī Iṣfahānī (beg. xi/xvii) —/422
 1388. **Mufīsī** .. —/406v
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 1390. **Mufīdī** Hamadānī (end xi/
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 1391. — Muḥammad 'Alī Iṣfa-
 hānī .. —/430
 1392. Mughī, *see* Ma'nī ..
 1393. Mughūl, 'Abdu'l-Wahhāb (x/
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 1394. **Muḥammad** (Khawārizm
 Shāh, b. Takash, 596-617/1200-
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 1395. — (Qutb Shāh, 989-1020/
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 1396. — (a poet) .. —/429
 1397. — *see* Ibn Muṭahhar.
 1398. — (Hāfiz) .. —/414v
 1399. — Akbar Qazwīnī (xi/xvii) 58 60
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 1401. — 'Alī Beg Turkmān —/414v
 1402. — 'Alī Kāshī .. —/413v
 1403. — 'Alī Khān (Wālīh Dā-
 ghīstānī's father, d. 1128/1716) —/432v
 1404. — 'Alī Tabrizī, b. Ghiyāth
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 1405. — 'Alī Tabrizī, b. Ghiyāth
 (xi/xvii ?) (another ?) —/414
 1406. — Amīn Kāshī, *see* Amīn.
 1407. — Balkhī, Abū 'Abdī'l-lah,
 b. al-Ḥasan (iv/x) .. —/402
 1408. — Balkhī, Shamsu'd-Dīn
 Kātib (beg. vii/xiii) .. —/398v
 1409. — Bāqir of Darnūsādarān
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 1410. — Bāqir Beg Shāmlū
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 1412. — Ghaznawī b. Nāṣir
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 1413. — Gīṣūdīrāz (ix/xv) .. —/405
 1414. — Gujrātī .. —/414
 1415. — Hādī (Persia, end x/xvi)
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 1416. **Muḥammad** Hājī (beg. xi/
 xvii) .. —/405v
 1417. — Ḥakīm Shīrāzī .. —/408
 1418. — Ḥusayn Abharī (beg. xi/
 xvii) .. 133v/147
 1419. — Ḥusayn Iṣfahānī, son of
 Muḥammad Ṣāliḥ (d. 1151/1738)
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 1420. — Imāmī (beg. xi xvii) —/413
 1421. — Ja'far Tīhrānī (xi/xvii ?)
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 1422. — Jāmī (brother of the
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 1423. — Kālāpahār (an Indian,
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 1424. — Kaskan Sabzawārī b.
 Shamsī'd-Dīn Sultān (end x xvi)
 —/414v
 1425. — Kāzīm Qumī (end xi/
 xvii) .. —/430
 1426. — Kāzīm b. Yūsuf Tabrizī
 (xii/xviii ?) .. —/390v
 1427. — Khān Beg b. Rustam
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 1428. — Khurāsānī .. —/405
 1429. — Lūlī .. —/405v
 1430. — Mahdī (d. 1135/1722) —/432
 1431. — Mahdī, Pahlawān (not
 later than 900/1495) .. —/407
 1432. — Makkī .. —/413v
 1433. — Ma'sūm Kāshī b. Mīr
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 1434. — Muḥsin Shīrāzī (India, d.
 1020/1611) .. —/414v
 1435. — Mu'mīn Dāmghānī —/430
 1436. — Mu'mīn Mīrzā b. Sultān
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 1437. — Mu'mīn Sabzawārī —/425
 1438. — Mu'mīn Sammākī (India,
 beg. xi xvii) .. —/414v
 1439. — Mushkil Mashhadī —/414
 1440. — Muṣṭafā (an Indian) —/414
 1441. — Nisawī, b. Badī' (vii/
 xiii ?) .. —/398v
 1442. — Parda-dār Balkhī —/414v
 1443. — Qumī (beg. xi/xvii ?) —/413v
 1444. — Rabī' Iṣfahānī 218v/208v
 1445. — Raḥīm Khān b. Shāh-
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 1446. — Rāzī (end x/xvi) —/413v
 1447. — Rāzī (came to India,
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 1448. — Ridā (governor of Qum,
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 1449. — Ridā Beg (end xi/xvii)
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 1450. — Ridā Iṣfahānī, a relation
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 1451. — Ridā Mashhadī —/413
 1452. — Ridā Pāshā of Iṣfahān
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 1453. — Ridā of Qumisha (end
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1454. **Muḥammad Riḍā**, *sur.* Sārū Khwāja (xi/xvii) .. 216/207
 1455. — **Riḍā Shīrāzī** (was alive in Fārs in 1160/1747) .. 219/209
 1456. — **Rustamdārī** (end x/xvi) .. —/412v
 1457. — **Sabzawārī** .. —/414
 1458. — **Ṣāliḥ Shīrāzī**, (end xi/xvii) .. —/430v
 1459. — **Samarqandī** .. —/414
 1460. — **Shāh** شاهی Qandahārī (x/xvi) .. 31/31v
 1461. — **Sharīf Tīhrānī**, son of Ghiyāthū'd-Dīn Muḥammad, Iṭimādū'd-Daula (India, d. 1014/1605) .. 276/246v
 1462. — **Ṣūfī Māzandarānī** (came to India, d. 1035/1625-1626) .. —/412v
 1463. — **Sultān Turkmān** (beg. xi/xvii) .. —/424v
 1464. — **Tabādkanī** (viii/xiv ?) .. —/405
 1465. — **Zamān Mashhadī** (beg. xi/xvii) .. 223v/212
 1466. **Muḥibb** 'Alī Sindī (India, beg. xi/xvii) .. —/414
 1467. — **Maddāḥ Shīrāzī** (came to India) .. —/414
 1468. **Muḥibbī** Shāmlū (beg. xi/xvii) .. —/414v
 1469. **Muḥibbī Shīrāzī** (two poets with the same name) .. —/414v
 1470. **Muḥit**, Muḥammad Sa'īd Isfahānī (d. ca. 1135/1722) .. —432
 1471. **Muḥrī Jalā'ir**, Bibī (ix/xv) .. —/407
 1472. **Muḥsin** Hamadānī, son of Mullā Sharrārī (India, beg. xi/xvii) .. —/415
 1473. — **Lārī** (India) .. —/415
 1474. **Abū'l-** — **Mirzā** (x/xvi) .. 50/51v
 1475. **Muḥsinā Shīrāzī** .. —/430
 1476. **Muḥtaram** (or Jarrāḥī) (a poetess, daughter of Mīr 'Alī Akbar Mashhadī) .. —/413v
 1477. — **Mīr Hāshim** (India, beg. xi/xvii) .. —/413v
 1478. **Muḥtasham Kāshī** (d. 996/1588) .. —/408
 1479. **Muḥyī'd-Dīn Yahyā** b. Muḥammad Ya'hyā (vi/xii ?) .. —/398v
 1480. **Ibn Mu'in** .. 27v/27v
 1481. — **Masjidī** .. —/406
 1482. **Mīrak** — **Sabzawārī** (came to India, end x/xvi) .. —/422
 1483. **Mu'inu'd-Dīn** Awḥādī, Muḥammad Daqqāq Ḥusaynī Balyānī (came to India, d. 979/1571-1572) .. —/421v
 1484. — **Chishtī** (vii/xiii) .. —/403v
 1485. — **Dādā Yazdī** .. —/406
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 1487. — **Harawī** .. —/406
 1488. **Mu'inu'd-Dīn Juwaynī** (vii/xiii ?) .. —/406
 1489. — **Shīrāzī**, 'Abdu'l-Iah .. —/421v
 1490. **Mu'inu'l-mulk Ḥusayn** b. 'Alī (vi/xii) .. —/402
 1491. **Mu'inī** (end x/xvi) .. —/422
 1492. — **Jāmi'i** .. —/406
 1493. — **Shīrāzī** .. —/406
 1494. **Mu'izz Kāshī** (came to India, beg. xi/xvii) .. —/429
 1495. **Mu'izzu'd-Dīn** Muḥammad Khattāt Kāshānī .. —/422
 1496. **Mu'izzī** Ghaznawī, Sa'īdu'd-Dīn (?) (an early poet) .. —/403v
 1497. — **Nishāpūrī**, Abū 'Abdī'l-Iah b. 'Abdī'l-Malik (vi/xii) .. —/402
 1498. **Mujibī** (?) Nihbandānī (?) (came to India, d. after 1024/1615) .. —/426v
 1499. **Mujir Baylaqānī** (d. 568/1172-1173) .. —/397v
 1500. **Mujizī Yazdī** (beg. xi/xvii) .. —/422
 1501. **Mujrim**, Qulī Khān Beg b. Ḥasan Sultān Shāmlū (came to India, d. 1002/1594) .. —/412
 1502. **Mukhlis**, Anandrām (an Indian, xii/xviii) .. —/434
 1503. — **Kāshī** (beg. xii/xviii) .. —/433v
 1504. **Mukhlisī** .. —/415
 1505. **Mukhtār**, *see* Kamālū'd-Dīn.
 1506. **Mukhtārī** Ghaznawī, 'Uthmān b. Muḥammad (d. 434/1042-1043) .. —/399v
 1507. **Mulhim** (an Indian) .. —/424
 1508. **Mulhimī** Tabrizī (d. 1048/1638-1639) .. —/424
 1509. **Mulki Sirkānī** (d. 1002/1594) .. —/427
 1510. **Mullā** Mīr Turbatī .. —/425v
 1511. — **Shāh Badakhshī** (Shāh) (India, d. 1072/1661-1662) .. 287/256
 1512. **Mullā'i** Kāzīrūnī .. —/424v
 1513. **Mu'min** Abarqūhī, son of 'Abdī (end x/xvi ?) .. —/425v
 1514. — **Iṣfahānī** b. Āqā Ḥajjī (visited India, beg. xi/xvii) .. —/425
 1515. — **Yazdī**, Ḥusayn (d. 1076/1665-1666) .. —/425
 1516. **Mu'minā**, *see* Nisbat.
 1517. **Mu'minī** Samarqandī .. —/407
 1518. **Mumtāz**, Faḍl 'Alī Beg .. —/428
 1519. **Munāsib** (or Mushtāq) Muḥammad Bāqir (India, end xi/xvii) .. —/431
 1520. **Munhī** Zawwāra (came to India, beg. xi/xvii) .. —/424v
 1521. **Mun'im** 'Abdu'r-Rahmān Bukhārī .. —/430v
 1522. — **Ḥakkāk Shīrāzī** (end xi/xvii) .. —/431
 1523. **Munir Lāhūrī** (India, end xi/xvii) .. —/433v
 1524. **Mu'nis** (came to India, beg. xi/xvii) .. —/424v

1525. Mu'nisī Bukhārī .. —/430v
 1526. **Munshi**, Mīr Isma'il —/411v
 1527. — Muhammad Tabrizī
 (born 1094/1683) .. —/431v
 1528. **Munṣif** of Quhpāya, 'Abdu'l-
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 1529. — Shīrāzī, Isma'il (visited
 India, middle xi/xvii) .. —/429v
 1530. Muntahā, Mīr 'Aṭā Ṭīhrānī
 (end xi/xvii) .. —/429v
 1531. **Muqīm** (beg. xi/xvii ?) —/430v
 1532. — Iṣfahānī (end xi/xvii) —/428v
 1533. **Muqīmā**, see Iḥṣān.
 1534. — Fawjī, see Fawjī.
 1535. — i-Maqṣūd (beg. xi/xvii) —/430
 1536. — Shīrāzī (xi/xvii) —/429v
 1537. **Muqīmī** .. —/407
 1538. — Hasan Beg Shukr-oghli
 (came to India in 998/1590) —/411v
 1539. **Murād** Khwānsārī, Shāh 274/245v
 1540. — Qazwīnī .. —/415
 1541. **Murādī** Astrābādī —/415
 1542. — Bāfqī (end x/xvi) —/415
 1543. **Murshid** Khān Yazdajirdī
 (Burūjirdī ?) (came to India) —/415v
 1544. — Qulī Beg b. 'Abbās Qulī
 Khān (xi/xvii) .. —/428
 1545. — Qulī Khān Ustājilū (beg.
 xi/xvii) .. —/415v
 1546. Murshidī, Muḥammad Zaw-
 wāra (d. 1020/1611) .. —/415v
 1547. **Murtaḍā** Artūmānī, Shāh —/415v
 1548. — Iṣfahānī (end xi/xvii) —/428v
 1549. — Qulī Beg (end xi/xvii) —/428v
 1550. — Qulī Khān (d. after 1087/
 1676-1677) .. —/428
 1551. — Qulī Khān Shāmlū (xi/
 xvii) .. —/427v
 1552. — Samnānī (India, beg. xi/
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 1553. — Sharīfī Shīrāzī (came to
 India, d. 935/1528-1529) —/415v
 1554. **Mūsā** Beg Sāwajī —/425v
 1555. — Ridā Naqqāsh Hamadā-
 nī (d. 1010/1601-1602) —/424v
 1556. **Muṣāhib**, Mullā Hasan —/421
 1557. — Nāinī .. —/430
 1558. **Mūsawī**, see Fītrat.
 1559. — Kwāb-bīn, Muḥammad
 Afdal b. 'Alī .. —/411
 1560. **Musayyib** Beg (end xi/xvii) —/428
 1561. — Khān Taklū (end x/xvi) —/416
 1562. Mushaqqī (or Muttāqī ?),
 Mak'han (an Indian, beg. xi/xvii) —/420
 1563. Mushayyid (an early Indian
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 1564. **Mushfiqī** Bukhārī (end x/
 xvi) .. —/420
 1565. — Qumī, Muḥammad Ridā
 (end xi/xvii) .. —/430
 1566. Mushkī, see Mishkī.
 1567. **Mushtāq**, see Munāsib.
 1568. — 'Alī (xii/xviii ?) —/432
 1569. — Naṣīrā-i-Tūy-Sirkānī (xi/
 xvii) .. —/429
 1570. **Mushtarī** Astrābādī —/406
 1571. Mīr — Farāhānī —/421
 1572. Muslimī Shustarī (end x/xvi) —/416
 1573. **Muṣṭafā**, Mīr .. —/421
 1574. — Khān b. Musayyib Khān
 (beg. xi/xvii) .. —/421
 1575. — Mīrzā, b. Ṭahmāsp
 Ṣafawī (end x/xvi) .. —/421
 1576. Mustaghni, Muḥammad Amīn
 Kashmīrī (India, end x/xvi) —/420
 1577. Ibn Mutahhar (or Muḥam-
 mad, or Qutb), Qutbu'd-Dīn
 Muḥammad b. Shāmsi'd-Dīn
 Mutahhar Jāmī (vii/xiii) 8/8
 1578. Muṭbī'ī, see Alif abdāl.
 1579. Muṭlī'ī, Bābā Ḥusayn Qaz-
 wīnī —/428v
 1580. Muṭribī Qazwīnī (beg. xi/xvii) —/421
 1581. **S. Muẓaffar** .. —/421v
 1582. — Ḥusayn Kāshānī (beg.
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 1583. — Ḥusayn Mīrzā (xi/xvii) —/427v
 1584. — Kāshī (cf. Muẓaffar
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 1585. Muzhir, Mīr 'Alī Khān (beg.
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 1586. Muzhiru'd-Dīn Qushchī —/402
 1587. **Nadā'i** (end ix/xv) —/441
 1588. — Ṣalīh Samarqandī —/444v
 1589. — Yazdī (beg. xi/xvii) —/445
 1590. Nadhrī Kāshī (d. 1010/1601-
 1602) .. —/445
 1591. **Nādīm** Gilānī (visited India,
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 1592. Nādīm, Zakī Iṣfahānī (xii/
 xviii) .. —/464v
 1593. **Nādīmī** Badakhshānī (India) —/445
 1594. — Sūzangar Iṣfahānī (end
 x/xvi) .. —/445
 1595. Nādirā Shīrāzī (end xi/xvii) —/459
 1596. **Nādirī** .. —/440
 1597. — Samarqandī (came to
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 1598. — Shushtarī .. —/443
 1599. — Siyālkūtī (India) —/443
 1600. Mīr Nafar, son of Mīr 'Arab
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 1601. Nāfi' Qumī (end xi/xvii) —/459v
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 2514. — **Khān** (India, born 1079/1668-1669, d. 1160/1747) —/491
 2515. — **Lāhijī** (visited India, end xi/xvii) .. —/489
 2516. — **Qazwīnī**, **Mīr** (d. 901/1496) —/489v
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2562. — Hamadānī (d. 1130/1718) 222v/211
2563. — Kāshgharī Latīfu'd-Dīn
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2571. — Yazdī, Muḥammad Za-
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2578. **Zaynu'd-Dīn** Khwāfī (d. the
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2580. — Quhpāyāī, Maḥmūd (end
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2583. **Zaynal Beg** b. Āslān of Gur-
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The present copy begins as usual :

تذکرہ محفل خاطر اقدس (قدس، usually sic) ماثراً صاحب‌دلائل الخ

The colophon contains the date 'the 14th Dhī Qa'da of the 35th year.' Judg-
ing from the appearance of the MS., it is very likely that the '35th year' belongs
to the reign of 'Alam Shāh, and therefore is 1208/1794.

Ff. 438; S 12,25 × 8,75; 10,5 × 6; ll 21, within jādwal. Or. thin brownish
paper. Ind. nast., occasionally by a different, more careful hand (as on ff. 113-148,
323-346, etc.). Cond. tol. good; slightly worm-eaten; the paper of a few folios in the
beginning and at the end is worn out, dirty, and torn. A bad vignette, damaged.

58.

Sarw-i-Āzād.

سر آزاد

II 446.

A *tadhkira* of the Persian poets who lived in India during the
XI and XII/XVII-XVIIIc., with a number of biographies of the

poets of Balgrām. It was composed in 1166/1753 by Āzād, whose full name was Ghulām ‘Alī Khān Husaynī Wasiṭī Balgrāmī (born 1116/1704–1705, d. 1200/1786). See GIPh 215, EIO 683–684, Spr 143. Cf. also Bland, in JRAS 1848, p. 151. The present copy is incomplete at the beginning (probably one folio has been lost). As the *tadhkira* is rather rare, but useful, and the list of the biographies contained in it has not yet been published, it is inserted here. The original order of the biographical notes in the book is more or less chronological. Here, in the list, they are re-arranged in strict alphabetical order.

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4. Sayyid Ahmad b. ‘Abdī’l-lah Balgrāmī, d. 1161/1748 f. 81
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6. ‘Ajab, Sayyid Qurayshī Balgrāmī (xii/xviii c.) f. 73
7. ‘Alī, Ni‘mat Khān Muḥammad Shīrāzī, d. 1121/1709 f. 35
8. ‘Alī Naqī of Kamara, d. 1041/1631–1632 f. 8
9. Sayyid ‘Alī Ridā b. ‘Abdī’l-Aḥad Balgrāmī (middle xii/xviii c.) f. 86
10. Anīsī Shāmlū, of Burhānpūr, d. 1013/1604–1605 f. 2v
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12. ‘Arīf, Muḥammad ‘Arīf Balgrāmī, (end xii/xviii c.) f. 87v
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30. Faraju’l-lah Shūstārī (xi/xvii c.) f. 21
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(end xii/xviii c.) . . . f. 87v
115. Surūrī, ‘Alīm Beg Kābulī (beg.
xi/xvii c.) . . . f. 12v
116. Tāhir, Itifāt Khān, Muḥam-
mad Tāhir, d. 1129/1717. f. 37v
117. Tajallī, ‘Alī Ardakānī (end xi/
xvii c.) . . . f. 28v
118. Tālib Āmulī, d. 1036/1626–1627
f. 8v
119. Thābit, Muḥammad Afdal
Allahābādī, d. at Dihlī, 1150/1737–
1738 . . . f. 44v
120. Mīr Tufayl Muḥammad Bal-
grāmī, d. 1151/1738–1739 f. 58v
121. Tuḡhrā Mashhadī (end xi/
xvii c.) . . . f. 31v, *in marg.*
122. Ummīd, Qizilbāsh Khān
Hamadānī, d. 1159/1746 f. 46v
123. Wādiḥ, Mubāraku’l-lah Ishārat
Khān b. Iṣḥāq Irādat Khān, d.
1128/1716 . . . f. 38
124. Wāḥid, Mīr ‘Abdu’l-Wāḥid b.
Muḥammad Ashraf Balgrāmī d.
1135/1722–1723 . . . f. 84
125. Wāḥid, Muḥammad Tāhir
Qazwīnī, d. 1105/1693–1694 f. 33v
126. Wā’iz, Muḥammad Rafī‘ Qaz-
wīnī (end xi/xvii c.) . . . f. 25
127. Wāmīq, Nūru’l-lah b. Muḥam-
mad b. Ghulām Muḥyī’-d-Dīn Bal-
grāmī (xii/xviii c.) . . . f. 87v
128. Mīr Yahyā Kāshī, d. in Dihlī,
1064/1653–1654 . . . f. 20
129. Yaktā, Aḥmad Yār Khān, d.
1148/1735–1736 . . . f. 42v
130. Zā’ir, Muḥammad Fākhīr b.
Muḥammad Yahyā, d. 1164/1751
f. 47
131. Zamānī Yazdī, d. 1017/1608–
1609 . . . f. 4v
132. Zuhūrī Turshīzī, d. in the
Deccan in 1025/1616 . . . f. 6

Beg. (abruptly) :

... که اول کسی که شعر فارسی گفت بهرام کور است انج

Transcribed early in xiii/xix c.

Ff. 87; S 8,75 × 5,75; 7 × 3,5; ll 14, no jadvls. Or. pap. Modern Ind. shikasta and nast. Cond. tol. good; slightly worm-eaten. Glosses, additions and emendations on the margins.

59.

خزانة عامرة

Khazāna-i-‘āmira.

I 21.

A modern copy of this well-known *tadhkira*, by the same Āzād Balgrāmī, see IvASB 232. It was transcribed as a portion of a huge volume, containing several other works. There is a fihrist on f. 34. Beg. as usual :

سرکلام را جیغه حمد صانعی که انسان را بکوهرا انج

Dated the 22nd Šafar 1282/the 17th July 1865.

* Ff. 34–111; S 19 × 12; 16 × 9; ll 38, no jadvls. Greyish thick Europ. pap. Modern Ind. nast. Cond. good; only in a few places worm-eaten.

60.

معراج الخيال

Mi'rāju'l-khiyāl.

II 439.

A *tadhkira* of Persian poets, chiefly those who lived in the XII and XIII/XVIII-XIX c. in India. The biographical notes are grouped under the letters of the alphabet beginning the *takhalluṣes*, but within each letter there is, as usual, no further arrangement. The author, Wazīr 'Alī 'Azīmābādī, with the *takhalluṣ* 'Ibratī (see f. 2v, and his own biography on f. 47v), probably followed no definite principle in his selection of poets. He completed the work, as stated on ff. 2v and 85, in 1257/1841; but several later dates are found in the book, such as 1262/1846 (ff. 79v, 82), 1263/1847 (f. 14), 1264/1848 (f. 4), etc., so that it may have been revised after its completion.

He composed in 1268/1852 another *tadhkira*, approximately on the same lines, *Riyādu'l-afkār*, see Bh 93 (this copy is written in the same year, by the same hand and on the same make of paper as the present MS.). A collation of both shows that, although there are many notes on the same poets in these two works, the text is not simply repeated, but has been re-written, and therefore the present work cannot be regarded as an earlier version of the *Riyādu'l-afkār*. The author, who writes a bombastic and florid style, gives little new information. His notes are entirely based on the well-known earlier biographical works which he mentions on f. 2v, namely: *Nashtar-i-'ishq*, *Sarw-i-Āzād*, *Yad-i-baydā*, *Ṭabaqātu'sh-shu'arā'*, *Ātashkada-i-Ādhar*, *Riyādu'sh-shu'arā'*, etc. It would be superfluous to give here a complete list of the biographies in this book, and it suffices to mention only those which deal with the poets who were contemporaries of the author:

1. *Akhtar*, Muḥammad Ṣādiq of Hūglī (f. 4).
2. *Amīr*, Ḥaydar b. Sayyid Nūru'l-Ḥasan b. Ghulām 'Alī Āzād Balgrāmī, d. at Murshidābād in 1217/1802-1803) (f. 10v).
3. *Āshiq*, Maharaja Kalyān Sing'h, d. 1207/1792-1793 (f. 45v).
4. *Bismil*, Ḥasan Khān b. 'Āshiq 'Alī Khān, of Kākūri, d. at Calcutta in 1263/1847 (f. 13v).
5. *Bismil*, Mahdī 'Alī b. Akbar 'Alī, of Faṭhpūr (f. 14).
6. *Damīr*, Hīrālāl, of 'Azīmābād (f. 43v).
7. *Dhabīb*, Amān 'Alī b. Ibrāhīm 'Alī Iṣfahānī, of 'Azīmābād (f. 26).
8. *Dhakā*, Aulād 'Alī b. Ghulām Imām, a nephew of Ghulām 'Alī Āzād Balgrāmī, born 1151/1738 (f. 26v).
9. *Farhād*, Shāh Ulfat Husayn Mūsawī 'Azīmābādī (f. 55).
10. *Firqatī*, Sayyid 'Alī Bakhsh b. Karīm Bakhsh of Dihlī (f. 54v).
11. *Ghālīb*, Asadu'l-lah Khān of Dihlī, lived in Calcutta (f. 51v).
12. *Hasrat*, Muḥammad Sa'īd b. Wā'iz 'Alī of 'Azīmābād (f. 20v).
13. *Hasratī*, Lālabandā Prashād 'Azīmābādī (f. 21).
14. *Kaukab*, Asadu'l-lah of Jahāngīrnagar (Dacca) (f. 62).
15. *Mahdawī*, Mahdī 'Alī Khān b. Muḥammad Ḥasan Khān Tabātabā'ī, a grandson of the author of the *Siyaru'l-muta'akkkhirin* (see above, No. 37) (f. 70).
16. *Makīn*, Muḥammad Fākhīr b. Muḥammad Ashraf, of Dihlī, d. 1200/1786-1787 (f. 68).

17. *Minnat*, Aḥmad b. Najmī'd-Dīn 'Alī Khān, of Lucknow, d. 1255/1839 (f. 68v).
18. *Qatīl*, Muhammad Husayn, of Shāhjahānābād, d. 1230/1815 (f. 59).
19. *Shifā*, Muhammad Kāzīm b. 'Abdī'l-'Alī Khān, of 'Azīmābād (f. 38v).
20. *Ulfatī* Dihlawī, a Hindu, the teacher of the author, d. the 28th Šafar 1254/ the 23rd May 1838 (f. 9).
21. *Waḥshatī*, Bakhshish Husayn b. Aḥmad Husayn, of Shaykhpūra (near Patna), d. 1262/1846 (f. 79).
22. *Yaktā*, Nawrūz 'Alī Khān b. Amān 'Alī Khān, of Lucknow (f. 82v).
23. *Yās*, Anwār 'Alī, of Ara, lived in Patna, d. 1262/1846 (f. 82).

Beg. of the work :

عزیزین زلف رعنا شاهد سخن را انج

Dated the 21st Jum. I 1282/the 12th Oct. 1865.

Ff. 85 : S 11,5 × 7,25 ; 9,25 × 4,75 ; ll 19, no jawdals. Europ. pap. (embossed with letters R and F). Clear modern Ind. nast. Cond. good.

61.

اشارت بیدش

Ishārat-i-Bīnīsh.

II 493.

A *tadhkira* of 69 poets who flourished at Madrās and the Carnatic about, or shortly before, 1265/1849. Their names are arranged in a more or less alphabetical order under the *takhalluṣes*. The work has so far, seemingly, not been noticed in other catalogues. It was completed in 1265/1849 (the title is a chronogram for this date, see f. 5) by Bīnīsh, whose real name was Sayyid Murtaḍā b. Šādiq 'Alī ar-Riḍawī al-Husaynī al-Madrāsī (ff. 1v-2). In his own biography (ff. 14-19v) he mentions that his family came from Gulbarga. He was born in 1226/1811, and thus was about 40 years old when he composed this *tadhkira*. The work is dedicated to the local Nawwāb Muḥammad Ghauth Khān Shahāmat Jang, who also was a poet and used the *takhalluṣ* A'zam (see f. 2v, and his special biography on ff. 5v-8). He was born the 1st Dhī'l-ḥijja 1239/ the 28th July 1824.

The present copy, dating from about the same time as that of its composition, has many alterations, emendations, additions, etc., in the text of almost every note, apparently by the same hand. It is quite possible that the copy is either autograph or has been thoroughly revised by the author himself. Beg.

حمد بدیعگیر زبان معنی پروران مصوعیست در صفت ابداع انج

Here follows the list of the biographies of the poets dealt with in the present *tadhkira*. They are rearranged in a proper alphabetical order.

- | | |
|--|---|
| 1. Aḥmadī, Ghulām Aḥmad b. Asadī'd-Dīn Khān, an official, born 1215/1800-1801 .. f. 10 | 3. Aḥsan, Ṭarāzish Khān, a young man, was living at Madrās in 1265/1849 .. f. 9 |
| 2. Aḥqar, Nizāmu'd-Dīn b. 'Abdī'l-Qādir Khūshnawīs, an official under Rāja Rāmrāj .. f. 10 | 4. Akram, Dhākir 'Alī Khān b. Ḥasan 'Alī .. f. 11 |

5. 'Alīm, Muḥammad 'Alīmu'l-lah Khān Firūz Jang .. f. 36
6. Amīr, Amīru'l-lah b. Shāh Isma'īl Qādirī, born 1241/1825-1826 f. 10v
7. Anwār, Ḥāfiẓ Muḥammad Anwāru'l-Ḥaqq Fārūqī Gūpāmawī, a relation of the Nawwāb Anwaru'd-Dīn Khān (d. 1162/1749), born 1201/1787 .. f. 8
8. 'Ashiq, 'Abdu'l-Wadūd an-Naqawī .. f. 35v
9. 'Atiq, Muḥammad Šibghatu'l-lah Khān b. 'Ināyati'l-lah Nā'itī, of Madrās .. f. 35v
10. A'zam, Nawwāb Muḥammad Ghauth Khān, Shahāmat Jang (born the 1st Dhī'l-Ḥijja 1239/28th July 1824), of the Carnatic (cf. Spr 172, where the date of his birth is given as 1230/1815, and his *tadhkira*, called *Šubḥ-i-waṭan*, is described) .. f. 5v
11. Aẓhar, Ghulām Qādir b. Ghulām Husayn Khān f. 10, *in marg.*
12. Bahjat, Tāju'd-Dīn b. Ghiyāthi'd-Dīn Khūshnawīs, a Madrasī f. 11
13. Balīgh, Shāh Rūhu'l-lah, was a young man in 1265/1849 f. 13v
14. Bašārat, Ghulām Muhyī'd-Dīn, of Arkāt, d. 1264/1848 f. 11v
15. Bihūsh, Muḥammad Qādir 'Alī Nā'itī, born 1227/1812, d. 1260/1844 .. f. 12v
16. Bikhūd, Sayyid Amīn Ghauth Madrasī .. f. 12v, *in marg.*
17. Bīnawā, Shāh Ḥasan 'Askarī Chishtī, b. Turāb f. 12v, *in marg.*
18. Bīnish, Sayyid Murtaḍā, the author of this work, see above f. 14
19. Dāmīr, Muḥammad Ḥamīd, b. Muḥammad Imām, an official, born 1200/1786 .. f. 34v
20. Dhakā, Muḥammad Habību'l-lah Nā'itī, originally from Bijāpūr, born 1244/1828-1829 .. f. 25
21. Dīd, Muḥammad 'Azīzu'd-Dīn كمال, was a young man in 1265/1849 .. f. 24v
22. Fā'iq, Sayyid Khayru'd-Dīn b. Ma'sūm Khān, born 1188/1774, d. 1242/1826 .. f. 37v
23. Farhat, Muḥammad Šibghatu'l-lah Nā'itī, b. 1230/1815 f. 39
24. Fārūq, Khān 'Alam Khān, born 1207/1792-1793 .. f. 38
25. Ḥajīb, Āqā Jawād Shīrāzī, was a court poet of different Nawwābs and rajas. Left for Persia in 1260/1844 .. f. 22v
26. Hamrāz, 'Abdu'l-Qādir, *sur.* Qādū Miyān .. f. 55
27. Ḥasan, Muḥammad Ḥasan 'Alī Māhli, a pupil of Ārzū and Ḥazīn, d. 1258/1842 f. 22, *in marg.*
28. Ḥishmat, Ḥishmat Jang, an adopted son of Nūru'd-Dīn Muḥammad Khān, one of the officials of Anwaru'd-Dīn Khān (d. 1162/1749) .. f. 22
29. Jauhar, Qādir Husayn of Madrās .. f. 21v
30. Khālīṣ, Sayyid Muḥammad of Madrās, an official f. 24, *in marg.*
31. Khushnūd, Muḥammad Irtidā-ʿAlī Khān Gūpāmawī Qādī'l-quḍāt of Madrās .. f. 23v
32. Lā'iq, Ghulām Dastgīr Ghiyāth, born 1234/1819 .. f. 43
33. Mast, Husayn Muhyī'd-Dīn b. Muḥammad Yūsuf Khān f. 45v
34. Mu'āwin, Mu'āwin Khān, an official .. f. 43v
35. Mughannī .. f. 45
36. Mujrim, Husayn Qādirī b. 'Abdī'l-Qādir Nīlūrī, born 1180/1766-1767, d. 1250/1834-1835 f. 44
37. Mukhlīṣ, Sayyid Darwīsh f. 46
38. Munawwar, Sayyid Mu'īnu'd-Dīn, Munawwar-raḡam Khān f. 44v
39. Muntazar, 'Abdu'l-Fattāḥ Aḥmad Husaynī .. f. 46v
40. Nāmī, A'azzu'd-Dīn Khān b. Ḥamīd 'Alī Khān, d. 1240/1824-1825 .. f. 47v
41. Nāmī, Turāb 'Alī Khayrābādī f. 47
42. Nāṣir, 'Alī, Ṣafīyyu'd-Dīn Muḥammad Khān b. Qādir 'Alī Khān d. 1243/1827-1828 .. f. 48
43. Nāẓir, Qādir 'Alī Khān, born 1237/1821-1822 .. f. 48v
44. Nāẓir, Qādir 'Azīm Khān, d. 1243/1827-1828 .. f. 48
45. Qādir, Qādir 'Alī b. Turāb 'Alī Nāmī .. f. 42v
46. Qādir, Qādir Padshāh f. 42v
47. Qamar, Banda Ḥasan Khān Lak'hawī .. f. 41v
48. Qudrat, Muḥammad Qudratu'l-lah Khān Gūpāmawī, author of the *Natā'ij-u'l-afkār* and two diwāns (cf. Spr 173 and Garcin de Tassy, *Hist. de la Lit. Hind.*, I, 144) f. 40v
49. Rā'iq, Ghulām Mūsā Ridā, *sur.* Ḥakīm Bāqir Husayn Khān, author of the *Guldasta-i-Karnāṭik*, d. 1248/1832-1833 (cf. Spr 172) f. 29v
50. Rāqīm, Muḥammad Husayn Qādirī .. f. 30v
51. Rasā, Muḥammad Raḥmatu'l-lah Nā'itī Nīlūrī .. f. 29v
52. Raunaq, 'Arīfu'd-Dīn b. Ḥāfiẓ Muḥammad Burhānpūrī f. 28v
53. Rifāt, Muḥammad Husayn Shīrāzī .. f. 31
54. Ṣāhib, Munshī'u'l-Mulk f. 34v
55. Sa'īd, Muḥammad Sharafu'd-

- | | | | |
|--|--------|---|--------|
| Dīn Haydarābādī, came to Mad-rās in 1255/1839 | f. 32 | 61. Wafā, Mīrzā Hasan 'Alī, <i>sur.</i> Mīrzā Buzurg Shīrāzī, came to Madrās in 1259/1843 | f. 54 |
| 56. Shā'iq, Ghulām Muhyī'd-Dīn b. Ahmad Abū Turāb Qādirī, d. 1249/1833-1834 | f. 32v | 62. Wājīd, Jannat Husayn | f. 55 |
| 57. Shā'ir, Ghulām Muhyī'd-Dīn b. Sa'dī'd-Dīn, born 1227/1812 | f. 34 | 63. Walā, Abū Sa'id b. Abī Tayyib, born 1190/1776, d. 1264/1848 | f. 49 |
| 58. Shams, Ghulām 'Abdu'l-Qādir Khān Shamsu'd-Daula, son of Nawwāb 'Azīmu'd-Daula | f. 33v | 64. Walā, Hamīdu'd-Dīn b. Abī Tayyib Khān, born 1213/1798-1799 | f. 51v |
| 59. Thāqib, Mahdī al-Husaynī, brother of the author, born 1223/1808 | f. 19v | 65. Wāqif, Mīrān Muhyī'd-Dīn Qādirī born 1205/1790-1791 | f. 50v |
| 60. Wafā, 'Abdu'l-Bāqī ash-Sharīf ar-Rīdāwī, an official, came to Madrās in 1246/1830-1831 | f. 52 | 66. Wāṣif, Muḥammad Mahdī b. Muḥammad 'Arīfu'd-Dīn Khān | f. 52v |
| | | 67. Wiṣāl, Mīrzā Kūchik Shīrāzī | f. 54v |
| | | 66. Zā'ir, Sayyid 'Ashiq Husayn Karbalā'ī, of Madrās, d. 1246/1830-1831 | f. 31v |

Transcribed towards the end of the xiii/xix c.

Ff. 55; S 8 x 6,25; 6 x 3,5; ll 11, no *jadwals*. Blue Europ. pap. Modern Ind. nast. and shikasta. Cond. good. Numerous notes and emendations on the margins.

(b) *Hindustani*.

62.

تذکرہ سخن آفرینان ہندی زبان

Tadhkira-i-sukhan-āfarīnān-i-hindī-zabān.

I 168.

A *tadhkira* of the poets who wrote verses in Dakḥ'hanī or Urdu. The author calls himself (f. 2) Mīr Ghulām Ḥasan b. Mīr Ghulām Ḥusayn b. Mīr 'Azīzī'l-lah Rātmanā'ī (راٹمنائی). He completed his work, as he mentions in the *khātima*, in 1091/1680 (f. 107). This is certainly incorrect, and judging from his special glorifications and the usual wishes for the continuation of his reign, offered to Shāh-Ālam (1173-1221/1759-1806) (f. 2v), this date must be corrected as 1191/1777. The work has probably not been noticed in other catalogues. The author does not refer to different known *tadhkiras* dealing with similar matters. His biographical notes are exceedingly meagre. The large number of poets, whom he mentions, are all found in the combined list of different *tadhkiras*, given in Spr 195-306. I have not been able to discover even a single name which does not appear there. Almost no exact dates are given; the work seems to be generally of little value. In addition, the present copy is very bad, especially with regard to proper names. Those written in red, as headings of separate notes, are often almost illegible. Beg.

سخن سنجان مضمون پرور را حمد قادری کہ الخ

Dated the 8th May 1861; the copy has been prepared at Rāmnaḡar, of Akbar-pūr taḥṣīl. Scrappy poetical quotations on spare leaves at the beg. and end.

Ff. 107; S 9,25 x 6; 7,5 x 4; ll 15, no *jadwals*. Europ. pap. Bad and vulgar Ind. shikasta and nast. Cond. good.

2. Saints.

63.

تذكرة الأولياء

Tadhkiratu'l-awliyā'.

I 166.

A slightly incomplete copy of this well known *tadhkira* of 'Attār, see for references IvASB 235. The present transcript opens with a biography of Ja'far Ṣādiq (vol. I, p. 9 of R. Nicholson's edition), and ends with a long biography of Abū Sa'īd b. Abī'l-Khayr, which differs slightly from the version given in the same edition (vol. II, p. 337). The sequence of the biographies is also not quite the same in this copy. Beg.

آن سلطان ملت مصطفوی آن برهان حجت نبوی الخ

Copied towards the end of the xi/xvii c., or beg. xii/xviii c.

Ff. 292; S 10 × 6; 7 × 3.5; ll 19, no jadwals. Or. pap., different. Good. Ind. nast. Cond. tol. good; slightly worm-eaten and damaged by dampness.

64.

انیس الطالبین و وعدة السالکین

Anīsu't-tālibīn wa wa'datu's-sālikīn.

I 89.

An excellent calligraphic old copy of this biography of Muḥammad Naqshband, by Ṣalāḥ(u'd-Din) b. Mubārak Bukhārī (f. 3v). For references and the headings of the 4 *qisms*, into which the work is divided, see IvASB 244. The I *qism* begins on f. 5v; II on f. 10; III on f. 30; IV on f. 55v. Beg.

حمد بی ملتها حضرت خدایی را که محامد اولین الخ

Dated 993/1585, copied by Ḥasan 'Alī al-Kātib.

Ff. 148; S 9.5 × 5.75; 6.75 × 3.25; ll 15, within jadwals. Good old Or. paper. Calligraphic nast. of Herati type. Cond. remarkably good, although on some folios in the beginning the ink of the jadwal lines has 'cut' the paper. Very fine full page double vignette.

65.

نفحات الانس

Nafaḥātu'l-uns.

III 73.

A good calligraphic copy of this well known work of Jāmī, see IvASB 248. On the margins are placed the well known glosses by 'Abdu'l-Ghafūr Lārī (see *ibid.*, No. 249). Beg. of the *Nafaḥātu'l-uns*, as usual:

الحمد لله الذي جعل مرآتي قلوب أوليائه الخ

Beg. of the commentary of Lārī, also as usual:

بسم الله ... سپاس و ستائش خدای را الخ

At the end there are the following appendices :

1. (ff. 289v). An extract from the *حديقة الفقهاء* (see IVASB 1024), on Abū Bakr Faḍl Bukhārī and Burhānu'd-Dīn Mas'ūd Beg.

2. (f. 290). Copies of letters addressed to Jāmī, by Nāṣiru'd-Dīn 'Ubaydu'l-lah (probably identical with the famous Khwāja Aḥrār) and Sa'du'd-Dīn Kāshgharī.

3. (ff. 290v-305). The *Takmilā* of 'Abdu'l-Ghafūr Lārī's commentary on the *Nafahāt*, dealing with the biography of Jāmī himself (it corresponds to ff. 117v-142v of No. 67 in this Cat.). Beg. as usual :

تیمناً بذكر الملك الاعلى و حمد الله الخ

4. (f. 305). A short note on Shamsu'd-Dīn Muḥammad Rūjī (d. 904/1498-1499).

5. (f. 306). A prayer with explanations. On f. 306v there are a few poetical quotations from 'Imād.

6. (f. 307-308). *Risāla az sirr-i-ādāb-i-tarīqat*. A short note on the usual elementary Sufic rules, ascribed to 'Abdu'l-Khāliq Ghijduwānī, the famous early Turkistānī shaykh (d. 575/1179-1180).

7. (f. 308-308v). *Wasīyyat-nāma-i-Mawlānā Kalān*. Another short note on pious behaviour, by Muḥammad b. 'Abdi'l-lah b. Maḥmūd (VIII/XIVc.), with some autobiographical allusions. On f. 309 there is another note of religious contents.

8. (ff. 309v-310). An account of a dream, seen on the 12th Rab. II 908/the 15th Oct. 1502, at Iṣfahān, by Faḍlu'l-lah b. Rūzbihān b. Faḍli'l-lah, a disciple of Zaynu'd-Dīn 'Alī b. Jamālī'd-Dīn Aḥmad Šūfī Ardistānī, the leading Murshid of Fārs at that time. The colophon of this note, transcribed by the same scribe as of the bulk of the volume, is dated the 8th Rab. II 1015 the 13th Aug. 1606.

In the beg. of the volume there is a fihrist (on 8 pages); a poem (in Arabic) ascribed to the authorship of 'Alī b. Abī Tālib, and an extract from the well-known *qaṣīda* called *الزبور*, beg.

اذا المطاوب فاطمبني تجدني ، الخ

The front side of f. 1 is occupied with a continuation of Lārī's preface to his commentary (the beg. on f. 1v), and a note of the scribe. There is a prayer on f. 310v.

The copy was completed and collated with several 'reliable' MSS. by Zaynu'd-Dīn Muḥammad b. Qutbi'd-Dīn Aḥmad al-Harawī, in 1014/1605-1606.

Ff. 310; S 10,25 × 7,5; 7,25 × 4,75; 11 21, within jadvāls. Or. pap. Calligr. nast. of the late Herati type, bold and clear. Cond. good, except the end, which is slightly damaged by worms. A fine artistic vignette.

66.

The same.

I 1066.

A bad, incomplete and worm-eaten copy of the same work. It ends at p. 406, l. 13 of Nassau Lees' edition, therefore containing only about half of the whole book. Beg. as usual, see No. 65.

Transcribed by different copyists in the xii/xviii c. A *fihrist* is added.

Ff. 287; S 9 × 5,5; 6,25 × 3; ll 17, no *jadwals*. Or. different papers. Different Ind. nast. Cond. bad, badly worm-eaten. A few seals and notes on the fly-leaves.

67.

حاشية نفحات الانس

Hāshiya-i-Nafahātu'l-uns.

I 617.

Another copy of the same glosses to Jāmī's *Nafahāt*, see above No. 65. It is incomplete at the beg., and there is apparently a lacuna after f. 20.

Transcribed in 1234/1818-1819.

Ff. 142; S 9,5 × 6,25; 7,75 × 4,25; ll 19, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good.

68.

The same.

II 170.

Another complete, but still more modern copy of the same work. Beg. as usual, see No. 65.

Transcribed by Muḥammad Ḥusayn, and completed the 2nd Rajab 1291/the 15th Aug. 1874.

Ff. 92; S 13,25 × 8,25; 10 × 4,75; ll 23, no *jadwals*. Europ. pap. (water marks Dorling and Gregory, London). Modern Ind. nast. Cond. still good, but the paper has already become fragile.

69.

رشحات عين الحيوة

Rashahāt 'ayni'l-ḥayāt.

I 460.

A comparatively good copy of this well known hagiological work, by 'Alī b. Ḥusayn Kāshifi (d. ca. 939/1533), see IVASB 252. The *maqāla*, on the history of the Naqshbandī affiliation, begins on f. 4; the *first maqṣad*, on the pedigree, births, etc., of Khwāja Aḥrār, on f. 188; the *second maqṣad*, on the teachings of Aḥrār, on f. 222; the *third maqṣad*, on his miracles, etc., on f. 261v: the heading of the *khātima* is omitted. Beg. as usual:

الحمد لمن رش رشحات الحقايق والحكم الخ

Dated the 16th Ramaḍān 1013/the 5th Febr. 1605.

Ff. 340; S 9,25 × 5,5; 5,75 × 3; ll 17, within *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Injured by worms and dampness. A few seals and notes on the first and the last leaves.

70.

(مناقب شاه مینا)

(Manāqib-i-Shāh Mīnā).

III 61.

The life and the teachings of the famous saint of Lucknow, Muḥammad b. Quṭb Chishtī, surnamed Shāh Mīnā (d., at the age of 84, the 23rd Ṣafar 884/ the 16th May 1479, cf. f. 173v). The author does not enable us to learn anything about himself, except his name which he gives just in the beginning (f. 1v), as Muḥyī'd-Dīn b. Ḥusayn Riḍawī Ḥusaynī. There are probably no direct indications as to whether the author was a personal disciple of the saint in question; the book has been written after the saint's death. It seems, however, that there are no allusions to the events, or literary works belonging to a later period, and it is therefore quite likely that the book has been compiled not long after Shāh Mīnā's demise. Apparently no other copy of this composition has been described in other catalogues, but the work itself has been lithographed, Hardoi, 1900.

The present copy is badly damaged in the beginning, and apparently a number of folios have been lost. It is, therefore, impossible to determine on what plan the book has been originally designed. Judging from the headings actually found in the text, it was divided into a considerable number of *faṣls*. Only two of them (or perhaps the headings of larger sections than *faṣls*) are given in the beginning, i.e. *ذکر اقوال و اعمال قطب العالم شایخ شاه مینا* (f. 5), and *تولد و بدایت حال* (f. 7). Also the *khātima* is marked on f. 182v (it is incomplete in this copy).

The sequence of subjects is as follows: short and mostly anecdotal information concerning the birth and the early period of the shaykh. Then begins (probably after a lacuna), abruptly, a lengthy account, occupying by far the greater portion of the book, of the discourses and instructive utterances of the saint, dealing, as usual, with a great variety of subjects. Towards the end there are again a limited number of biographical anecdotes concerning the later period of the saint's life, the circumstances of his death, some information concerning his spiritual guide, Shaykh Sārang (f. 177v sq.), and an earlier saint of Lucknow, Qawwāmu'd-Dīn 'Abbāsī (f. 175v), very often referred to in the book under the title of *ra'īs-i-darwīshān* (he died about the time of Mīnā's birth, i.e. ca. 800/1398, cf. f. 2v). A considerable portion of the discourses of the saint, especially in the earlier part of the book, are devoted to comments on a Sufic work in Arabic, the *Makkiyya*, ascribed to the authorship of Quṭbu'd-Dīn Dimishqī (cf. ff. 5v, 90v, etc.). Apparently this work is not known, because it is not mentioned in C. Brockelmann's book. A commentary on it belongs to the authorship of Qawwāmu'd-Dīn, mentioned above; it is also

very often referred to. Another composition, of the same author, *Mi'yāru't-taṣawwuf*, is mentioned several times. Of earlier works there are mentioned *Khazāna-i-Jalālī* (cf. IVASB 1210), *Fawā'idu'l-ḥu'ūd* (cf. IVASB 239), some early Chishtī works, the well-known *Mirṣādu'l-'ibād*, works of 'Abdu'l-lah Anṣārī, and a few others. The spiritual pedigree of the saint, who belonged to the Chishtī and Suhrawardī affiliations, is given in detail on ff. 89v and in the *khātima*, f. 182v. He was probably by no means a very learned man, was a Shi'ite, and never had a large following.

Beg. of the treatise :

سپاس بیقیاس مرصاعی را که مقالات صاحب‌دلان الخ

The copy is bad, both with regard to its execution (there are often obvious mistakes) and its state of preservation. Transcribed in the beg. of the xiii/xix c. It is slightly incomplete at the end.

Ff. 186 (many lacunas); S 9,75 × 5,5; 8 × 3,25; ll 16, no *jadwals*. Or. pap. Legible Ind. nast. Cond. very bad. Worm-eaten and 'repaired' in an exceptionally careless and destructive way.

71.

سیر العارفين

Siyaru'l-'ārifin.

I 503.

The well-known work giving biographies of the shaykhs of the Chishtī Sufic order in India, comp. some time about 937/1530 (the date of the accession to the throne of Humāyūn, to whom it is dedicated, cf. f. 4v). The author, Ḥamid b. Faḍli'l-lah, *surn.* Darwīsh-i-Jamālī, himself a famous Chishtī saint, probably died in 942/1535-1536, and has nothing to do with Jamālī, the poet, the author of several poetical works, see IVASB 648, who lived about 50 years earlier. See EIO 637-639, Pr 556, R 354, etc. The work has been lithographed a long time ago in Dihlī. It is divided into 14 principal biographies: 1. (f. 4v) Mu'īnu'd-Dīn Chishtī; 2. (f. 15v) Badru'd-Dīn Maḥmūd Khu-jandī; 3. (f. 17v) Bahā'u'd-Dīn Zakariyā Multānī; 4. (f. 44v) Quṭbu'd-Dīn Bakhtiyār Kākī; 5. (f. 59) Farīdu'd-Dīn Mas'ūd Ganj-i-Shakar; 6. (f. 88) Ṣadru'd-Dīn 'Ārif; 7. (f. 101) Nizāmu'd-Dīn Muḥammad Badā'ūnī; 8. (f. 131v) Ruknu'd-Dīn Abū'l-Fath; 9. (f. 138v) Ḥamīdu'd-Dīn Muḥammad Nāgūrī; 10. (f. 143v) Najibu'd-Dīn Mutawakkil; 11. (f. 152) Jalālu'd-Dīn Tabrizī; 12. (f. 160) Naṣīru'd-Dīn Maḥmūd Aud'hī Chirāgh-i-Dihlī; 13. (f. 165) Jalālu'd-Dīn Bukhārī; 14. (f. 173) Samā'u'd-Dīn. Beg. as usual :

حمدی که ابواب سعادت بر ارباب عبادت الخ

The copy, dating from the beg. of the xii/xviii c., is almost complete, the end being rather mutilated.

Ff. 184; S 9,25 × 6; 6,25 × 3,25; ll 15, no *jadwals*. Brownish Or. pap. Ind. clear nast. Cond. not good. Worm-eaten, repaired, dirty. A few notes and glosses on the margins.

72.

جواهر فریدی

Jawāhir-i-Farīdī.

I 277.

Biographies of the principal Chishtī saints, with special regard to the genealogy of the famous Farīdu'd-Dīn Mas'ūd Ajūd'hanī, surnamed Ganj-i-Shakar (d. ca. 664/1266). The saint in question, as stated on f. 2v, left a numerous progeny (so that he even received the surname of Ādam-i-Thānī, the second Adam). The complex genealogical relations of his descendants soon became so obscure that they have given an opportunity to numerous impostors to claim privileges to which they were not entitled. The compiler, therefore, decided to write this book in order to shed necessary light on these matters, and added some biographical information concerning different shaykhs which he found in the well-known Chishtī hagiologies.

He gives his own name (f. 2v) as 'Alī Aṣghar b. Mawdūd b. Muḥammad Chishtī Handālawī Fathpūrī. As he explicitly states on f. 3, the work has been completed on the 3rd Rab. I 1033/ the 25th Dec. 1623. But it has probably been subsequently revised and supplemented, because 1036/1626-1627 (f. 146) and 1038/1628-1629 (f. 289) are referred to as current years at the time of composition, and at the end of the book, f. 307v, an event is referred to which took place the 4th Muḥarram 1057/ the 9th Febr. 1647.

The work is divided into 5 *bābs* :

I (f. 5v) در بیان نسب و حلیه و حسب ازواج مطہرات و اولاد و ولادت (f. 5v)
و وفات حضرت رسالت پناه صلعم و ذکر خلفای راشدین و بعضی از تابعین
رضی اللہ تعالیٰ عنہم اجمعین

This *bāb* is divided into 6 *faṣls*, dealing with biographies of Muḥammad, his first four successors, some Shi'ite Imams, and the founders of the four orthodox schools.

II (f. 117) در بیان نسب (و بعضی) از احوال حضرت قطب
الاقطاب خواجه معین الدین حسن سنجری قدس سرہ النخ

It is divided into 12 *faṣls*, and deals with the biographies of Mu'īnu'd-Dīn, Quṭbu'd-Dīn Bakhtyār, and especially Farīdu'd-Dīn Ganj-i-Shakar and his offspring, male and female.

III (f. 276) در بیان نسب و حسب و ازواج و اولاد و تاریخ وفات
حضرت مخدوم شیعہ زین العابدین چشتی ہمدانی قدس سرہ

It is divided into 6 *faṣls*, and deals with the genealogy of Zaynu'l-Ābidīn, a descendant in the fourth generation of Shakar-ganj, who settled at Handālī, near Fathpūr. The date of his death is not given, but he was a contemporary of Sikandar Lodī (894-923/1488-1517), as may be inferred from an anecdote on f. 278v, and, therefore, he cannot have died later than the beg. of the X/XVIc. The greater part of this *bāb* is occupied with accounts of his different descendants.

IV (f. 287v) در عرس حضرت رسالت پناه صاعم و بعضی پیغمبران
و خلفای راشدین الخ

It is divided into 5 *faṣls*. A list of the days of every month on which anniversaries of the deaths of different saints are to be celebrated. Only in a few of them the years are also mentioned. Details are also added concerning affiliations to which the author's father belonged.

V (f. 299v) در بیان اولاد حضرت شیخ سعد حاجی ابن شیخ کوره
ابن شیخ شعیب که جد عم حضرت کذشکر میشود الخ

An account of Shaykh Sa'd, a relation of Ganj-i-Shakar, his descendants and different saints who are buried at Pākpatan. It is divided into three *faṣls*.

Another copy of this work is described in Bh 87. It has been lithographed in India, 1301. Beg.

حمدی مفتسبان بارگاه حمدیت و الوهیت بافتح لسان الخ

Transcribed towards the end of the xiii/xix c.

Ff. 308; S 9,75 x 6,25; 7 x 4; ll 15, no *jadwals*. Cheap Indian machine paper, yellow. Legible modern Ind. nast. Cond. good.

73.

سکینه الاولیاء

Sakīnatu'l-awliyā'.

II 443.

The well-known account of the biographies: of Mīr Muḥammad, surnamed Miyān Jīw or Miyān Mīr (d. 1045/1635-1636), a Qādirī darwish, spiritual guide of the author of the work, prince Dārā Shikūh (d. 1069/1658); also of some of his relations, and disciples. It was completed in 1052/1642-1643. See R 357-358, etc. The work, although comparatively rare in MSS. in the West, is common in India, and has been several times lithographed in the original Persian, or in Hindustani translations.

The present copy is slightly damaged by 'pasting.' The rubrics are not clearly marked. Beg. as usual :

سبحان الذي هو الاول والاخر والظاهر والباطن الخ

Transcribed towards the end of the xii/xviii c.

Ff. 105; S 8,75 × 4,5; 6 × 2,75; ll 17-21, no jadvāls. Brownish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and carelessly 'repaired.' Seals, dated 1252 AH., at the beg. and end. Scrappy notes on fly-leaves.

74.

مؤنس الارواح

Mu'nisu'l-arwāḥ.

I 1028.

Biographies of the Chishtī shaykhs, from the legendary beginning of the affiliation to the famous Chirāgh-i-Dihlī, who d. 757/1356 (f. 65v). It was completed by its authoress (cf. f. 4v), Jahānārā-Begum, daughter of Shāhjahān (d. 1092/1681), the 27th Ramaḍān 1049/the 21st January 1640 (f. 66). The work contains nothing new, and is a brief repetition of the statements from the well-known Chishtī hagiologies and the *Safīnatu'l-awliyā'* by Dārā Shikūh. See EB 372, R 357, etc. It has been repeatedly lithographed in India, in the original Persian and in Hindustani translations. Beg. as usual :

حمد و سپاس افزون از عدد و شمار مرقعات کریمی را الخ

At the end (ff. 67v-70) there is an extract from the *Gulzār-i-abrār* (see IvASB 259, ff. 8v-9), by Muḥammad Ghauthī b. Ḥasan Shaṭṭārī, here called Mullā Ghauthī Māndūwālī, dealing with the biography of Mu'īnu'd-Dīn Chishtī, d. 633/1235-1236.

On ff. 71-72 there is a poem in commemoration of the anniversary ('urs) of Mu'īn'd-Dīn's demise. Scrappy quotations on f. 72v.

Transcribed in the xii/xviii c.

Ff. 72; S 7,75 × 4; 6,25 × 2,25; ll 15, within jadvāls. Brownish Or. pap. Clear Ind. nast. Cond. not quite good. Injured by worms.

75.

تکملة روضة الرباحين

Takmilat Rauḍati'r-riyāḥīn.

I 223.

The same Persian version of 'Abdu'l-lah Yāfi'ī's well-known biography of 'Abdu'l-Qādir Jilānī, as described in IvASB 242, EIO 643, EB 332-333, etc. The author's name is left out as in the other known copies. The MS. is slightly incomplete, probably

only one page is lost; its end coincides with f. 145, bottom, of E 47 (IvASB 242). Beg. as usual:

الحمد لله ... ميکوید اضعف عباد الله اصالح شانہ النہ

Transcribed towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 278; S 6,5 × 5,25; 4,25 × 3; ll 11, no jadvāls. Or. pap. (different). Ind. nast. Cond. tol. good. Slightly worm-eaten. Ff. 6 and 7 are left blank. Notes on the margins with many emendations.

76.

مناقب غوثیہ

Manāqib-i-Ghauthiyya.

II 437.

The well-known biography of 'Abdu'l-Qādir Jīlānī, see IvASB 268. As the time of composition of the work still remains doubtful, I may add here that the most probable date must be the later half of the XI/XVIIc. In addition to a reference to the *Takmilu'l-īmān*, by 'Abdu'l-Ḥaqq Dihlawī (f. 3, l. 3), there are also several other references to the saints of the XI/XVIIc., such as on f. 53, to Aḥmad Fārūqī Sarhindī (d. ca. 1035/1625). Beg. as usual:

الحمد لله الذي جعل كراماة (sic) الولي النہ

Dated the 19th Rab. II 1160/the 30th Apr. 1747.

Ff. 67; S 8,25 × 5,5; 6 × 3,5; ll 15-16, no jadvāls. Dark brown Or. pap. Ind. nast. Cond. tol. good. Seals, dated 1158 and 1227 AH.

77.

تحفة القادریة

Tuḥfatu'l-Qādiriyya.

II 448.

A biography of 'Abdu'l-Qādir Jīlānī, see IvASB 266. The present copy gives no key as to the date of the composition of this work, like other known transcripts. The work is divided into 21 *bābs*, as follows: 1 (f. 3v) در ولادت; 2 (f. 8) در هیئت و صورت; 3 (f. 9) در لقب و معاش; 4 (f. 11v) در خلق; 5 (f. 17v) در عبادت و صحبت و مجاہدت; 6 (f. 18v) در لباس و معاش; 7 (f. 21) در عبادت و صحبت و مجاہدت; 8 (f. 21v) در وسیلہ ساختن; 9 (f. 22v) در شرف ارادت; 10 (f. 30) در مجلس; 11 (f. 31v) در آنچہ احوال خود فرمودہ اند; 12 (f. 34v) در اخبار اولیاء; 13 (f. 35v) در آنکہ بکفتن این قول مامور بودند; 14 (f. 36v) در آنکہ بکفتن این قول مامور بودند; 15 (f. 39v) در آنکہ بکفتن این قول مامور بودند; 16 (f. 43v) در آنکہ بکفتن این قول مامور بودند; 17 (f. 51v) در آنکہ بکفتن این قول مامور بودند; 18 (f. 55v) در آنکہ بکفتن این قول مامور بودند; 19 (f. 56v) در آنکہ بکفتن این قول مامور بودند; 20 (f. 58) در آنکہ بکفتن این قول مامور بودند; 21 (f. 59) در آنکہ بکفتن این قول مامور بودند.

در ذکر اولاد; (the *bābs* 16–21 have no proper headings). Beg. as usual:

هاتقم کفتا بکو وصف کریم، قلت بسم الله الرحمن الرحيم،

Transcribed in the xii/xviii c.

Ff. 62; S 6,75 × 4,25; 5 × 2,5; ll 14, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten and badly 'repaired.'

78.

فردوسیة قدسیه

Firdausiyya-i-qudsiyya.

II 339.

A voluminous hagiology of the main line of the Chishtī affiliation from its legendary origin to Naṣīru'd-Dīn Chirāgh-i-Dihlī (d. 757/1356); also biographies of the shaykhs belonging to its local branch, of Barnāwa and Rāprī.¹ The title of the work, given on f. 2, may also be *Chishtiyya-i-bihishtiyya*:

این رساله است مسمی باسم فردوسیة یعنی نام این نسخه چشتیه
بهشتیه الخ

The author's name and the date of composition are not given in their customary places. The compiler is called in the colophon 'Alā'u'd-Dīn Muḥammad Chishtī Barnāwī. Apparently he makes no allusions to himself in his work. The latest dates referred to in the book are: 1069/1658–1659 (f. 296), 1071/1660–1661 (f. 115), and 1073/1665–1666 (f. 336v). Most probably it is exactly this particular work which is mentioned in the list of the sources of the *Sawāṭi'ul-anwār* (which was completed in 1142/1729), see EIO 654 (col. 327). It is there called by its second title, the *Kitāb-i-Chishtiyya-i-bihishtiyya*.

Probably, therefore, it has been composed towards the end of the XI/XVIIc. It is divided into a *muqaddima*, 28 *dhikrs*, a *khātima* (f. 328), and a *waṣlu'l-khātima* (f. 342v).

The *dhikrs* 1–21 (ff. 4v–40v) are short notes on the early saints of the Chishtī affiliation, beg. with Muḥammad himself, and ending with Naṣīru'd-Dīn Chirāgh Dihlawī (d. 757/1356). The next six *dhikrs* are of a much more detailed nature, and the last one, occupying more than half of the volume, contains much information. They are usually divided in several *madhkūrs* (or *faṣls*). These biographies are as follows:

22 (f. 40v). Badru'd-Dīn b. Sharafi'd-Dīn Anṣārī, d. the 25th Shawwāl 788/the 19th Nov. 1386.

23 (f. 56). Naṣīru'd-Dīn Buzurg, d. the 11th Dhī'l-hijja 855/the 4th Jan. 1452.

24 (f. 67v). 'Alā'u'd-Dīn Buzurg, d. the 20th Shawwāl 875/the 11th Apr. 1471.

25 (f. 76). Pīr Būd'han, d. in the beg. of x/xvi c. (The date is not given, only the day of the month, the 29th of Sha'bān, f. 98v).

¹ In the U.P., on the Jumna, Shikhabad tahsil.

26 (f. 99). Badru'd-Dīn Thānī (II), d. the 16th Dhī'l-ḥijja 949/the 23rd March 1543.

27 (f. 124). Farīdu'd-Dīn b. Bāyazīd b. Pīr Būd'han, d. the 5th Jum. I 987/the 30th June 1579.

28¹ (f. 147). Bahā'u'd-Dīn b. 'Alā'i'd-Dīn, the grandson of the preceding shaykh. He died the 17th Rab. II 1038/the 14th Dec. 1628 (f. 287v). It is a very lengthy biography, and deals with: the Shaykh's youth, education etc. (f. 147v); his austerities, etc. (f. 150); his association with other Sufis (f. 156); his miracles (f. 183v); his calls on the Sultān, etc. (f. 214); his attitude towards the *samā'*, etc. (f. 230v); his compositions (f. 255v); his virtues; the circumstances of his death (f. 279); his relatives and descendants (f. 289).

The *khātima* (f. 328), deals with some additional information concerning various descendants of the shaykhs mentioned above.

The *Waslu'l-khātima* (f. 342) deals with eulogies and glorifications of the Chishtī affiliation.

Beg. of the treatise :

حمد و سپاس بی قیاس مر خالق انفس را که اله

Dated the 25th Shawwāl 1209/the 15th May 1795, and transcribed by Sayyid Aḥmad Ḥasan b. Miṣyān Ṣāḥib Qibla-i-Sayyid Muḥammad 'Ālam.

Ff. 343; S 11×8,5; 8×5,75; ll 18-23, no jādvals. Different Or. pap. Ind. nast., different hands. Cond. tol. good. A few notes on the opening and concluding folios, and on the margins of some others.

79.

(مجموعه)

(Majmū'a).

I 79.

A collection of spiritual pedigrees of Sufic shaykhs of Kashmir, biographical anecdotes concerning some of them, and a few fragments of Sufic contents. The copy, written from the beginning to the end in the same peculiar hand, dates probably from the middle of the XIII/XIXc. It contains :

1. (f. 1v). *Khatt-i-irshād-i-Mīr Muḥammad Hamadānī*. A fragment, only one page, of the 'spiritual certificate,' usually given by a murshid to his disciple on completion of his mystical education. The present one, in Arabic, is supposed to be a copy of the document of this kind given by Muḥammad Hamadānī (d. 834/1430-1431, see f. 96v), son of the celebrated Sayyid 'Alī Hamadānī (d. 781-786/1379-1384), to a no less illustrious disciple, Nūru'd-Dīn Rīshī Kashmīrī (d. 835/1431-1432, see f. 97v).
Beg.

الحمد لله الذي وفقنا و سائر العباد باتباع طريق الهدى اله

2. (ff. 2-4). Fragments and scrappy notes of religious contents. The largest of them (ff. 2-2v) contains the end of some legend concerning Adam, etc.

3. (ff. 4v-105v). (*Ansāb-i-mashā'ikh-i-Kashmīr*.) A collection of genealogical tables and the 'chains' of spiritual succession

¹ Here بیست و نه.

from Adam to Jesus (f. 9), Muḥammad (f. 16v), 'Alī (f. 17), his descendants, various early Sufis, and the famous mediæval saints, especially those who flourished in Kashmīr. Sometimes dates of deaths and other details are given, but unfortunately they become very scarce with the shaykhs of more modern periods. The latest dates apparently are 1101/1690 (f. 92v), and 1128/1716 (f. 46v). The compiler does not mention his name. Judging from the general character of the work, it may have been a portion of a darwish *risāla*, or a memorandum of the information which a Sufi must know by heart. Beg.

حضرت ابو البشر حضرت آدم صفي النخ

4. (ff. 106–115). *Khawāriq's-sālikīn*. A short treatise containing some anecdotes on the early Sufis who assisted in the introduction of Muḥammadanism in Kashmīr, and also on different other similar matters. The title is a chronogram for the date of composition, i.e. 1109/1697–1698. The name of the compiler is not mentioned. Beg.

الحمد لله مختصر يست مسمى بخوارق السالكين النخ

Ff. 115; S 11 × 6.5; 10 × 5.5; 11 20, and marginal column. On many pages the lines are irregular, written obliquely. Greyish Or. pap. Peculiar Kashmīrī (?) nast. Cond. tol. good, although 'repaired' in many places. Initial folios are slightly injured.

80.

گنج فیاضی

Ganj-i-Fayyādī.

III 28.

A biography and a long account of the letters and instructive discourses of an Indian Sufic saint, Abū'l-Fayyād Ghulām Rashīd Arshad (b.) Muḥammad Rashīd Muṣṭafā 'Uthmānī Jaunpūrī. He was born the 8th Rab. I 1096/the 12th Febr. 1685 (f. 2v), and was still alive in 1147/1735, in which year the present book was compiled. The author, Ghulām Sharafī'd-Dīn b. Imāmi'd-Dīn b. Karīmī'd-Dīn, a grandson of Hidāyatu'l-lah Qādirī Rashīdī Arshadī Fayyādī Minyarī (or Minbarī ?), was a disciple of the saint in question. He attended the latter's discourses for the period from the 11th Muḥarram to the 12th Ramaḍān 1147/the 13th June 1734—the 5th Febr. 1735, and carefully summarised his instruction in special notes written every day. In addition, he has collected the saint's epistles dealing with general Sufic matters, which he also edited in this work (ff. 20–70). The book is divided into five *bābs* :

۱ (f. 2v) در ذکر ولادت و نسب حضرت پیر دستگیر (in 2 *faṣls*)

۲ (f. 14) در ذکر ارادت و خلافت پیر دستگیر (in 2 *faṣls*)

۳ (f. 17v) در ذکر استادان حضرت پیر دستگیر،

۴ (f. 18) در ذکر خاغا و مکتوبات حضرت پیر دستگیر (in 2 *fasls*)

۵ (f. 70) در ذکر ملفوظ حضرت پیر دستگیر،

The bulk of the work (ff. 70-303v), summarising the saint's teachings, deals with very different subjects connected with Sufism, without any arrangement or order. At the end there are some glorifications of the saint, in verse. Beg.

الحمد لله الكريم و الصلوة على رسوله الرحيم و على آله النخ

The copy may be about contemporary with the author, dating from the second half of the xii/xviii c.

Ff. 305; S 9.75×6; 7×3.75; ll 17, no *jadwals*. Or. pap. Legible Ind. nast. Cond. tol. good. Slightly worm-eaten and soiled.

81.

اشجار الجمال

Ashjāru'l-jamāl.

III 2.

An account of some local families of Sufis, residing at Kol (کول, now Aligarh), to which are added : a long series of legends of prophets, lives of Muḥammad, his successors and early Muḥammadan saints (ff. 10-98), a brief discussion of the traditional (and purely fictitious) division of Sufis into four *khānwādas* with subdivisions of each into twelve *salsalas* (ff. 98-110); and biographies of saints belonging to the different Indian Sufic affiliations : Qādirīs (f. 110); Naqshbandīs (f. 140); Chishtīs (f. 150); Firdausīs (f. 168v); Suhrawardīs (f. 180); and a spurious *salsala* of Abū Sa'īd b. Abī'l-Khayr (d. 440/1048-1049, f. 198v), to which the author attaches most different saints, and especially a highly spurious one, called 'Abdu'r-Rahmān Shamsu'l-'Arifin (f. 207). He is supposed to be something like a reincarnation of Abū Sa'īd, born at the moment of the latter's death, etc.,—the same story as the one told about Aḥmad-i-Jām. This saint is represented as the author's ancestor, and many references are given to prove his much doubted historical reality. The biographies of the author's ancestors who lived at Kol (of which a brief account is given on ff. 259-260v), whatever may be their authenticity, probably constitute the only new information in the book. All other materials are taken from a large number of well-known works, enumerated on ff. 8-9v. Some of them are theological treatises, the others histories; and lastly Sufic and hagiological works. Amongst the latter the *Mir'ātu'l-awliyā'*, by Muḥammad 'Ālam Samarqandī, *Aḥwālul-aṣfiyā'*, *Manāqibu'l-awliyā'*, *Shajaratu'l-wāṣilin*, and *Shamsu'l-mafākhir* seem to be uncommon.

The author gives his own name in the beginning of the book

as Muḥammad b. Yār Muḥammad b. Kamman Kūlawī. According to his autobiography, given on ff. 247v-249, he was born on the 2nd Dhī'l-Ḥijja 1098/the 9th Oct. 1687. In the beginning of the work the year 1147/1734-1735 (f. 5) is given as the date of compilation (ترقيم). But towards the end of the book the year 1151/1738 is very frequently mentioned as still current at the time of composition (ff. 247, 256v, 258, etc.). On f. 257 this year is given as the date of completion :

هزار و صد و پنجاه و یک بسال (sic) ز هجرت که تالیف شد بر کمال

The title is given on f. 8, but on the margins there is added :

و بخاطرم اخبار الجمال کزید، النخ

There is, therefore, a possibility that the work is sometimes called *Akhbārū'l-jamāl*. Beg.

الحمد لله ... اما بعد فقال ... (محمد بن) یار محمد بن راجی النخ

The copy, which is defective at the end, and badly damaged in its greater part, dates from the end of the xii/xviii c., or the beg. of xiii/xix c. Numerous notes on the margins, by a different hand.

Ff. 268 ; S 8,25 × 5,5 ; 6,25 × 3,25 ; ll 15, no jādvals. Greyish Or. pap. Legible Ind. nast. Cond. not good. Badly injured in the beg. and end, probably by white ants. On the cover there is an 'ex-libris' label of the Cambridge Mission Library, Delhi, with the library mark Or. 4.

82.

روضة القیومیة

Raudatu'l-qayūmiyya.

III 57.

A very detailed compilation on the lives and miracles of the Sufic shaykh Aḥmad Fārūqī Sarhindī, and his three immediate successors, all belonging to the Indian branch of the Naqshbandī affiliation. The author, Abū'l-Fayḍ Kamālu'd-Dīn Muḥammad Iḥsān b. Ḥasan Aḥmad (d. 1149/1736) b. Muḥammad Hādī b. Muḥammad 'Abdī'l-lah b. Aḥmad Mujaddid-i-alf-i-thānī Sarhindī, was a descendant of the saint in the fourth generation. He gives only a very scanty autobiography (ff. 241v-242), but a great many references to himself are scattered throughout the book, and it appears that he was a *khalīfa* of the saint in Oudh or Bengal. As he writes on ff. 2v-3 and 241v-242, he began compiling the present work before 1152/1739. But events compelled him to interrupt the work till about 1154/1741. He has apparently not given the date of completion in the text. Although in the concluding lines of the work (f. 402) he mentions Muḥammad Shāh (who died in 1161/1748) as still reigning at the time of composition (سلطان ایذوقت است خلد الله ملكه و سلطانه), some later dates are

incidentally found in the narrative, such as 1164/1751 on f. 241v, etc.

His book is divided into four *rukns*, subdivided into numerous sections; these four *rukns* are construed more or less on the same plan.

I *rukn* (f. 4v). The life of the first *qayūm*, Aḥmad b. Rafī'i' d-Dīn Fārūqī Sarhindī, surnamed *Mujaddid-i-alf-i-thānī*, i.e., 'the renewer (of Muhammadanism) in the second millennium,' born the 14 Shawwāl 971/the 26th May 1564, d. the 28th or 29th Šafar 1034/the 10th or 11th Dec. 1624 (f. 112 v). It is difficult to understand what really were the grounds for these extravagant claims for his passing as something like a reincarnation of Muḥammad, or at least being his equivalent for the beginning of the second millennium of the Muhammadan era. Considerable prominence is given to the supernatural element in all these biographies. Prophecies concerning the shaykh are ascribed to Muḥammad himself, and Sufis, such as Aḥmad-i-Jām, with a dozen others; to astrologers, and even jinns (ff. 15v sq.). Lengthy stories are given about his miracles (ff. 93 sq.), etc. The events of the Shaykh's biography are narrated year by year, which is indeed a great improvement as compared with the usual practice of hagiologists to heap together anecdotes pertaining to different periods of their subject's life. At the end, after dwelling on the saint's 'properties' (*khāṣ-ṣiyāt*, ff. 105-107), his last will and final admonitions (ff. 107-110v), the story of his life comes to an end with details concerning his last illness (f. 110v), his death, and burial (f. 113). After this a detailed account is given of his numerous offspring (ff. 114v sq.), disciples and *khalīfas* (ff. 130v sq.), and a brief note is added on some eminent men of different classes who came into contact with the Shaykh. The full heading of this *rukn* is as follows:

آغاز داستان رکن اول این کتاب روضة القیومیت (sic) در بیان احوال قیوم
اول این امت که عبارت است از مجدد الف ثانی حضرت شیخ احمد
سرهندی رضی الله تعالی عنه، ذکر بیان بشارات یعنی خبر دادن حضرت خاتم
الرسال علیه الصلوات و السلام و اولیاء امت بوجود مسعود حضرت مجدد
الف ثانی الخ

II *rukn* (f. 145v). The life of the second *qayūm*, 'Urwatū'l-wuthqā, the son of the preceding one, born on the 11th Shawwāl 1007/the 7th May 1599, d. on the 9th Rab. I 1079/the 17th Aug. 1668. The plan of his biography is entirely similar to that of the preceding one. His miracles are dealt with on ff. 213 sq.; his pious example on f. 217; his descendants, disciples, etc., on ff. 226 sq. Beg.

آغاز داستان رکن دوم این کتاب روضة القیومیّت (sic) در بیان احوال حضرت ایشان عروة الوثقی ثانی قیوم امام معصوم رضی الله تعالی عنه، ذکر ولادت باسعادت آنحضرت و احوال ایام صبا و شباب و تربیت یافتن النج

III *rukn* (f. 258). The life of the third *gayūm*, Muḥammad Naqshband Hujjatu'l-lah, the son of the preceding one, born on the 10th Ram. 1034/the 16th June 1625, d. on the 29th Muḥarram 1114/the 25th June 1702. His biography, narrated year by year, miracles (f. 298), pious example (f. 300), descendants, disciples, *halīfas*, etc. (f. 302v). Beg.

آغاز داستان رکن سیوم این کتاب روضة القیومیّت (sic) در بیان احوال قیوم ثالث حضرت خواجه محمد نقشبند حجت الله رضی الله تعالی عنه، ذکر ولادت باسعادت آنحضرت و احوال ایام طفولیت و شباب و تربیت یافتن النج

IV *rukn* (f. 306v). The life of the fourth *gayūm*, Muḥammad Zubayr, born on the 5th Dhī'l-Qa'da 1093/the 5th Nov. 1682, d. on the 4th Dhī'l-Qa'da 1152/the 2nd Febr. 1740. As in the former biographies, after the description of his life are given his miracles (ff. 377), pious example (f. 381v), the circumstances of his death (f. 387v), his descendants, disciples, *khalīfas*, eminent men who had some connection with the saint, etc. (ff. 255v—end). Beg.

آغاز داستان رکن چهارم این کتاب القیومیّت (sic) در بیان احوال قیوم رابع حضرت سلطان الاولیا خلیفة الله خواجه محمد زبیر رضی الله تعالی عنه، واقعات بشارات که دلالت میکند بوجود مسعود آنحضرت النج

The compiler gives an enormous number (probably more than two thousand) of short biographical notes of different persons, either descendants or disciples of these four saints. Almost all of them are, probably, of only very limited interest for a special study of modern Indian Sufism. It would therefore not be justified to use the space required for such a purpose in this Catalogue, which does not deal specially with Sufism, to give a complete list of them.

Of much more general interest are many interesting hints and sidelights on Indian history, scattered throughout the book. The saints, whose biographies are dealt with here, were always in touch with the ruling circles of Dihlī and mixed in the high politics of their times. Some special interest attaches probably to a detailed account of Nādir's invasion, of which the author was an eye-witness (ff. 362-375).

The authorities on which his earlier biographies are based, are given by the author on ff. 3-3v :

Ḥadratu'l-quḍs, by Badru'd-Dīn, a *khalīfa* of the first saint, Aḥmad Sarhindī, with whose biography it deals.

Zubdatu'l-maḡāmāt wa barakātu'l-Aḥmadiyya, by Hāshim Kishmī (Kashmīrī ?), another *khalīfa* of the same.

Kawākib-i-durriyya, by Muḥammad Hādī, the grandfather of the author.

Hujjatu'l-Aḥmadiyya (?), by the same, a concise work.

Tajdīdiyya, also by the same.

Najmu'l-hudā, also by the same.

Tarwījiyya, also by the same (a dogmatic work, dealing also with biographies of different shaykhs).

Ma'sūmiyya, *Ṭabaqāt-i-Ma'sūmī*, *Maḡāmāt-i-Ma'sūmī*, *Yā-qūt-i-aḥmar*, also apparently by the author's grandfather.

Ta'rīkh, by Shaykh Muḥammad Shafī, a grandson of the second *qayūm* (probably containing, as the next work, only notes on the biography of the saint).

Ta'rīkh, by Mīr Safar Aḥmad, also a grandson of the same second *qayūm*.

Latā'if-i-madaniyya, by 'Abdu'l-Aḥad.

Maḡāmāt-i-Naqshbandī, by the son of the third *qayūm*, Abū'l-'Alī.

Manāqibu'l-ḥaḍarāt, by Muḥammad Amīn, a *khalīfa* of Ādam Banūrī.

Besides these works specially dealing with the saints of this family, references to them have been found by the author in the well-known historical and hagiological compilations such as :

Mīr'ātu'l-'ālam, *Mīr'āt-i-jahān-namā*, *Karāmātu'l-awliyā*, *Safīnatu'l-awliyā*, *Sakīnatu'l-awliyā*, etc. Beg. of the treatise :

الحمد لله ... ورحمتي على من تهدي به ارواح قدسية حضرات قيوم أربعة النسخ

Dated the 7th Shawwāl 1218 (the 45th year of Shāh 'Ālam's reign), i.e. the 20th Jan. 1804, by Khalīfa Muḥammad Shafī.

Ff. 402 : S 10.5 x 7.25 ; 8.25 x 5.25 ; ll 26, no jadwals. Or. slightly brownish pap. Legible Ind. nast. Cond. tol. good, although the margins are damaged by the 'repairers.' A seal on f. 1v, now obliterated.

83.

أصول المقصود

Uṣūlu'l-maḡṣūd.

I 56.

A history of the Qalandarī affiliation, connected with the Chishtī order, with special regard to its local representatives in the Jaunpūr district, and generally in Oudh. The author, Turāb 'Alī b. M. Kāzīm Qalandarī 'Alawī, mentions that he composed this work following the custom observed in the Chishtī affiliation,

to write down the lives of their spiritual ancestors. Probably the more immediate purpose was simply giving prominence to the author's own saintly pedigree. The compilation was begun in 1225/1810 (f. 1v), but apparently not completed till a year later, because 1226/1811 is several times referred to (cf. ff. 238v, 239v, etc.).

The work sheds no light on the origin and the history of the Qalandars and the flourishing period of their movement in India, where it acquired great importance. The author's more or less authentic information begins only with the X/XVIc., when Qalandaris had finally degenerated, lost their importance, and when their different branches had become amalgamated with other Sufic orders which still flourished at that time, especially the Qādirīs and Chishtīs. For the whole of the earlier period (of at least VI-IX/XII-XVc.) of Qalandarism the compiler gives only fantastical stories of 'Abdu'l-'Azīz Makkī, who lived no less than a little over 600 years, and of Khidr Rūmī, who possessed a no less enviable longevity. These legends, which may be exceedingly interesting for a student of folklore, are, unfortunately, considerably spoilt by the attempts of the author to give them a rationalistic and verisimilic form.

The work is divided into 12 *aṣṣ* each containing a detailed biography of the saints of the main line, and giving information concerning their disciples, descendants, etc:

- 1 (f. 2v) عبد العزيز مكّي عرف عبد الله علمبردار،
- 2 (f. 12v) خضر رومي قلندر كبير،
- 3 (f. 20) نجم الدين قلندر غوث الدهر،
- 4 (f. 28) قطب الدين بينا دل سرانداز غوثی جونپوری (d. 925/1519)
- 5 (f. 35v) شاه محمد قطب قلندر،
- 6 (f. 36) شاه عبد السلام قلندر (شاه علن) (d. 976/1568-1569)
- 7 (f. 38) شاه عبد القدوس قلندر جونپوری (d. 1052/1642)
- 8 (f. 41v) شاه مجا قلندر لاهری پوری (d. 1084/1673)
- 9 (f. 48) شاه فتح قلندر جونپوری (d. 1118/1706)
- 10 (f. 55) شاه الله ديه قلندر لاهری پوری (d. 1147/1734-1735)
- 11 (f. 60) شاه باسط علي قلندر اله آبادی (d. 1196/1782)
- 12 (f. 98v) شاه محمد کاظم (d. 1221/1806, cf. ff. 183-183v)

The latter was the father of the author, and this is why his biography is very detailed and contains a great number of additional notes on his different relations, disciples, some of his teachings, etc. All of these saints possessed apparently only very limited local importance, and it would be of no great use to give here a complete list of them. Beg. of the treatise :

بعد حمد خدائیکه لا اله الا الله وحده لا شریک له الخ

The copy was completed on the 29th Muḥarram 1275/ the 8th Sept. 1858. Some marginal notes, by different hands.

Ff. 267; S 10,25 × 6,75; 7,75 × 4,5; ll 19, no jādvals. Or. pap. Legible Ind. nast. Cond. fairly good. Slightly worm-eaten and repaired.

84.

مذہبات فی علم السموات

Manbahāt fī 'ilmi'l-amwāt.

II 441.

A collection of biographies of various well known Indian Sufic saints (chiefly those belonging to the Chishtī affiliation), and of a few poets, princes and noblemen. Only very few notes are original, the others are extracts from earlier compilations. The author, who calls himself (f. 10v, top) Ghulām Naqī b. Muḥammad Fath 'Alī Balgrāmī Chishtī Ṣābirī, was born on the 17th Ram. 1231/the 11th Aug. 1816 (f. 111v). He gives (f. 10v) the chronogram for the date of compilation of his work *مذہبات فی علم السموات* *هادی احمد حاج*, i.e. 1292/1875. But later on he states that the work has been completed, in the *Jāmi'-masjid* madrasa, at Ḥaydarābād, the 4th Dhī'l-Qa'da 1298/the 28th Sept. 1881 (f. 110). The latest date, however, referred to at the end of the book (f. 111v) is the 10th Rab. I 1299/the 30th Jan. 1882. Concerning himself, except a short biographical note on f. 111v, the author mentions only his visits to this or that shrine, or meetings with various persons involved in the narrative.

The biographical notes are poor in detail. There appears to be no system whatever in their arrangement, only an approximately chronological sequence is observed to some degree. The dates of births and deaths are given, also the length of the lives, places of burial, sometimes a few anecdotes and references to the sources from which the information has been derived. Some of the authorities are referred to as having already been lithographed. Their number is considerable, and it is strange that the compiler has so little benefited from their perusal. It is not impossible, however, that many references are only second hand, or entered to swell the list.

The great majority of works referred to here are the well known theological, Sufic and hagiological treatises. The lesser known

ones are: *Taysīru'l-ma'sūr fī tarjumat sharḥi's-sudūr* (f. 19), by Muḥammad Irtidā Khān Gūpāmawī, of Madras (end XIII/XIXc.). A portion of this book has been lith. in Madras, 1281/1865.

Mawāhibu's-Sa'diyya (f. 20), by Ghulām Naṣīrī'd-Dīn Sa'dī Balgrāmī, also a modern compilation.

Anīsu'l-wā'izīn (f. 23v), by Abū Bakr Qurayshī Sind'hī (lith. Bombay, 1886).

Sarmāya-i-masākīn (f. 36v), by Muḥammad Maṣṣūr 'Alī b. Muḥammad 'Alī (completed 1287/1870, also lith.).

Mazhar-i-Jalālī (f. 40v), apparently a biography of Jalālu'd-Dīn Bukhārī.

Siyar-i-shuyūkh-i-Muḥammadiyya (ff. 23, 49, frequently), apparently the same as the *A'rās-i-shuyūkh-i-Muḥammadiyya*, on f. 42.

Hirzu'l-'āshiḡīn (f. 55), by Ḥabību'l-lah Bījāpūrī, with the *takhalluṣ* Ḥamid, d. 1041/1631.

Gulzār-i-aṣṡiyā (ff. 72, 82, etc.), by Ghulām Ḥusayn Khān, surnamed Khān-Zamān Khān, also a modern work.

Misbāḡu'n-nasab-i-'aliyya-i-Shāh Yāsīn Qalandar (f. 81v), also apparently XIII/XIXc.

The author frequently refers to his own earlier work, the *Khazāna*.

The copy may be contemporary with the author himself, but although there is a note on f. 9, stating that the MS. is an autograph, there are no direct indications in it to this effect. On ff. 1-8v there is a list of the biographies given in the work, and of notes on different subjects. A few marginal notes are found on several folios. Beg. (f. 9v):

هو الله الذي لا اله الا هو ... اما بعد، ايذكه مردمان بحث ميکنند ان

Transcribed in the beg. of xiii/xix c.

Ff. 111; S 8,5×6,5; 6×4; ll 11; no jādvals. Europ. pap. Vulgar Ind. nast. Cond. good.

3. Biographical varia.

85.

اخبار بزمكيان

Akḥbār-i-Barmakiyān.

I 127.

The story of the family of the Barmakides, who have been exterminated by Hārūn, the Abbaside khalif (170-193/786-809), and his successors. It is based on historical and traditional information, and has a didactic tendency, glorifying the virtue of generosity. The author of this version, the well-known historian Diyā'u'd-Dīn Baranī (flourished in India about the middle of the VIII/XIVc.), translated it from Arabic (f. 4), and dedicated to Firūz Shāh of Dihlī (752-790/1351-1388). There were prob-

ably several different works from which portions have been translated. The author of one of them was Abū'l-Qāsim Ṭā'ifī (f. 4v), who is also called Muḥammad (f. 13), or Muḥammad Aḥmad (f. 15), or even Abū'l-Ḥasan (f. 36v). Many authorities are quoted as *rāwīs*, and it is not always clear whether Baranī refers to them directly or translates the text of the Arabic original. In the end, however (f. 142v), he calls the author of the work in question, Muḥammad 'Ubaydu'l-lah b. Muḥammad al-Abārī. For references see EIO 569, EB 308, R 333, etc. Cf. also Elliot, *Hist. of India*, III, 93, VI, 484; C. Schefer, *Chrestomathie Persane*, II, p. 6 sq. Lith. Bombay, 1889. Cf. also Bl I 633 where another version of the biographies of the Barmakides is described.

In the colophon the work is called *Ta'rikh-i-Barmakī*. Beg as usual:

کتاب اخبار بزمکیان که بنده ضیای برنی از عبارات عربی پیرسی ترجمه

کرده است الخ

Dated the 29th Muharram 1285/the 22nd May 1868.

Ff. 141; S 10,25 × 6,25; 7,25 × 3,5; ll 13, no jādvals. Eur. pap. Clear modern Ind. nast. Cond. tol. good; slightly worm-eaten. A few notes on f. 1.

86.

(تذکره خوشنویسان)

(*Tadhkira-i-khūshnawīsān*).

II 430.

A brief *tadhkira* of the eminent early calligraphers and famous scribes of later periods with special reference to those of them who flourished under the Indian Timurides. The author does not mention the exact title of his work, the date of its completion, nor his own name in the usual places. His information is very poor, and he gives few facts and dates. Instead of these, pages of florid poetical quotations are given. From an incidental reference on f. 40 it appears that the name of the author was Ghulām Muḥammad, surnamed Haft-Qalamī, probably with a *takhallus* Rāqim. The latest dates which he mentions, in connection with the biographies of his contemporaries, are 1227/1812 (cf. f. 50), and 1228/1813 (cf. ff. 43v, 49v), and the work may have been completed shortly afterwards. For a biography of the author see R 532, where another copy of the same work is described. It has been published, 1910, in the Bibliotheca Indica, by M. Hidāyat Husayn, with an index. The copy is bad and defective, with lacunas after ff. 16, 27, and several places left blank. Beg.

ای قطعه لطف زبیر مشق کرمیت، اوراق عطا ز جزودان رقمیت

At the end of the volume, on ff. 51–57v, there are two appendices, having no connection with the preceding work:

1. (ff. 51v-53v). *Risāla-i-dah tāj-i-Nūshirwān*, dealing with several moral maxims said to have been inscribed on the ten crowns of Anushirwan. Beg.

روایت کند که نوشیروان را ده تاج بود النسخ

2. (ff. 53v-57v). *Waṣāyā az ḥukamā mardumān-rā*. Moral maxims ascribed to Aristotle, Bahman, Plato, Socrates and various legendary sages. Beg.

از بوی خوش خود را نیکو ساز یعنی با مردم نیکوئی کن النسخ

Transcribed towards the middle of the xiii/xix c.

Ff. 57 (two are inserted in binding, blank); S 7,75 × 5,5; 5,75 × 4,25; ll 11, no jādvals. Yellowish Or. pap. Vulgar modern Ind. nast. Cond. not good, much repaired.

87. (رساله در احوال زمیندانان کاکوری)
(*Risāla dar aḥwāl-i-zamīndārān-i-Kākūrī*). I 1046.

An autobiography of Muḥammad Fayḍbakhsh b. Ghulām Sarwar Kākūrī, together with numerous biographical notes on his relations, friends, etc., who belonged to different zamīndār families of Lucknow, Fayḍābād and other districts, now forming parts of the United Provinces. There are also many references to the political life of India, contemporary with the author. For details of his biography see R 309 (where his history of Fayḍābād is described); also cf. Elliot, *Hist. of India*, VIII, 175 and JASB, vol. 23 (old series), p. 248. There is no exact title given in the text, nor the date of composition. The latest dates are 1229/1814 (cf. f. 32), and 1230/1815 (cf. f. 70); the last one is called the current year at the time of compilation. There is no proper arrangement in the work, and it appears to be a long series of notes which have not undergone final classification.

The present copy contains a great many marginal notes in the same handwriting as that of the original text, and may have been subject to a special revision. There are, however, no direct allusions as to its possibly being an autograph. Beg.

بعد حمد و صلوة مکشوف و مبرهن میگردد اند که النسخ

Transcribed early in the xiii/xix c.

Ff. 240; S 9,25 × 6,5; 7 × 4; ll 13, no jādvals. Or. pap. Bad Ind. shik-nast. Cond. rather bad; worm-eaten, repaired. On ff. 239v and 240 there are stray poetical quotations and a prose note, of Sufic contents.

III. GEOGRAPHY, COSMOGRAPHY, TRAVELS, ETC.

88.

عجائب المخلوقات و غرائب الموجودات

'Ajā'ibu'l-makhlūqāt wa gharā'ibu'l-mawjūdāt. III 71.

A translation of the famous cosmographical work of Zakariyā b. Muḥammad b. Maḥmūd al-Kamūnī al-Qazwīnī (f. 1v), who died in 682/1283. The translator does not mention his own name or the date of his rendering the original work into Persian. It is apparently the same version as that described in EIO 712, 713, RsBr 279, Br 126, EB 397, 398, Pr 367, R 462, Fl II 506-508, Dorn C. 258, etc. Lith. Tehran, 1848 and Lucknow, 1866. The original text was edited by F. Wüstenfeld, 1848, and translated into German by H. Ethé, 1868 (only one vol.). This work, being exceedingly important, is referred to by many authors, but such references usually are made to the original Arabic text, and will therefore be useless when dealing with the Persian translation.

As in other copies, referred to above, there is no mention of the fact that the work is a translation. But the language is strongly mixed with Arabic expressions. The dedication, mentioned in R 462 is not found here.

Only a few of the numerous drawings and tables, which are usually found in copies of this work, have been executed, although space has been reserved for them throughout the volume. Beg.

العظمة (الظمة here) لك و الكبدياء لجلالک اللهم يا قاييم الذات
(الذات here) و مفيض (مفض here) الخيرات النج

Dated the 16th Rajab of the 40th year of Aurangzib's reign, i.e. 1108/ the 8th Feb. 1697.

Ff. 410; S 9,5×6; 6,5×3,25; ll 19, no jadvāls. Or. pap. Clear Ind. nast. Cond. fairly good. A few glosses on the margins.

89.

نزهة القلوب

Nuz'hatu'l-qulūb.

I 1043.

The well-known cosmography of Ḥamdu'l-lah b. Abī Bakr b. Ḥamd Mustawfī Qazwīnī (f. 2v), who died ca. 750/1349. The work was composed in 740/1339, because this year is sometimes mentioned by the author as being current at the time of composition (cf. f. 25). For details concerning the work and its compiler, see Bl 657-663, Br 121, 122, RS 136-137, EB 406-412, R 418, 811, Fl II 514, 515, Aum 64; *Ind. libr.* Bh 98, 99, Bk 633, etc. Cf. also S. de Sacy, *Mémoires sur diverses antiquités de la Perse*, 1793, pp.

234,235; B. Dorn, *Auszüge aus den Muhammedanischen Schriftstellern*, pp. 81-87 (texts). It has been lithographed, Bombay, 1894; the geographical part of it was translated by G. Le Strange, 2 vols, 1915, 1919 (in the Gibb Mem. Ser.); cf. also *Mesopotamia and Persia under the Mongols in the fourteenth century A.D.*, by G. Le Strange, RAS Monographs, 1903.

The work is divided into a *muqaddima*, a *fātiḥa* (f. 5v), a *dībācha* (f. 37v), three *maqālas* (ff. 41,87), and a *khātima*. The present copy contains only about half of the whole work, as far as the middle of the second *maqāla*. Beg.

چون واهب مواهب بی علت علت کلمه که مبدع مخترعات الخ

A quite modern transcript, dating from the end of the xiii/xix c.

Ff. 108; S 13 × 8; 9,5 × 5,25; ll 19, no *jadwals*. Europ. paper, embossed 1855. Modern Indian nast. Cond. still good, but paper is discoloured and decaying.

90.

اخبار حسینه در اخبار مدینه

Akhbār-i-ḥasīna dar akhbār-i-Madīna.

I 17.

The same Persian version of Samhūdī's well-known work on the places of worship at Medina as described in IVASB 281, where references to other catalogues and details concerning the treatise are given. The text of the present copy is slightly different in the beginning. Apparently only the first leaf has been altered, because, from f. 2 the text coincides precisely with that of D 23. The eight *bābs*, into which the work is divided, begin: I on f. 4; II on f. 25; III on f. 46; IV on f. 64v; V on f. 118v; VI on f. 144; VII on f. 152; VIII on f. 157v. There are a few lacunas at the end, but the work seems to be complete. Beg.

الحمد لله ... اما بعد ابن کتابیست مشتمل بر جمیع احوال مدینه الن

Transcribed in the xii/xviii c.

Ff. 199; S 10 × 5,75; 7 × 3; ll 17; no *jadwals*. Or. pap. Good. Ind. nast. Cond. fairly good, although it is worm-eaten.

91.

(تحفة عین الحیة)

(Tuḥfat 'ayni'l-ḥayāt).

I 652.

A short work on cosmography and general geography, the same as the one described in EB 421. In the present copy (which is defective), the name of the author, the title of the work, and the date of composition are not found. The dedication to Sultān Maḥmūd Khān, referred to in EB 421, is also missing here. The general style of the work, and the character of the information which the author gives concerning India, renders absolutely untenable H. Ethé's suggestion that this treatise should have been written in Qandahār ca. 1130/1718. The author seems to have had very little knowledge of India; he narrates only fairy

tales, and even his orthography is sometimes peculiar (he writes ^{دلی}دلی for دهلی on ff. 42v, 65, etc.). This seems to be impossible for an inhabitant of Qandahar in the beg. of the XVIIIc. It may be safely taken that the author was an inhabitant of the N.-W. of Persia, and in fact he shows a much better knowledge of those provinces.

The date of composition may be traced to some extent, although it is not mentioned explicitly. The year 968/1560-1561 (f. 6v) is referred to in connection with a discussion of eras. It is not improbable, judging from the context, that it was exactly the date of compilation. There are almost no other allusions; references to the authorities are rare, and the works referred to are of an early origin: *Siwaru'l-aqālīm* (f. 58), the well-known treatise of the VIII/XIVc.; *Tuhfatu'l-gharā'ib* (f. 34v), which may be, as far as the contents and chronology are concerned, identical with the work, described in R 871 (composed before 813/1410). There are many dates, all belonging to the early periods, usually given in connection with biographical details of princes or celebrities like Ghazālī, etc.

The work is divided into a *muqaddima*, on general astronomical principles, and three (actually four) *maqālas*. It is peculiar that there are two chapters with the heading ^{مقاله در}مقاله در ^{دوریم}دوریم, just like in the Bodleian copy. The *muqaddima* begins on f. 2v; the heading of the first *maqāla* coincides with a lacuna; the *second maqāla* (f. 7), divided into 10 *faṣls*, has the heading:

در معرفت هیئات (sic) افلاک و کواکب بطریق اجمال

The *third* (here the second) *maqāla* is divided into seven *iqlīms* (f. 24):

در معرفت زمین و اقسام او باقالیم

The *fourth* (here the third) *maqāla*, is divided into two *qismas* (f. 58v):

در تعداد بلاد و ولایات و جبال و بحار و انهار و بحیراتی که در ربع مسکونست

This last chapter contains an account of cities in every *iqlīm*, countries (f. 62), seas (f. 67v), small seas or bays (f. 68v), rivers (f. 70), and hills (f. 72v). Beg. as in EB 421:

شکر و سپاس و حمد بیقیاس مر صانع را که نقاش قدرت او الخ

The copy apparently dates from the end of the x/xvi c., but many portions of it are restored in a modern handwriting, as ff. 1-3, 12-18, 20-21, 69-71, 74, 75.

Ff. 75; 8 8 × 5.5; 5 × 3.25; 11 14, double jadvāls in the older parts, no jadvāls in the modern portions. Or. pap. Good old Herati and modern Ind. nast. Cond. fairly good, but the old parts are rather dirty. Several astronomical drawings and paintings on ff. 8, 9, 9v, 10, 10v, 11v, 19v, 24v.

92.

زینة المجالس

Zīnatu'l-majālis.

I 483.

A slightly incomplete copy of this well-known work, composed in 1004/1595 by Majdu'd-Dīn Muḥammad Ḥusaynī, surnamed Majdī, see IvASB 284. Of the nine *juz'* into which the work is divided, the first begins on f. 1v; the second on f. 102; the third on f. 148; the fourth on f. 172v; the fifth on f. 187v; the sixth on f. 206; the seventh on f. 214v; the eighth is apparently omitted; the ninth on f. 257v. Beg.

تثنای نا منتهای و حمد نا محصور بر ایردیسست که الخ

Transcribed towards the middle of the xii/xviii c.

Ff. 309; S 14 × 8.5; 11.25 × 6; ll 25, within jādvals. Or. pap. Vulgar Ind. nast. Cond. not good. Worm-eaten and repaired.

93.

تاریخ چین

Ta'rikh-i-Chīn.

I 129.

A historico-geographical description of China, being a translation from the work of a Christian missionary, here called امکییوس or ریکییوس, by Muḥammad Zamān, surnamed Farangī Khān. The said missionary, as stated in the introduction, travelled to China in 970/1563, and after a long sojourn in that country wrote an interesting book, which had become famous in Europe. The author of the Persian paraphrase saw it in the library of a Christian missionary at Jahānābād, whom he calls یورنو.

With the assistance of Mr. Johan van Manen and Rev. H. Hosten, S.J., these details, which look obscure, have been explained.

The book in question is *De Christiana Expeditione Apud Sinas* (probably ed. of 1615; there were, however, several other editions, in different European languages, which appeared about the same time), by Matteo Ricci (born 1552, d. at Pekin, 1610). He started on his journey in reality in 1578, not in 1563 (probably an approximate date). The present Persian version contains an almost literal rendering into Persian of chapters II–X of the *first book*.

The identity of the translator is established by Rev H. Hosten in his article in the *Catholic Herald of India*, 1924, pp. 737–738. He was a convert to Christianity, also called Paulo Zaman, mentioned in *Storia do Mogor*, II, 17. He studied in Rome, where he was sent by Shāh 'Abbās I to prepare himself for polemics with Christian missionaries; but having become himself converted, he retired to India, under Shāhjahān, and lived in Kashmir.

during a part of the reign of Aurangzīb. He was also a good painter (cf. V. A. Smith, *Hist. of Fine Art in India and Ceylon*, pp. 466, 467, referred to by Rev. H. Hosten).

The name *بورزو* is simply a slightly corrupt form of *بورزیو* = Buzeo, or Henry Busi, S.J., a Dutchman of Nymegen, whose real name was Uwens. He came to Agra in 1648, was attached to the court of Dārā Shikūh, and died at Dehli on the 6th April 1667. He was a very learned missionary.

The work must therefore have been compiled about the middle, or towards the end of the XI/XVIIc.

The translation follows the original text rather closely. The II chapter of Ricci's work was split up by the translator into two separate sections, but the other eight are preserved as they are in the original, and together form ten *fasls* :

1 (f. 3v) در تحقیق اسم چین و اشتقاق آن،

2 (f. 4v) در بیان وسعت و بزرگی چین و وضع آن،

These two correspond to Libr. I, cap. II, De nomine, situ, et magnitudine Regni Sinarum (pp. 3-9).

3 (f. 6v) در ذکر آنچه حاصل می شود در ممالک چین،

(c. III, Quarumrerum sit ferax Sinensis ager, pp. 9-18).

4 (f. 11) در بیان صنایع جزئیة اهل چین،

(c. IV, De artibus apud Sinas Mechanicis, pp. 18-25).

5 (f. 13) در بیان صنایع کلیه اهل چین و علوم و مراتب ایشان،

(c. V, De artibus apud Sinas liberalibus, deque litteratorum gradibus, pp. 25-42).

6 (f. 21v) در بیان عمل و تدبیر و ماک داری اهل چین،

(c. VI, De Sinensis Reipublicae administratione, pp. 42-63).

7 (f. 33) در ذکر رسوم اداب اهل چین،

(c. VII, De Sinarum ritibus nonnullis, pp. 63-85).

8 (f. 45) در بیان شکل و هیئات (sic) و کسوت و بعضی ضوابط و قواعد

مردم چین،

(c. VIII, De corporis lineamentis, cultu habituque et aliis apud Sinas consuetudine receptis, pp. 85-92).

9 (f. 48) در بیان قواعد افسانه آمیز و رسوم لغو و بیهوده اهل چین،

(c. IX, De ritibus apud Sinas superstitiosis et aliis erroribus, pp. 92-104).

10 (f. 53) در مذهب اهل چین و اختلاف آن

(c. X, Variae apud Sinas falsae Religionis sectae, pp. 104-116).

At the end there is a brief note in Hindustani. A fihrist is given on a fly-leaf in the beg. of the volume. Beg.

بر حضرات مطالعه کنندگان پوشیده نماند که از قدیم الایام الخ

Transcribed by Muḥammad Najmu'd-Dīn Dihlawī, in 1900 "Hijrī," apparently of the Sambat era, or 1843.

Ff. 60; S 10,5 × 7,5; 8 × 5,5; ll 13-15, no jādvals. Greyish Or. pap. Vulgar Ind. nast. Cond. good; slightly worm-eaten.

94.

بدیعیات

Badī'īyyāt.

I 93.

A short treatise on different wonderful phenomena (*'ajā'ib wa gharā'ib*), which have been observed in India in the XI/XVIIc., during the reigns of Jahāngīr, Shāhjahān, and the beginning of that of Aurangzīb. The author does not mention his own name. Many anecdotes contain the date of the year to which the narrative refers, the latest being 1080/1669 (ff. 333 and 333v), and 1085/1674 (the 18th of Aurangzīb's reign, p. 336v). It seems, from the epithets accompanying Aurangzīb's name, that the work has still been compiled in his reign. Beg.

زرف نکبان دور بین که بدیده اعتبار جمال بدایع الخ

Transcribed towards the end of the xii/xviii c.

* Ff. 324v-342; S 11 × 6,5; 8 × 4,25; ll 19, no jādvals. Or. pap. Ind. nast. Cond. tol. good.

95.

بهجة العالم

Bahjatū'l-ālam.

I 118.

A compilation on general geography by Mahārat Khān Iṣfah-ānī, who composed it ca. 1130/1718, see EIO 729 and R 992. In the colophon it is called the first volume, but from the preface of the author it appears that the second volume, with the title *Rauḍatu'l-afrah*, had still to be compiled and was to be an independent composition dealing with the same matters. This volume is divided into a description of every separate *iglim*, the I on f. 2; II on f. 6; III on f. 13; IV on f. 39v; V on f. 65v; VI on f. 70v; VII on f. 76v; also details concerning: Turkey (f. 80), India (f. 90v), famous islands (f. 108v), mountains

a British official, Capt. Jonathan Scott (for references see IvASB 286). The present work, as stated in the introduction, has been composed at the request of the same Capt. J. Scott, with his substantial assistance, if not entirely under his guidance. The author of the supplement is not explicitly mentioned, but it seems highly probable that he was the same Allahyār. On f. 3 he is called, apparently in a quotation from a letter of J. Scott, یار وفادار, and on f. 3v: دوست یکونک و رفیق بی بدل. The reason why he has not mentioned his name was most probably the fear of accusations of heresy on account of the exposition of the system of Copernicus (cf. f. 3v).

The work is entirely based on English sources (see f. 2), extracts from which were probably made under the direction of J. Scott. It deals with the system of Copernicus, with general information concerning the globe, the description of the countries of Europe, America, and with the history of England (f. 35v). Beg.

الحمد لله و الممت که بمساعدت توفیق فرق لم یزلی الخ

Dated Lucknow, the 21st Rab. II 1231/the 21st March 1816, corresponding to 1873 of the "Samwat" era.

Ff. 53; S 10,25 x 6; 8,25 x 4,25; ll 15, no jādvals. Brownish Or. pap. Coarse Ind. nast. Cond. tol. good.

98.

Tuḥfatu'l-'ālam.

تحفة العالم

II 356

An incomplete copy of the well known description of a journey from Persia to India and Europe, together with some information concerning different Persian provinces, especially that of Shūshtar. The author, 'Abdu'l Laṭīf b. Abī Tālib b. Nūri'd-Dīn Ḥusaynī Mūsawī Shūstārī, died (as stated in RS 84) in the Decan in 1220/1805 or 1221/1806. See Bl 646, RsBr 238, RS 84, EB 323, Pr No. 98, R 383. *Ind. libr.* Bh 95 (the autographic nature of this copy seems highly suspicious), etc. Lith. Bombay, 1847. The work has been composed in 1216/1801-1802 (cf. f. 85), but the original notes have been made in 1214/1799-1800 (cf. f. 126v, etc.). There is a special appendix (incomplete in this copy, beg. on f. 310v), called *Dhaylu't-tuḥfa*, which has been written in 1219/1804. The contents of the book have been described in detail in R 383-384. It would perhaps be useful for literary research to draw attention to a few biographies of some poets and theological writers, contemporary with the author. His information concerning them may be reliable. They are (in the alphabetical order of their names):

- | | |
|---|---|
| 1. Ādhar, Luṭf 'Alī Beg (d. 1195/1781) .. f. 111v | 12. Mushtāq, S. 'Alī Husaynī 'Abbāsābādī Iṣfahānī (d. middle xii/xviii c.) .. f. 109v |
| 2. Aqdas, S. Ridā b. S. Nūrī'd-Dīn Shūshtarī (d. 1194/1780) .. f. 50v | 13. S. Nī'matu'l-lah Shūshtarī (b. 1050/1640, d. 1112/1700-1701) .. f. 32v |
| 3. 'Ashiq, Āqā Muḥammad Iṣfahānī (d. 1181/1767-1768) .. f. 113 | 14. Niyāzī, Aḥmad Mīrzā (end xii/xviii c.) .. f. 123v |
| 4. 'Ayshī Iṣfahānī, Muḥammad Ridā (was alive in 1206/1791) .. f. 51v | 15. S. Nūru'd-Dīn Shūshtarī (b. 1088/1677, d. 1158/1745) .. f. 38v |
| 5. Faqīr, S. 'Abdu'l-lah Shūshtarī (b. 1112/1701, d. 1173/1759-1760) .. f. 41 | 16. Qawwās, Muḥammad Hādī Kamāngar Shūshtarī (d. beg. xiii/xix c.) .. ff. 47v, 92 |
| 6. Hādī Kamāngar Shūshtarī, <i>see</i> Qawwās. | 17. Rafīq, Mullā Husayn Iṣfahānī (d. beg. xiii/xix c.) .. f. 117 |
| 7. Hātif Iṣfahānī, S. Aḥmad (d. 1198/1784) .. f. 122v | 18. Šabāhī, Sulaymān Bīdgilī (Kāshānī) (end xii/xviii c.) .. f. 121 |
| 8. Hazīn, Muḥammad 'Alī Jīlānī (d. 1181/1767-1768) .. f. 268v | 19. Sayyid Āqā, S. Nī'matu'l-lah Shūshtarī (d. 1151/1738) .. f. 48 |
| 9. Khidrī, Muḥammad Khidr Shūshtarī (beg. xiii/xix) .. f. 99 | 20. Shihāb, Mīrzā Aḥmad of Kirmānshāh (beg. xiii/xix c.) .. 98v |
| 10. Majīd Ṭāḥqānī (end xii/xviii c.) .. f. 124 | 21. Ṭūfān Hazārjarībī of Māzan-darān (end xii/xviii c.) .. f. 120 |
| 11. Muḥammad Abdāl of Shūshtar (end xii/xviii c.) .. f. 92 | |

The copy opens with the section dealing with the description of Shūshtar, with the words :

..... پریدند و غرقه بکوض کردیدند الخ

Slightly defective in the beg. and end. Transcribed probably in the beg. of the xiii/xix c. (judging from the old pagination, 14 leaves have been lost at the beginning).

Ff. 315; S 8,25 × 5,25; 7 × 3,25; ll 17, no jādvals. Eur. pap. (J. Whatman, 1801). Legible Ind. nast. Cond. almost good, except in the end, where the paper is rotting and damaged by worms. An astronomical map is added (on different paper, after f. 183).

99.

(رساله نهرها)

(Risāla-i-nahrhā).

Ia 102.

A short fragment of three leaves, containing the 19th *faṣl* of a work, of which the title is not given, and dealing with the tradition about the eight sacred rivers of the world, such as the Euphrates, Tigris, Nile, Oxus, etc. The author's name also is not stated. Beg.

فصل نوزدهم در ذکر نهرهای عظیم که در دنیا بقدرت الهی الخ

Dated Lucknow, 1241/1825-1826.

Ff. 3; S 7 × 4,5; 5,5 × 2,25; ll 11, no jādvals. Or. pap. Bad Ind. shikasta. Cond. fairly good.

100.

یادگار مغلیه

Yādgar-i-Mughuliyya.

Ia 261.

A few anecdotes concerning Mumtāz Maḥall, the wife of Shāhjahān, and Akbar, together with some lists of materials pur-

chased, and the workmen engaged for the construction of the famous Tāj-Mahall in Agra (the figures seem to be unreliable). The name of the compiler is not mentioned. To this a *printed* translation, in bombastic English, is added, by H. M. Azeez Hassan (Agra, 1903, pp. 15). Its title 'A brief history of the old imperial buildings situated at Agra and in its vicinity' by no means conveys the exact idea of the contents. Beg.

بعد حمد خدائی جهان آفرین و نعت سید المرسلین النخ

A modern copy, probably prepared a few years ago, beg. xiv/xx c.

Ff. 7; S 13 × 8; 12 × 6,5; ll 29, within jadvāls. Eur. pap. Modern Ind. nast. Cond. fairly good. Ugly vignette and decorations in vulgar red and green combinations.

IV. TALES, LEGENDS, ANECDOTES.

1. Religious Legends.

101.

مناقب انبیا

Manāqib-i-anbiyā.

II 346.

A short collection of legends about pre-Muhammadan prophets, with brief notes on Muḥammad and his first successors, at the end. The author calls himself Muḥammad Ṣādiq, but gives no information whatever as to the date of composition or the title of the work. The latter is given, apparently in the same handwriting as that of the whole of the book, in the upper corner of f. 1; as far as can be deciphered there it is called the first part of the book (الجزء الاول). The work must have been completed before the 21st Shawwāl 1038/the 13th June 1629, when it was transcribed at Agra. Beg.

حمد و ثنای واجب الوجودی را که انسر و لقد کرمنا الخ

Ff. 25; S 7,5 × 4,25; 5,5 × 2; ll 17, no jādvals. Or. pap. Good Ind. nast. Cond. tol. good; in some places worm-eaten. A seal, dated 1036 AH., is found on f. 1.

102.

(تاریخ انبیا)

(Ta'rīkh-i-anbiyā).

II 337.

A brief work on legends about the ante-Muhammadan prophets (ff. 1-13v), a very brief summary of the chronology of the legendary Persian kings and Sasanides (ff. 13v-22v), and a very condensed note on Muḥammad, his successors and posterity. The author does not mention his own name. It is possible that the present work may be an extract from a larger one. The chief attention of the compiler is devoted to the establishment of the chronology, especially of mythical personages like Adam, Noah, etc. He refers to a considerable number of authorities. The work cannot have been compiled before the second half of the X/XVIc., because the *Rauḍatu's-ṣafā* is often referred to (cf. ff. 2v, 7v, 8, 18), and the year 935/1528-1529 is mentioned on f. 2. Most probably it was written sometime towards the end of the X/XVIc. or in the beg. of the XI/XVIIc. Beg.

بعد از حمد الهی و نعت حضرت رسالت پناهی نموده میشود الخ

Transcribed about the end of the xi/xvii c.

Ff. 23 (several lacunas); S 8 × 4,75; 6,5 × 3, 5; ll 23, within jādvals. Brownish Or. pap. Ind. nast. Cond. tol. good. Several seals, all illegible.

103.

مرآة مسعودی

Mir'āt-i-Mas'ūdī.

I 136.

The life of the legendary Muhammadan saint of India, Mas'ūd Sālār Ghāzī, whose death is usually placed in 424/1033. The author calls himself (f. 7) 'Abdu'r-Rahmān Chishtī and is apparently the same writer as the compiler of several well known Sufic hagiological works, who flourished in India in the second half of the XI/XVIIc. See R 1029, cf. Elliot, Hist. of India, II, pp. 513-549. This work is different from the version referred to in IvASB 322 and R 1015 (the last one has been transcribed from the Society's copy). Beg. as in R 1029:

الحمد لله رب العالمين عالم الغيب والشهادت الخ

Dated the 16th Rab. II 1233/ the 23rd Feb. 1818.

Ff. 50; S 8,5 × 5,5; 6,5 × 3,5; different number of diagonal, transverse, etc., lines. No jadwals. Different Or. pap. Ind. nast. and shikasta, different hands. Cond. fairly good. Notes on the fly-leaves.

2. Anecdotes and fairy tales.

104.

جامع الحكایات و لوامع الروایات

Jāmi'u'l-ḥikāyāt wa lawāmi'u'r-riwāyāt.

II 392.

The well known early collection of historical and didactic anecdotes by Nūru'd-Dīn Muḥammad 'Awfī, completed shortly after 625/1228 (referred to in the beg. of the book, ff. 2, 2v), and dedicated to the Mamlūk ruler of India, Shamsu'd-Dīn Īltutmish (607-633/1210-1236). Its title often appears in the form of *Jawāmi'u'l-ḥikāyāt*, etc.; even in the present copy it is so given in several places, cf. f. 220v, etc. For details about the contents and the biography of the author see Br. Lit. Hist. II, 477-479, GIPh 332, EIO 600-604, RsBr 59, RS 391-392 (the headings of the chapters are given), EB 324-331, R 749 sq. (especially for the biography of the author), Fl I 410, Aum 56-57, etc. Cf. also Elliot, Hist. of India, II, 155-203; *Mélanges Asiatiques*, vol. III, p. 728; C. Huart, *Documents persans sur l'Afrique*, *Recueil de Mémoires Orientaux*, 1905 (extracts). More notes on the author's biography are given in E. Browne's prefaces to his edition (both parts) of the *Lubābu'l-albāb*, 1903, 1906.

In the present copy, unfortunately, of the four parts (*qisms*) into which the work is divided, the third is entirely left out:

I (f. 4) قسم اول در معرفت آفریدگار،

- II (f. 220v) قسم دزم در بیان اخلاق حمیده و سر مرضیه ،
 IV (f. 308v) قسم چهارم در بیان احوالها عجائب بهکار و بلاد
 و حیوانات ،

Each *qism* is divided into 25 *bābs* (for their headings and the contents see R 749-750 and RS 391). Beg.

ثنا و حمد مبدعی را که بدایع ضایع (صنائع i.e.) وجود یا (تا i.e.)
 نهایت ارواح عدم هر چند (چه i.e.) هست در حد پادشاهی است الخ

Transcribed in the beg. of the xi/xvii c.

Ff. 372; S 13,75 x 8,25; 8 x 4,5; ll 29, within double jadvls. The old margins have been cut off and replaced by new ones. Or. pap. Legible Ind. nast. Cond. fairly good; worm-eaten in many places in the beg. Three good vignettes (ff. 1v, 220v, 308v).

طوطی نامه

105.

II 401.

Tūtī-nāma.

The well known 52 tales of a parrot, composed *ca.* 730/1330 by Diyā'u'd-Dīn Nakhshabī, who died towards the middle of the VIII/XIVc. For the contents of the work, biography of the author, references to the extensive literature dealing with the subject of these tales, and other copies see GIPh 258, 324-326, 335, EIO 743-751, 2851, Br 308-309, EB 444-448, Pr 985, R 753 sq., Aum 53-54, Leyden C. I 355-356, etc. *Ind. libr.* Bh 440-441. Cf. also ZDMG, vol. 21, pp. 505 sq.; Göttinger Gelehrte Anzeigen, 1858, p. 529, etc. An old translation into English was published in 1792 by M. Gerrans. Beg. as usual:

مناجات بحضرت رازق الذمعات فی عشه الخ

Dated 1900 of the Samwat era, i.e. 1843.

Ff. 320; S 8,75 x 5,25; 6 x 2,75; ll 13, within double jadvls. Or. pap. Modern Ind. nast. Cond. good. A bad vignette and 23 very mediocre illustrations in gaudy colours, on ff. 7v, 28, 43v, 49v, 57, 80, 87, 105v, 118, 121v, 135v, 145, 150v, 157, 177, 197v, 209, 219, 230, 243, 283, 287, 316. A few interlinear glosses in the beginning.

عیار دانش

106.

II 391.

'Iyār-i-dānīsh.

The well known version of the book of Kalila and Dimna, based on Naṣru'l-lah's translation, compiled by Abū'l-Faḍl b.

Mubārak 'Allāmī (d. 1011/1602), see IvASB 292, where references to other catalogues are given (add RsBr 182). Beg. as usual :

سپاس ازل و ابد خداوندی را که کران تا کران از آشکار و نهان النخ

Dated 1904, apparently of the Samwat era, i.e. ca. 1847.

Ff. 444; S 11 x 6; 7 x 3,25; ll 14, within double jadvāls. Or. coloured paper. Ind. nast. Cond. good. A good vignette and mediocre paintings on ff. 7, 29, 37v, 48v, 54, 71v, 78, 101v, 121, 135v, 179, 185, 205, 238, 262, 284v, 306v, 315v, 325, 416. The style and the handwriting is the same as of Nos. 105 and 108.

107.

بهار دانش

Bihār-i-dānish.

II 388.

A collection of fairy tales, combined with the story of Jahān-dār Sultān and Bahrawar Bānū, comp. in 1061/1651 by 'Ināyatu'l-lah Kanbū (d. 1082/1671), the same as described in IvASB 302, where references to other catalogues are given. Add RsBr 60 and 183. Beg. as usual :

فاتحه کتاب مستطاب آفرینش و پیرایه صحیفه دانش النخ

A fairly good copy transcribed by Ghulām Mahdī 'b. Haydar 'Alī b. Shaykh Muḥammad Mashhadī, and dated the 25th Shawwāl 1168/the 4th Aug. 1755.

Ff. 256; S 9,25 x 5,25; 7 x 3; ll 15, within double jadvāls. Or. pap. Ind. good nast. Cond. not quite good; dirty and worm-eaten. Many marginal and interlinear glosses. Notes on the fly-leaves at the end.

108.

The same.

II 387.

Another copy of the same work, dating from the middle of the XIII/XIXc. (its handwriting and general style closely resemble that of Nos. 105 and 106). Beg. as usual, see the preceding No. 107.

Ff. 448; S 9,25 x 5, 75; 6 x 3,25; ll 13, within double jadvāls. Or. pap. Modern Ind. nast. Cond. good. Bad vignettes on ff. 1v, 6v. Bad and gaudy paintings on ff. 10, 18v, 98, 99v, 102v, 109v, 144, 156, 188, 246, 256, 272, 297, 328v, 353, 367, 393, 410, 420v, 431v. Some folios are left blank.

109.

قصه کامرूप

Qiṣṣa-i-Kām rūp.

II 397.

The story of Kām rūp and Kāmlatā, in prose and verse, apparently the same as referred to in GIPh 251, EIO 821-822, Pr 995, R 763, etc. The authorship in this particular copy is ascribed to Himmat Khān, whom Rieu (R 697) identifies with Mīr 'Tsā b. Islām Khān Badakhshī, an official under Aurangzīb,

who died in 1092/1681. Here his name is mentioned in the opening line, before the usual beginning :

قصه کامروپ و رانی کام لتا تصنیف همت خان بهادر،

and in the colophon :

تمام شد قصه کامروپ و رانی کام لتا از تصنیف همت خان بهادر،

In the copy described under the next number, which entirely coincides with the present one, this is not explicitly stated. The beginning is the same as the opening line given in the other copies, referred to above, but the last 4 folios (ff. 68-71), are written in verse. The text in both copies seems to be quite correct as to sequence, but the versified portion cannot be treated as an incidental appendix. The tale has been translated into English by W. Franklin, 1793. Beg., after the line quoted above, as usual :

قصه پردازان غریب آثار و داستان طرازان سوانح روزگار الخ

Transcribed at Lahore in 1826 of the 'Samwat' era, or ca. 1769 A.D., by Dīwisahāy Dankāl دیویسهای دنکال.

Ff. 71; S 7.75 × 3.75; 7 × 2.75; ll 21, no jadvāls. Brownish Or. pap. Ind. nast. Cond. tol. good. Stray quotations on the last folio.

110.

II 399.

The same.

Another copy of the same work, dated "the 27th Shawwāl of the 23rd year," apparently the end of the XII/XVIIIc., by Gharīb-dās, son of Dībīdās. No indication as to the author's name, but the text agrees fairly well with that of the preceding copy. Beg. as in No. 109 (only instead of آثار there is اعصار).

Ff. 64; S 9.5 × 6.25; 7 × 3; ll 17, within jadvāls. Coloured Or. pap. (new margins of cheap Europ. pap. are added to the text). Ind. nast. Cond. rather bad; damaged by dampness and worms.

111.

روز نامه چچه تسخیر قلعه کلکنده

I 93.

Rūznāmcha-i-taskhīr-i-qal'a-i-Golkonda.

The well known satirical story of the siege of Golkonda, in 1097/1686, by Ni'mat Khān 'Ālī, usually called *Wagā'i-i-Haydarābād*, see IVASB s26 (4). At the end there is (on f. 395) a letter, and another (f. 395v) with the heading *Ruq'a-i-Ni'mat Khān 'Ālī*; also several notes (ff. 395v-396v) of different contents, mostly religious. Beg. as usual :

دمی که مدرس کشف صبح در صفه صدق و صفا نشستہ الخ

Transcribed towards the end of the xii/xviii c.

*Ff. 365-396v. For measurements, etc., see No. 94.

112.

The same.

II 279.

Another copy of the same work, here called in the colophon *Waqā'i-i-Ni'mat Khān*. Numerous marginal and interlinear glosses and notes. Beg. as in the preceding copy No. 111.

Dated the 20th Rab. II of the 16th year of Muḥammad Akbar's reign, i.e. 1236/ the 25th Jan. 1821, by Aḥmad Ḥusayn.

*Ff. 119v-150; S 12,25 × 6,5; 9 × 4; ll 19, no jādvals. Brownish Or. pap. Ind. nast. Cond. fairly good, but the paper is decaying. The seal of the scribe.

113.

کشایش نامه

Gushāyish-nāma.

II 393.

A collection of stories and anecdotes concerning different cases of rescue from a critical situation, by Rājkarṇ (f. 2v). It was compiled in 1101/1689-1690, as expressed by a chronogram in the introduction (f. 6v). See GIPh 330, EIO 825, R 767. It is divided into seven *gushāyish*. Beg. as usual:

قرین آن قادر بیچور که فضایی افلاک را با این همه نقوش الخ

Transcribed, at کلیاک, a village in the province of Ḥaydarābād, the 22nd Jum. I 1175/ the 19th Dec. 1761, by 'Ināyat 'Alī Khān.

Ff. 88; S 9 × 5; 7,5 × 3,5; ll 17, no jādvals. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Stray notes on the fly-leaf.

114.

قصه حاتم طی

Qiṣṣa-i-Ḥātim-i-Ṭayy.

III 80.

The well-known collection of anecdotes about the Arab hero Ḥātim-i-Ṭā'i, or as written in this copy, Ḥātim-i-Ṭayy. This version differs very little from that described in IvASB 308, where references to other catalogues are given. The copy is slightly incomplete at the end. Beg. as usual:

سپاس بیقیس مر پروردکاری را جل شانہ و هزاران نعمت بران
محمد مصطفی الخ

Transcribed in the beg. of the xiii/xix c.

*Ff. 1-215v; S 8,75 × 6; 6,5 × 3,75; ll 12, no jādvals. Or. pap. Careless Ind. shikasta-nast. Cond. tol. good. Slightly worm-eaten.

115.

افسانه سیف الملوك و بدیع الجمال

Afsāna-i-Sayfu'l-mulūk wa Badī'u'l-jamāl.

I 70.

A version of the story of prince Sayfu'l-mulūk and princess Badī'u'l-jamāl closely following the one described in IvASB 318 (2),

where references to other catalogues are given. As in almost every other copy, the wording of the text in this transcript does not coincide with that in the version referred to above, although there is apparently no discrepancy in the sequence of the ideas. Beg.

راویان اخبار و حکیمان روزگار و زیرکان با وقار و ناقلان اثار چنین آورده اند
که در سلطنت سلطان محمود غزنوی قصه آورده اند انج

Transcribed towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 29; S 10×5,5; 7,75×3,75; ll 17, within jadvāls. Or. pap. Clear Ind. nast. (all the same as in Nos. 116, 121, 122, which probably are disjoined parts of one volume). Cond. not good; worm-eaten and injured by moisture. A few marginal glosses.

116.

افسانه میهر و ماه

I 72.

Afsāna-i-Mihr-u Māh.

The story of the loves of prince Mihr and princess Māh, the same as already described in IvASB 310, where references to other catalogues are given. There are minor discrepancies in the wording, usual in the texts of fairy tales in different MSS. Beg.

راویان اخبار و ناقلان اثار چنین روایت کنند که در دیار مشرق پادشاهی
بود نام او خاور شاه انج

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 60; S 10×5,5; 7,75×3,75; ll 17, within jadvāls. Or. pap. Good Ind. nast. (all the same as in Nos. 115, 121, 122). Cond. tol. good. Slightly worm-eaten, injured by dampness. Occasional glosses.

117.

مظفرنامه

II 183.

Muẓaffar-nāma.

A collection of didactic stories, some autobiographical matters and historical notes, by Gul-Muḥammad b. 'Ināyati'l-lah of Chūnda in Patyāla.¹ The author, as may be inferred from some allusions (cf. f. 141v, where he reflects on the period when he was living in freedom), may have been imprisoned, or exiled, and the present work was perhaps only a device to reach the ears of the sultān, who, judging from the compiler's eulogies, was at that time the son and successor of Aurangzīb, Shāh 'Ālam I (1119-1124/1707-1712). The greater part of the book (ff. 7-137v) contains anec-

¹ Here not well legible, or by mistake written as تباله.

dotes and stories tending to illustrate some special moral virtues. Then, of a sudden, the author proceeds to give some information about himself, his childhood (f. 137v), etc., chiefly dwelling on his poverty (فتیری) and destitution (نا مرادی); all these complaints, etc., are addressed to himself. At the end, ff. 164–175v, he gives a short review of the troubled state of politics of India which preceded the reign of Aurangzib and followed his death, when his sons fought each other.

The book is of little value, because it has little substance, but is inflated by florid rhetorics which entirely obscure even the few original thoughts conceived by the author. There is apparently not a single date in the book. The title, as given above, has been altered (on f. 2v, and in the colophon), by different hands, and is also added on the margins. In a note on the fly-leaf it appears in the form of *Muḍtarr-nāma*, which better suits a book of complaints like the present work. Beg.

ستایش و نیایش مر عتبه کبریای احدیت جل جلاله و عم نواله الخ

Copied some time in the xii/xviii c. There are many alterations, additions, etc., on the margins, but their handwriting is not always the same, and also different from that of the text.

Ff. 175; S 8,25 × 6; 6,25 × 3; ll 23, within jadvāls. Brown Or. pap. Ind. nast., different hands. Cond. tolerably good.

118.

قصه هیر و رانجها

Qiṣṣa-i-Hīr-u Rānjhā.

II 396.

A love story, originally composed in Hindī, about Hīr and Rānjhā (cf. IvASB 918), written in super-florid and ultra-bombastic style, with numerous versified passages. The date of completion is given as 1157/1744, expressed by the chronogram قصه عشق رانجها (f. 84). There is also another chronogram : عاشقی تمام عشق رانجها : which gives 1158/1745 (ibid). The name of the author is apparently not given in the copy, but the work seems to be the same as the one described in R 770, which has been composed in the same year and gives the same chronogram. If so, the author's name must be Mansārām Munshī. Beg. (differently from R 770) :

انتخاب کتاب دانش و عنوان دیوان بیخش ستایش الخ

Copying of this transcript was completed, at Multān, in the same year, viz. the 26th Shawwāl 1157/the 2nd Dec. 1744, for one Lāla Ṣāhib.

Ff. 84; S 9 × 5,5; 6,5 × 4; ll 16, within jadvāls. Or. coloured pap. Ind. nast. and shikasta. Cond. tol. good.

119.

ملاحات مقال

Malāḥat-i-maqāl.

I 982.

A collection of anecdotes, witty sayings, etc., of historical and mixed contents, by Dalpat Rāy, or Dalpat Sing'h, who completed it (cf. the colophon) in 1177/1763-1764. For details concerning the contents and the author's biography see R 1005-1006. Beg.

ملاحات مقال از مدح ممدوحیست که الخ

Copied in Shāhjahānābād, 1235/1819-1820, the 15th year of Akbar II, by Kish-chand.

Ff. 87; S 8×6; 6×3,75; ll 14, no jādvals. Or. pap. Bad Ind. shikasta. Cond. not good, dirty and worm-eaten.

120.

قصهٔ ملکه شاهی

Qisṣa-i-Malika Shāhī.

II 398.

A collection of a hundred difficult questions, dealing with the most different matters, chiefly Muhammadan theology. They were put by a daughter of Kayqubād, the king of Rūm, called Malika Shāhī, to her competing bridegrooms, amongst whom one, called 'Abdu'l-'Alim, finally succeeded in answering all these puzzles. This familiar motive of folklore is probably taken from some real popular tale and may deserve attention. Beg.

حمد بیحد و ثناء بیحد مریدشاهی را که کیتی پدید آورد الخ

Transcribed in the beg. of the xiii/xix c.

Ff. 17; S 7,5×4,5; 5,75×2,75; ll 13, within jādvals. Brownish Or. pap. Good Ind. nast. Cond. tol. good.

121.

افسانهٔ تولد شدن راجا بیر بکرماجیت

Afsāna-i-tawallud shudan-i-rājā Bīr Bikramājīt.

I 69.

Two stories, apparently belonging to one of the numerous versions of tales about Vikram, with which are connected the well known tales of *Baytal pachisī* and *Sing'hasan battisī*. The first story gives details of the miraculous birth of Bikramājīt, begotten on princess Padmāwatī by a Gandharva.

The second, here called *Afsāna-i-Baytāl* (f. 5v), seems to be a continuation of the preceding one, and deals with the adventures of an ascetic, Baytāl, and his dealings with Vikram. Both tales are apparently not a translation of some Hindu work on the subject, because there are great many poetical passages, Persian and Arabic, many references to the heroes of *Shāhnāma*, and many ideas which are purely Muhammadan. Unfortunately the author does not mention his own name, and does not even give

his *takhalluṣ* in any of the poetical passages. The tale described under the next No. 122, in which prince Vikramāditya also plays a part, may have originally been connected with this story.

Beg. of the *first* story (f. 1v) :

راویان اخبار و ناقلان آثار در ولادت راجا بکرماجیت چنین آورده
اند که راجائی بود ضابط خطه اجین مون نام النخ

Beg. of the *second* story (f. 5v) :

راویان اخبار و ناقلان آثار و واقفان اسما و عالمان سرگذشت عجایب
و غرایب رایان باستان قنوج و مولغان خطه ملتان النخ

Transcribed towards the beg. of the xiii/xix c.

Ff. 19; S 10×5,5; 7,75×3,75; ll 17, within jādvals. Or. pap. Clear Ind. nast. Cond. tol. good. Glosses on the margins.

122. افسانۀ مانیندی منوهر و رتنواتی

Afsāna-i-Mānīnī Manūhar wa Ratnāwatī.

I 71.

A story of various adventures of prince Vikram. It is most probably a portion of the same original cycle to which the preceding tales (No. 121) belong. The style is practically the same as that of the latter, but there are fewer poetical passages. Beg.

راویان اخبار و ناقلان آثار چنین آورده اند که شبی رای بکرماجیت
بخواب دید که در دریای قلمز النخ*

Ff. 19. For the date and description see above, No. 121. Condition fairly good.

123.

نکارستان امین

Nigāristān-i-Amīn.

II 324.

A collection of stories from Indian life, written in a bombastic and inflated style, completed by Amīn in 1232/1817, as stated in the concluding lines (f. 282). The author mentions his own name only as Amīn (f. 282), and does not give any information about himself. He rarely deals with historical matters (cf. 94v sq., where Aurangzīb is often referred to). His full name may have been Khwāja Muḥammad Amīn Khān, whose friend the scribe claims to have been, as in the colophon :

... از دستخط فقیر حقیر کاتب الحروف لاله بهرون سنکه که رفیق خواجه
محمد امین خان بود ،

Beg. of the stories :

بعد از حمد و سپاس خالق بیچون و بی شبیه و بی نمون که انج

Copying completed, by this Lāla Bharwan Sing'h, at a place called Pīl Kāmūn Rājā (پیل کلمون راجا), the 4th Dhī'l-Qa'da 1233/ the 5th Sept. 1818.

Ff. 282 ; S 9 × 5 ; 6,75 × 3,5 ; ll 12, sometimes written transversely or obliquely, no jādvals. Or. pap. Very bad Ind. shikasta and nast. Cond. almost good. Scrappy notes and quotations on the fly-leaves. Seals on f. 2.

124.

(مجموعه)

(Majmū'a).

I 93.

Extracts, chiefly giving instructive moral stories, from different well known works. There are :

1. (ff. 342v-343v). A brief extract from the 34th *bāb* of the *Akhlaq-i-Muhsinī* (here written *الخلق المحسنين*), on some principles of physiognomy. Cf. IvASB 1386 (corresponds to ff. 95-97 of E 8).

2. (ff. 343v-348v). Several didactic anecdotes. There are no indications as to the work from which they are extracted.

3. (ff. 348v-355). Extracts from the *Al-faraj ba'da'sh-shidda*, cf. IvASB 296 (Persian version).

4. (ff. 355v-356). A few lines from the *Raudatu's-safā* and the *Ḥabību's-siyar* (see IvASB 10 and 34). Follows (in a different and more modern handwriting) a brief version of the apocryphal *waṣāyā*, last will of Muḥammad, addressed to 'Alī.

Ff. 342v-356 (356v is blank). For the date, measurements, etc., see No. 94.

V. EPISTOLARY MODELS, OFFICIAL LETTERS, SPECIMENS OF ORNATE PROSE, RHETORIC AND LOGOGRIPHS.

1. Epistolary models and official letters.

125.

رسائل الاعجاز

Rasā'ilu'l-i-jāz.

Ia 86.

The *third*, *fourth*, and *fifth risālas* from the well known work of Amīr Khusraw Dihlawī (d. 725/1325) on the theory of composition, stylistics and poetics. It is often also called *I'jāz-i-Khusrawī*, etc. For references see IVASB 334.

The *third risāla*, beg. (f. 1) :

الرسالة الثالث (sic) في الطائيف من المصنوعات ، تشتمل على خطين.

It deals chiefly with alliteration, word-play, rhyme, etc.

The *fourth risāla*, beg. (f. 36v) :

الرسالة الرابع (sic) في البدايع من المعنوي (sic) تشتمل على خمسة

خطوط ، النخ

It deals with various stylistic matters and gives many letters as illustrations of the rules.

The *fifth risāla*, beg. (f. 112v) :

الرسالة الخامسة في السوابق من المنشآت ، تشتمل على ستة خطوط

On different forms of letters, etc.

Copied in 1221/1806-1807, the 48th year of Shāh 'Ālam's reign. Ff. 110v-112 blank.

Ff. 171 ; S 10,25 × 6,5 ; 7,5 × 3,5 ; ll 14-21, no *jadwals*. Or. pap. Good Ind. nast., apparently by different scribes. Cond. rather bad in some places ; badly injured by worms. Many notes and glosses, marginal and interlinear.

126.

عذوان نامه خيالات

'Inwān-nāma-i-khiyālāt.

III 33.

A short collection of epistolary specimens, chiefly dealing with Sufic matters, by the same Amīr Khusraw. It is also called

Inshā-i-Amīr Khusrāw. See EIO 1221. The present copy contains a sort of preface, which is apparently not found in the India Office copy, beg.

عنوان نامه خیالات از مسنوی (sic) صاحب کمالات صوری و معنوی
(sic) امیر خسرو دهلوی النخ

And a little further on there begins the initial passage from the *Duwalrānī Khidr Khān*:

سر نامه بنام آنخداوند، که دلها را بخوبان داد پیوندد،

The beginning of the *inshā* itself, as given in the India Office copy, appears on f. 2v, top:

عجیب و غریب نامه که خود قاصد شده اظهار حال عاشق النخ

Copying completed at K'hudapah (که‌دیه), the 10 Dhī'l-Qa'da 1155/the 6th Jan. 1743.

Ff. 37; S 9,5×5; 8×3,75; ll 16, no jādvals. Or. pap. Ind. shikasta. Cond. good. A few glosses on the margins.

127.

شرح شبستان نکات

Sharḥ-i-Shabistān-i-nukāt.

II 526.

A commentary on the well known *Shabistān-i-nukāt wa gulistān-i-lughāt*, comp. in 843/1439-1440 by Yahyā Sibak Fattāhī, or Khumārī, or Asrārī, of Nishāpūr (d. 852/1448), see IVASB 339. In the present copy the whole of the introduction is lost, and the text opens with the initial words of the main text:

م حمد خدائی را که چشمه میم حمدش دریای است در حد کمال کرم،
ش کمال کرم حرف میم است النخ

Without collation it is impossible to ascertain whether this commentary is identical with the one described in EIO 2040. The latter is composed by Muhammad Bahrām b. Ākhūnd Mullā-Zāda, also called Mullā-Zāda-i-Mullā Ghiyāthu'd-Dīn, whose chronology is not clear.

Of the eight *bābs* into which the original work is divided, the first beg. on f. 20; II on f. 35v; III on f. 44; IV on f. 52; V on f. 60v; VI on f. 76; VII on f. 88; VIII on f. 113v.

The text of the *Shabistān* is complete in this copy, but towards the end (ff. 120v-124v) the commentary has not been added, although space is reserved for it.

Copied towards the end of the xii, xviii c., or the beg. of the xiii/xix c. No colophon.

Ff. 124; S 10×6,5; 6,5×3,5; ll 17, no jādvals. Or. pap. Ind. nast. Cond. good. Marginal notes and glosses in the beg. Note of purchase at Baghdad, undated, and a seal.

128.

ریاض الانشاء

Riyāḍu'l-inshā'.

II 326.

A modern copy of the beginning of the well known collection of epistolary specimens by 'Imādu'd-Dīn Maḥmūd b. Muḥammad Gilānī, surnamed Khwāja-i-Jahān, or Maḥmūd-i-Gāwān (d. 886/1481). See for references to other catalogues, etc., IvASB 343. This volume contains only a small part of the work corresponding to ff. 1v-70v, l. 2, of the MS. F 30 (IvASB 343). Beg. as usual :

یا من توحد بددایع الابداع و الانشاء الخ

Transcribed towards the end of the xiii/xix c.

Ff. 77; S 8×5; 5,75×3; ll 13, no jadvāls. Thin Europ. pap. Ind. modern nast. Cond. good. Scrappy notes and poetical quotations in Hindustani on the fly-leaves in the beg. and end.

129.

(منتخب انشای جامی)

(Muntakhab-i-Inshā-i-Jāmī).

I 462.

A number of *ruq'as* taken from the well known collection of epistolary models by Jāmī, see IvASB 612(28). The selections are not in the same order as in the original. Beg.

هر چند راه ذره بی راه روی نیست، کو خویش را رجود نهد پیش افتاب

Transcribed in the xii/xviii c.

Ff. 10 (*bayād*); S 4,5×7; 3,5×5,5; ll 10, no jadvāls. Or. pap. Ind. nast. Cond. tol. good; slightly worm-eaten. Notes on f. 10v.

130.

انشای مروارید

Inshā-i-Marwārīd.

Ia 15.

Epistolary specimens, collected by 'Abdu'l-lah b. Muḥammad al-Marwārīd, or, to give him his full name, Shihābu'd-Dīn 'Abdu'l-lah b. Muḥammad Kirmānī, surn. Marwārīd, with the *takhalluṣ* Bayānī. He was an official in the reign of the Timuride prince of Herat, Abū'l-Ghāzī Husayn (872-912/1469-1506), under the famous wazīr Mīr 'Alī Shīr. After the death of the latter (the 12th Jum. II 906/ the 3rd Jan. 1501), he was appointed his successor, but after the death of Sulṭān Husayn, he retired and he died in 922/1516 (see R 1094, where his other works are mentioned). Although there are frequent references to Marwārīd's *inshā* in different works on stylistics, and even many quotations from it, the work itself seems to be rare, and probably the only other known copy is EB 1360 (where the title is given as *Sharaf-nāma*). The great majority of the specimens collected here are original documents, chiefly written by the author on behalf of the govern-

ment. Therefore they contain many valuable materials for the history of that period. A complete list of the more important entries is given here :

1. (f. 2v). To Amīrak Qāsim Ṣadr, appointed a *ṣadr*.
2. (f. 5v). To Abū Naṣr of Mayhana, appointed a *shaykhu'l-islām*.
3. (f. 7). To Sayyid Abū Ṭayib Baqlānī (?), appointed a *ṣadr*.
4. (f. 8v). To Nizāmu'l-Mulk, appointed an amīr.
5. (f. 12). A passport for the *hajj*, to Aḥmad Tawakkul Birlās, an official.
6. (f. 13v). To Sayyid Ikhtiyāru'd-Dīn Ḥasan, appointed a *qāḍī* of Herat.
7. (f. 17v). To Shamsu'd-Dīn Muḥammad (b.) Sayyid Yūsuf, an official.
8. (f. 20v). To Nizāmu'd-Dīn Mīrjān, a scribe.
9. (f. 22). To one Ḥāfiẓ 'Alī, a divine.
10. (f. 23v). To Afdālu'd-Dīn Muḥammad, appointed governor of Shāfilān.
11. (f. 25v). To Mu'izzu'd-Dīn Ḥusayn.
12. (f. 28). To Sultān 'Alī Muḥtasib, appointed to his office, at Herat, dated the 3rd Ṣafar 890/ the 19th Febr. 1485.
13. (f. 30). To Ṣadru'd-Dīn Ibrāhīm, appointed a professor in the Badī'iyya madrasa.
14. (f. 32). To Ghiyāthu'd-Dīn Muḥammad Dihdār Tarkhān.
15. (f. 33). To Shamsu'd-Dīn 'Alī Munshī, conferring tarkhānship.
16. (f. 35). To 'Amīdu'l-Mulk, appointed a 'guardian of the seal' (داروغى تمغا)
17. (f. 35v). To one Zāhidī, appointed a muḥtasib.
18. (f. 38). To Sayyid Ghiyāthu'd-Dīn Muḥammad, putting him in charge of the *waqfs*.
19. (f. 40). To Kamālu'd-Dīn Bābā Maḥmūd, on the same subject.
20. (f. 41v). To Nizāmu'd-Dīn 'Abdu'l-Qādir, appointed a *naqīb*.
21. (f. 44v). To Shujā'u'd-Dīn Muḥammad Burundaq Birlās, appointed an amīr of falconry.
22. (f. 46), 23 (f. 48), 24 (f. 50). To different minor officials.
25. (f. 52). To Ahlī, the poet, leave for the purpose of *hajj*.
26. (f. 53). To Sayfī, the poet, on the same subject.
27. (f. 54), 28 (f. 55v), 29 (f. 59), 30 (f. 59v), 31 (f. 62), 32 (f. 64), 33 (f. 64v), 34 (f. 66), 35 (f. 68v), 36 (f. 69), 37 (f. 70), 38 (f. 73v), 39 (f. 76), all to different minor officials, divines, etc.
40. (f. 77). To Sultān Iskandar Mīrẓā, leave granted.

41. (f. 79), 42 (f. 80), 43 (f. 81v), 44 (f. 83v), 45 (f. 84v), 46 (f. 87), 47 (f. 88v), 48 (f. 89v), 49 (f. 90v), different appointments of officials, divines, etc.

50. (f. 92). A manifesto to the officials of Samarqand, apparently from Sultān Husayn-i-Bayqarā (872-912/1468-1506). He mentions Sultān Aḥmad (873-899/1469-1494) and Maḥmūd (899-900/1494), calling both his 'brothers,' as already dead (ff. 92v, 93), and refers to his sons Badī'u'z-Zamān Bahādur (d. 921/1515), Muẓaffar Husayn Gūrgān and Ḥaydar Muḥammad (f. 93v).

51. (f. 94). To Shaykh Najmu'd-Dīn, an official.

52. (f. 94v). A letter of recommendation to Ghiyāthu'd-Dīn پادشاه هند, who may be the Khiljī prince of Mālwa (who reigned 880-906/1475-1500), for one Sayyid Nūru'd-Dīn Muḥammad Husaynī, proceeding to India.

53. (f. 96). A letter to Sultān Aḥmad (cf. above, 50).

54. (f. 97). To Rustam Beg, the Āq-Qoyūnlū prince (897-902/1491-1496).

55. (f. 99). To Ya'qūb Āq-Qoyūnlū (884-896/1479-1490), concerning the appointment of Mīr 'Alī Shīr as governor of Astrābād.

56. (f. 101). To Shāh Isma'il I, the Safawide (907-930/1502-1524), concerning politics in Astrābād.

57. (f. 103v). To Rustam Beg (cf. No. 54).

58. (f. 104v). To Ya'qūb Beg (cf. No. 55).

59. (f. 105v). A letter of 'Alī Shīr to Shīrwān Shāh Farrukh-Yasār (867-906/1462-1500).

60. (f. 107). To Nūr 'Alī Beg, a governor, concerning politics in Central Persia.

61. (f. 108v). To Rustam Beg (cf. No. 54).

62. (f. 110v). To Farrukh-Yasār (cf. No. 59).

63. (f. 111v). To Bāyazīd II of Turkey (886-918/1481-1512), from 'Shaykhu'l-islām' (whose name is not mentioned).

64. (f. 114). To Quṭbu'd-Dīn Muḥammad Lāhijī, a divine.

65. (f. 115). To Jāmī, thanks for his *Bihārīstān* (completed in 892/1487).

66. (f. 116) and 67 (f. 117), also to Jāmī.

68. (f. 117v). To Jalālu'd-Dīn Abū Sa'īd Pūrānī, a Sufi.

69. (f. 118). To 'Shaykh Najm' in 'Irāq (cf. No. 51).

On f. 120 there is apparently the beginning of a new section, although there is no heading (space, however, has been reserved for it). It deals with short *ruq'as* of different contents, mostly private letters of the author, of Mīr 'Alī Shīr, and also those written on behalf of Sultān Husayn.

70. (f. 128). A letter to Khwāja 'Ubaydu'l-lah, i.e. apparently the famous Naqshbandī Shaykh, Khwāja Aḥrār.

71. (f. 129). To Mir 'Alī Shīr.

Ff. 129v-135v. Several private letters (amongst them one, on f. 134, to a poet Zamānī), apparently from the author himself.

Ff. 135v-170v. Specimens of ornate prose, dealing with praises to summer (f. 135v), winter (f. 137v), autumn (f. 138v); letters of condolence (f. 140 sq.), and *ruq'as* of different contents. On ff. 170v-176 there is a *fathnāma* dated 892/1487. On ff. 176-188 some more specimens of ornate prose are given.

There is apparently no division into chapters. Beg.

ای کرده بکلک صنع ترکیب بشر، ز انشای تو نقش بسته اجسام و صور،
 النج ... انشای حمدی که متسلان صحائف ابداع املا نمایند النج

The copy is apparently slightly incomplete at the end. Its bulk is an old MS. dating from the end of the x/xvi c., written in excellent old handwriting, somewhere in Herat or Turkestan. There were, however, lacunas (ff. 59-93, 150-171, 186-188), which, according to a note on f. 1, have been filled in from another copy by

one *بر جامل*, a Hindu scribe, in very bad shikasta. This was done in 1267/1851.

Ff. 188; S 6,5 × 4,5; 4,5 × 2,5; ll 12, within blue and gold jadvāls. Or. pap. Excellent Herati nast. (in the old portion) and bad careless Ind. shikasta (in the modern portions). Cond. deplorably bad. Badly damaged by moisture and worms. The paper in the modern portion is decayed in several places. Incidental glosses and notes on the margins.

131.

گلشن بلاغت

Gulshan-i-balāghat.

II 312.

An interesting small collection of letters, apparently the same as EIO 288, written by 'Abdu'l-Wahhāb b. Muḥammad Ma'mūrī al-Husaynī, with the *takhallus* 'Anā'ī (f. 2). He was apparently an official in Persia; about 1000/1592 he started for India. The years 992/1584 (f. 35), 1000/1592 (f. 44), and 1001/1593 (f. 48v) are mentioned in connection with his journey, as also places like Abarqūh (f. 23), Shīrāz (f. 16), Yazd (f. 26v), Farāh, etc. He mentions that he stayed in India as the guest of Abū'l-Faḍl 'Allāmī (f. 47); one of his letters is written to I'timādu'd-Daula (d. 1031/1622), on f. 35v; Shāh 'Abbās (the 1st, 995-1037/1587-1628) is spoken of (f. 35) in terms implying that he was alive at that time; on f. 73 Sulṭān Salīm (afterwards emperor Jahāngīr) is referred to. Chronologically he may be identical with 'Abdu'l-Wahhāb Ma'mūrī, often referred to in the rare epistolographic work of 'Abdu'l-Laṭīf 'Abbāsī, cf. IvASB 364 (unfortunately his full name is not given in that work).

The majority of his letters are addressed to his two brothers, Khālilu'l-lah and especially 'Abdu'r-Razzāq; the latter was a *bakhshī* in Gujrāt. The author tells them many things, connected with the politics of his time, which may be very interesting for a historian. Amongst the epistles addressed to other people there

are also several, which may have been written by the author on behalf of his superiors, like a report to Mirzā Lutfī, a wazīr of Shāh Muḥammad Khudābanda (985-995/1578-1587) about the suppression of the rebellious qalandars at Fahliyān (North of Shīrāz, on the borders of Khuzistān), etc.

Unfortunately in a great number of letters the headings, written in red ink, have faded under the influence of dampness, and there is no mention of the addressee in the text. Beg.

فرخنده انشائي كه موصولان بلاغت آئين النخ

Transcribed about the middle of the xii/xviii c.

Ff. 74; S 8,25 × 4,75; 6 × 2,75; ll 17, no jadvāls. Brownish Or. pap. Ind. nast. Cond. bad. Injured by dampness and worms. Notes on the fly-leaves.

132.

مکاتبات علامي

Mukātabāt-i-‘Allāmī.

III 27.

A complete set of all three *daftars* of the well known collection of letters of Abū'l-Faḍl b. Mubārak ‘Allāmī (d. 1011/1602), see IvASB 352. This copy contains:

The *first daftar* (letters written on behalf of Akbar), beg. as usual:

کونا کون نياش مرد داوری را که وجود بشر را النخ

The *second daftar* (letters of Abū'l-Faḍl himself). The beginning of this section is not marked by any special heading, and there is no interruption in the text (f. 53v):

بحضرت شاهنشاهی، عرضہ داشت کمترین بذلها النخ

The *third daftar* (specimens of ornate prose in the form of prefaces and epilogues to different works). Again no special heading. Beginning (on f. 150v) as usual:

خطبہ تفسیر بعضی از آیات سورۃ فتح النخ

Transcribed by ‘Abdu'l-Quddūs in 1040/1630-1631.

Ff. 266; S 11,25 × 7; 8 × 4,25; ll 15, within jadvāls. Or. paper. Good Ind. nast. Cond. tol. good; worm-eaten. Incidental marginal glosses. A few notes and stray quotations on the fly-leaves. Several seals of different officials of Shāhjahān, and a few عروغ ديدة.

133.

The same

I 464.

Another copy of the *first*, and the larger part of the *second daftar* of the same work, corresponding to ff. 1-119, l. 13 of the preceding transcript. The beginning of the *second daftar* (f. 59v), is not specially marked, and there is only added on the margins

by a different hand آغاز دفتر دوم. There is a lacuna between ff. 120 and 121, and the text at the end does not coincide with that in the preceding copy. Beg. of both parts as in No. 132.

Transcribed in 1020/1611.

Ff. 121; S 7,75 × 4,5; 4,75 × 2,25; ll 19, within jadvāls. Or. pap. The margins are of more recent origin. Good. Ind. nast. Cond. tol. good, slightly injured by dampness. A mediocre vignette.

134.

(شرح مکتوبات علامی)

(Sharḥ-i-Mukātabāt-i-'Allāmī).

II 504.

A brief commentary on Abū'l-Faḍl's epistolographic work, containing: (1) explanations of some selected letters (f. 1); (2) an alphabetical list of some rare words, mostly Arabic, explained in Persian (f. 5v); (3) a Persian translation, with explanations of the Arabic passages found in the work, with the heading (f. 9v):

قسم دوم در تشریح نثر و اشعار عربیه معلقه

(There is apparently no other heading in the MS., and it is not clear what portion constitutes the *first qism*). The author's name is found twice: on f. 5v, in a passage which seems to be a preface to the *second* section, and at the end of it, f. 9v. He calls himself Muḥammad Sa'id Kambū. At the end, in the colophon, against the concluding words on the margin, there is written by the same hand by which the bulk of the text was copied: سنه ۱۹۸ هجری;

it probably stands for 1098/1687, and may be the date of completion. Besides, the Safawide Shāh Ṣafī (1037-1052/1628-1642) is referred to on f. 4v. In the old collections of the A.S.B. there is another commentary on the same *Mukātabāt*, with the title *Basātinu'l-lughāt*, compiled by Muḥammad Sa'd (B 11, f. 11v, cf. IvASB 355), which is a different work. A Muḥammad Sa'd, or as in other copies, Muḥammad Sa'id (see IvASB 541, Bh 313 and cf. Spr 551) has composed in 1097/1686 a commentary on the *Gulistān*. It seems probable that all three names refer to one author, and the present commentary may be an earlier version of the *Basātin*. Beg.

بعد از شرح و بیان حمد و سپاس اینزد مذل و تعداد تذکار الخ

The copy is dated the 4th Ṣafar 1104¹/the 15th Oct. 1692, and is in a very bad state of preservation.

Ff. 16; S 9 × 4,5; 7,25 × 3; ll 25, no jadvāls. Brownish Or. pap. Ind. nast. Cond. very bad. Worm-eaten and 'repaired.' Many marginal and interlinear notes and glosses.

¹ The date is not clearly written, as ۱۱۰۴ or ۱۱۱۴, but it cannot be read 1114 A.H. because the 4th Ṣafar in that year was not a Wednesday, as stated in the colophon.

135.

ذافع الطالبيين

Nāfi' u' t-ṭālibīn.

II 352.

A very interesting historical and philological commentary on the first two *daftar*s of Abū'l-Faḍl 'Allāmī's *Mukātabāt*, by Muḥammad Ḥafīz of Jāland'har (Jullundur). He started his work at Jaunpūr in 1184/1770-1771 (ff. 3, 169), under the auspices of his spiritual guide Miṣṣan Sayyid Rūḥ Jiw (cf. f. 2), but completed it in 1213/1798-1799 (f. 169v), long after the latter's death, which took place the 20th Ṣafar 1202/the 1st Dec. 1787 (this date is given as in the chronograms *وفات روحی*, etc.; as given in words it is only 1200, but then the day of the week, Saturday, is incorrect).

The work has been based on many standard historical books (cf. f. 2v), such as *Ā'in-i-Akbarī*, *Jahāngīr-nāma*, *Ālamgīr-nāma*, etc. It is divided into three *qisms*:

The *first qism* (f. 3) deals with the pedigree of Akbar, from Adam, and gives in detail the history of Humayun, ending with 963/1556. The heading is:

قسم اول در تعداد القاب ابایی و اجداد کرامی حضرت شاهنشاهی (و شمه از کیفیت و کمیت ایشان)

The *second qism* (f. 44v), is devoted to a detailed comment of the *first daftar*, also giving general notes on the ranks of the officials, and an account of the different rulers of Akbar's time. The heading:

قسم ثانوی در معانی لغات و شرح بعضی رموزات و اشارات نامه و فرامین حضرت شاهنشاهی که پیادشاهان والا اقتدار و بشهراده های عالی تبار و به خوانین نامدار ارسال و صدور یافته از دفتر اول نسخه ابو الفضل مغفور مرحوم مرقوم نموده شد

The *third qism* (f. 111) deals similarly with the *second daftar*, but gives a more philological than historical commentary. At the end (ff. 167v-169) are given the dates of the deaths of various princes, and a very succinct note on the principal provinces of India. The heading:

قسم سیوم در شرح دفتر دوم که شیخ الفضل (sic) از طرف خود بجناب حضرت شاهنشاهی و شهزاده های از عرائض و خطوطات که به برادران و امرایان وغیره نوشته

Beg. of the introduction :

بعد از ادای الوف حمد و ثنای بحضرت خداوندی الخ

Dated 1854 of the Sambat era, i.e. 1797-1798, or 1213 AH. As this is the year of completion of the work itself, the copy may be an autograph.

Ff. 169; S 10,5 × 6,5; 8,5 × 4,5; ll 18, no jadvls. Brownish Or. pap. Coarse Ind. nast. Cond. not quite good. Incidental marginal glosses. Note on the fly-leaf.

136.

مفتاح المصطلحات

Miftāḥu'l-muwaṣṣilāt.

II 515.

A brief vocabulary explaining the more uncommon, chiefly Arabic expressions in the *Mukātabāt-i-ʿAllāmī*, arranged in alphabetical order. The author calls himself 'Abdu'l-Mannān (b.) Shaykh Burhān Sīkriwāl (سیکری وال). No indications as to the date of composition. The title as above gives a numerical equivalent of 1127, and if it is a chronogram, the book may have been compiled in 1127/1715. At the end the work is called *Farhang-i-Abū'l-Faḍl*. It seems to be quite different from RS 169 II and IV. The list begins with انفس جهانیان. Beg.

ستایش و نیایش و مفتای بی مفتای (sic) مرقادری را سراد که الخ

Copied apparently about the middle of the xii/xviii c.

* Ff. 1-17; S 9,5 × 6; 7,5 × 4; ll 14-16, within jadvls. Brownish Or. pap. Ind. nast. Cond. tol. good. Many notes and glosses on the margins.

137.

رقعات ابو الفضل

Ruq'āt-i-Abū'l-Faḍl.

III 18.

A small collection of Abū'l-Faḍl's private letters, compiled by Nūr Muḥammad (f. 1). See EIO 287, cf. R 396. *Ind. libr.* Bh 270. Beg. as usual :

بعد از انشای حمد و ثنای حضرت خداوندی الخ

Transcribed in the beg. of the xiii/xix c.

* Ff. 1-26v; S 9 × 5,25; 6,5 × 3,75; ll 14, no jadvls. Or. pap. Modern Ind. shikasta-nast. Cond. fairly good.

138.

منشآت محمد امجدانی

Munsha'āt-i-Muḥammad Iṣfahānī.

II 316.

Epistolary models for official and private correspondence, arranged according to the rank of the persons by whom and to whom the letters are written. In the colophon the author is called Ghiyāthu'd-Dīn Muḥammad Iṣfahānī. There are apparently no real original letters in the collection; in all of them the names

of the correspondents and the dates are omitted. On ff. 7-9 a *Fath-nama-i-Baghdād* is given, addressed to Herat. The names of Abū'l-Ghālīb Sultān Muḥammad Mirzā and of one Muḥammad Khān may be fictitious. On ff. 13-15 there is a document about the appointment of a governor (whose name is not given) to the provinces of Astrābād, Sārī, Kabūdjāma, etc. The document is dated (f. 15) Rajab 971/Febr. 1564. It seems impossible to determine whether the date is reliable, or imaginary. On ff. 22v, 25, there appears the date 10, which may stand for 1000 AH., or perhaps for 10 . . . , indicating that the letter is to be dated 'one thousand and so much.' The copy itself is dated 1063/1653, and it seems therefore probable that the work was written in Persia in the beg. of the XI/XVIIc.

There is no proper doxology. The preface occupies only a few lines, and it may be that the present copy has been transcribed from a defective MS. Beg.

..... بذکر من جری بامره القلم، جون مکرر این وثیقه و مسطر

این ذمیقه الخ

The text begins a few lines below, with کتابت از ملوک بسلاطین.

Transcribed by one Muḥammad Sa'īd, son of Yūsuf Šiddīqī, at a place, the name of which is illegible, in the time of Nawwāb Muḥammad Ḥayāt, and dated the 26th Sha'bān 1063/the 22nd July 1653 (an incantation is added: *هو که دعوی* *کند دعوی او باطل گردد*, apparently to prevent misappropriation of this copy).

Ff. 59; S 9 × 5.5, 7 × 3.75; ll 15, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. not good. Dirty, worm-eaten, damaged by moisture. Interlinear glosses on many folios. Notes on the first and the last leaves, also seals dated 1173 AH.

139.

(رسائل ظهوری)

(*Rasā'il-i-Zuhūrī*).

I 93.

The well known stylistical compositions of Zuhūrī, with his full name Nūru'd-Dīn Muḥammad Turshīzī (d. ca. 1025/1616), see IvASB 356, cf. *ibid* 362. Copied, in a *majmū'a*, towards the end of the XII/XVIIIc. It contains:

1. *Dībācha-i-Nauras* (ff. 191v-196), beg. as usual:

سرود سرایان عشرتکده قال الخ

2. *Dībācha-i-Gulzār-i-Ibrāhīm* (ff. 196-201), beg. as usual:

خرمى چمن سخن بطراوت حمد بهار پیرائیدست الخ

3. *Dībācha-i-Khwān-i-Khalīl* (ff. 201-211), beg. as usual:

ای از تو بر اهل تخت و اکلیل سبیل، الخ

4. *Mīnā-bāzār* (ff. 211-224v), beg. as usual :

عصمتیان رو پوش حیا پرور و خلوتیان عفت کوش پاک نظر النخ

5. *Panj ruq'a*, or *Munsha'āt* (ff. 225-242v), beg. as usual :

شعید تبسم دیت عشوه خون بها النخ

* Ff. 191v-242v ; S 11 × 6,5 ; 8 × 4,25 ; ll 19, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good.

140.

بیت الشرف معانی

Baytu'sh-sharaf-i-ma'ānī.

II 277.

Models of compositions in ornate prose and epistolary style, by Naṣīrā, or, quoting his full name, Muḥammad Naṣīr al-Imāmī al-Hamadānī, who d. in 1030/1621 (see RS 318 II), cf. ff. 5v, 13, 25v, etc. Isolated letters by this author, or extracts from his compositions, are often found in different anthologies, but copies of this work are apparently rare. It is divided into two *bābs* and a *khātima* (cf. f. 5, top). The *first* of them contains the *dībāchas* in flowery prose with many versified passages, *mu'ammās*, etc. Apparently only two of them contain dates : 1014/1605-1606 (f. 27) and 1015/1606 (f. 24). Shāh 'Abbās (I, 995-1037/1587-1628) is referred to on ff. 14, 27, etc. There are apparently no official documents. The *second* *bāb* is devoted to private letters (*ruq'āt*), f. 34. The *khātima* is not distinguished by a special heading. Numerous comments and glosses on the margins. Beg.

مبدعی که سبعة معلقات هفت آسمان النخ

The copy is dated the 14th Jum. II 1259/the 12th July 1843, transcribed by Muḥammad Ḥamīdu'l-lah, at Dādarī (the seal of the scribe, dated 1255 AH. is found on f. 34).

Ff. 53 ; S 8,5 × 6,25 ; 5,75 × 3,5 ; ll 13, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Notes on the fly-leaves.

141.

ارشاد الطالبین

Irshādu't-tālibīn.

II 321.

A bad, incomplete copy of this well known work on epistolography, usually called *Inshā-i-Harkaran*, comp. ca. 1040/1631 by Harkaran, son of Mat'huradās Kanbū Multānī, see IvASB 363. One folio in the beginning is apparently lost, and the book opens in the middle of the preface. Of the seven *bābs* into which it is divided, the 1st beg. on f. 1 ; 2nd on f. 4 ; 3rd on f. 7v ; 4th on f. 11 ; 5th on f. 18 ; 6th on f. 27v ; the heading of the seventh *bāb* does not appear, although the final leaves probably belong to it. Apparently

there is a large lacuna coinciding with almost the whole of the 6th and 7th *bābs*.

Dated the 8th Ramaḡān 1232 the 22nd July 1817.

Ff. 29; S 10 × 6,5; 8,25 × 4,25; ll 15, within jādvals. Or. pap. Ind. nast. Cond. bad. Worm-eaten and repaired. Interlinear glosses.

142.

تحفة سلطانیة

Tuḥfa-i-sultāniyya.

II 284.

A collection of models of official, legal and business documents, the same as IvASB 411. The name of the author is here given as Hasan b. Gul Muḥammad. There are no headings in each of the three *bābs* into which the work is divided (cf. f. 3); first are given specimens of correspondence between princes (f. 3); the next section gives a collection of *firmāns* addressed to different people (f. 21). The last section در مکاتبات شرعیة begins apparently on f. 34v. As in other copies, all proper names are replaced with فلان and all dates with کذا, so that there is no key to the real date of the composition, but the work may belong to the XI/XVIIc., because the Paris copy (Bl 1063) is dated 1044/1634. Beg.

اول نامه بنام کردگاری که نکارنده لوح و القلم (sic) و برآورنده الخ

Copied at Khānpūr (distr. Mihrābād), by Muḥkamu'd-Dīn, dated the 25th Dhī'l-ḡijja 1262/the 14th Dec. 1846.

Ff. 44; S 7,5 × 4,5; 6 × 2,75; ll 13, within jādvals. Brownish Or. pap. Ind. nast. Cond. fairly good.

143.

(رساله در انشا و غیره)

(Risāla dar inshā wa ghayruhu).

II 325.

A treatise of encyclopædic contents, with special attention paid to poetics, versification, questions of style, and calligraphy. The author, who does not mention his own name, composed it for the instruction of his own son (whose name is given on f. 3 as Kamālu'd-Dīn Muḥammad Qāsim). In some of his verses the author uses the *takhalluṣ* Faḡil, cf. f. 34v. Almost all questions pertaining to elementary education are dealt with to some extent. The work has been completed, as explicitly stated on f. 66, the 6th Sha'bān 1069/the 29th April 1659, in the pargana of Bāwal (پرنه باول, somewhere near Sūrāt). The same date, 1069/1659, is referred to on ff. 46 and 65v in expressions implying that it was the current year at the time of composition. Numerous quotations are given on ff. 33v-52v from different poets, old and modern, the latest probably being Ṣā'ib (ff. 33v, 36v). Amongst others the

rarer ones are (f. 34v) Ibrāhīm Ad'ham; (f. 36v) Bū Turāb, Sa'd-i-Gul, Nādirī, Naqī and Raḍī (or Riḍā) Kamānī; (f. 38v) Shahīdī, etc.

This work occupies ff. 1-68v in the volume. Beg.

املا چه عبارتې ز خط آراني است،
انشا چه کفایتې ز خوش کویاني است،

On ff. 69-78 there is a collection of epistolary specimens from different authors, with the heading :

رقعات متفرقه من کلام ملا عبد العزیز مرحوم،

Besides the letters, of 'Abdu'l-'Azīz referred to here, others are given from Naṣīrā (see No. 140), on ff. 76-77v; Jalālā (f. 77v); Bāqir 'Alawī (f. 78) and Kamālu d-Dīn Ḥusaynī (f. 78). It is not clear, whether this collection has any internal connection with the preceding work. Beg.

مسند جلال و جلال بوجود فائز الجود الخ

Transcribed in the beg. of the xii/xviii c., both parts apparently by the same hand. Many marginal notes. At the beginning there is a note on *hashw*, and there are also a few stray poetical quotations.

Ff. 78; S 8,5×5; 6,5×3; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good, although worm-eaten and repaired in many places.

144.

بهار سخن

Bihār-i-sukhan.

III 49.

A large collection of epistolographic models and specimens of flowery ornate prose, compiled by Muḥammad Ṣāliḥ Kanbū Lāhūrī, and completed in 1074/1663-1664 (cf. f. 73). The latest dates found in the text are 1072/1662 (ff. 272, 278) and 1073/1663 (f. 272v). The flowery preface is by Abū'l-Barakāt Munīr (cf. IVASB 366). See EIO 2090-2092, R 398. The collection contains a great many official letters of Shāhjahān's time, and a few from the beginning of the reign of Aurangzīb. It is divided into four *chamans*, but only the heading of the *first chaman* is found on f. 71v. The headings of other three, as in the British Museum copies are not distinctly marked. Beg. as usual :

ایزد سخن افروز را سپاس که چراغ گفتار الخ

The copy is dated the 7th Rajab 1223/the 29th Aug. 1808, transcribed from an autograph copy by one Nagehand (?) Rāy.

*Ff. 70v-329; S 15,25×9,25; 11×5; ll 21, no *jadwals*. Or. pap. Large Ind. nast. Cond. tol. good. Worm-eaten.

145.

(منشآت طغرا)

(Munsha'āt-i-Ṭughrā).

II 283.

Thirteen compositions in ornate prose by Mullā Ṭughrā of Mashhad (d. in India ca. 1078/1667); for references see IVASB 371-373. This volume contains:

1. (f. 1v). *Julūsiyya* (the same as EIO 1586 XIV and R 744 XXIV), a prose eulogy on the accession of Aurangzīb, beg.

جلوسیه طغرا عبارت است ازین رقم النخ ... ای کوکبه ات فروغ سیمای
سریور، النخ

2. (f. 15v). *Chashma-i-fayḍ* (the same as EIO 1586 XIII and R 744 XXIX), chiefly dealing with the glorification of Muḥammad's *Mi'rāj*, beg.

چشمه فیض طغرا نام این تازه مقال النخ ... ای ملک وجود بر درت
مآوائی، النخ

3. (f. 39). *Thamara-i-tibbī* (see EIO 1586 XVI, R 744 XXX). A combination of bombastic sentences, without any definite subject, in which the metaphors, etc., are taken from medical terminology, beg.

ای درد تو بهتر از دوائی دکری، ... شکر حکیمی که درد بی درمان النخ

4. (f. 55). (*Risāla*). A short elegy, in ornate prose dealing with the execution, or generally death, of a high official whose name is not given (*Dārā Shikūh*?), in 1068/1658, as may be concluded from the chronogram given on f. 56v:

پی تارنخ قتلش یکه تاز خامه عاجز شد،
نبودی کر دوکم گفتی سپیدار از میان رفته،

The title is not given, neither in the beg., nor in the colophon. Beg.

جوید ز تن خلق نشان تیر اجل، ... روزی که اکسیر ساز نهال النخ

5. (f. 58v). *Āshūb-nāma* (see EIO 1586 XXI, R 744 XXI), in praise of the works of Zulālī, beg.

ز نظم و نثر چو منشور بود این انشا، شکر ناظمی که ابیات
بروج سپهر النخ

6. (f. 71). *Mi'rāju'l-faṣāḥat* (see EIO 1586 XXII, R 744 XXVIII), a eulogy on Sayyid Bahādur Khān, beg.

معراج الفصاحت طغرا بعرش خیال رفرف معنی النخ ... از حق سخن
معجزة آئین خواهم النخ

7. (f. 75). *Parikhāna* (see EIO 1586 XIX, R 744 XXV), a eulogy on 'Abbās II, the Safawide, beg.

پریخانه طغرا چون بزم خدیو ایران ... ای راقم فود رزق چه صبح (و)
چه شام النخ

8. (f. 85v). *Wajdiyya* (see EIO 1586 XV, R 744 XXXI), some reflections on music, beg.

این نامه که آوازه در انشا دارد، ... نغمه دل نشین به ترنم حمد النخ

9. (f. 104v). *Namūna-i-inshā* (see EIO 1586 XVII, R 744 XXXII), in praise of Aurangzib, beg.

سیمین وزقی ز یاسمینم دادند، ... طغرای ورق انتما چون بتکریر
صفت النخ

10. (f. 109v). *Anwāru'l-mashāriq* (see EIO 1586 XVIII, R 744 XIX), reflections on the subject of spring, beg.

ای جوش دل صراحی و جام از تو، ... شب نشینان بزم سخن النخ

11. (f. 123). *Ḍiyāfat-i-ma'nawī* (see R 744 XXVI), on the famine in the Deccan; at the end several letters are added. Beg.

آن مجموعه طبقاتی کاغذین است النخ ... به دکن سال غم آسایش
دلها قحط است النخ

12. (f. 174v). *Kalimatu'l-haqq* (see EIO 1586 XX, R 744 XVIII), a complaint of insufficient appreciation by his patron, beg.

کلمة الحق طغرا حاجتی است النخ ... دوران چو در ستایش مزدی
بما نداده النخ

13. (f. 178v). (*Risāla dar hajw*), a short satire on one 'Alī Khān, and some other people in Kashmīr. Beg.

شد منتقم آن که شاه فوق الارض است، ... لهذا چون بنسبت النخ

Transcribed towards the end of the xii/xviii c., or the beg. of the xiii/xix c.
Ff. 184; S 8,75 x 6,25; 6 x 3,5; ll 15-16, within double jadvāls. Or. pap. Ind.
nast. Cond. good.

146.

جامع القوانين

Jāmi' u'l-qawānīn.

II 323.

An incomplete and very bad copy of the well known collection of epistolary forms, by Khalifa Shāh Muḥammad Qanaujī, completed in 1085/1674. For references see IVASB 375. The work is divided into four *faṣls*, of which the third is sub-divided into two *qisms*. Here the first *faṣl* begins on f. 4v; the II on f. 35; the III on f. 52v; apparently the end of this one and the beg. of the *fourth faṣl* are omitted, and the *khātima* is given on f. 65. Beg. as usual:

ستایش و نیایش مراد دیرا که کاتب فصاحت بیان خرد النخ

Transcribed in the xiii/xix c.

Ff. 67; S 6,75 × 4,5; 5,75 × 3; ll 12, no *jadwals*. Brownish Or. pap. Vulgar Ind. nast. Cond. tol. good. Numerous glosses, marginal and interlinear. Stray notes on the fly-leaves.

147.

The same.

II 322.

An incomplete copy of the same work (ff. 45–80). Its beginning coincides with f. 3v, l. 8 of the preceding transcript, but the end, although all subdivisions are duly found here, seems to be rather different. Most probably there are many lacunas which can be only ascertained by a thorough collation with a good copy. The first *faṣl* begins on f. 45; II on f. 61; III (which is suspiciously short here), on f. 72; IV on f. 74v; the *khātima* on f. 79. It is dated the 2nd Dhī'l-Hijja 1234/the 22nd Sept. 1819.

In the same volume ff. 1–44v are occupied by a fragment of another work on epistolography, apparently of bigger size than the preceding one. There are no dates in it, nor is the name of the compiler given. The period to which the letters belong, seems to be approximately the middle of the XII/XVIIIc., because many names of different nawwabs of that time, etc., are found in the addresses of the epistles. The only section, of which the heading is preserved, is found on f. 5v:

فصل چهارم، رقعات از جاذب خود بخدمت بزرگان قدردان النخ

In fact it is an extract from the *Gulshan-i-sa'adat* (see No. 153), and forms a continuation of the copy described here under No. 154. There are many lacunas, as after f. 8. The handwriting and general appearance of this section of the MS. are the same as those of the preceding.

Ff. 80; S 9 × 7; 7 × 4,5; ll 15, no *jadwals*. Brownish Or. pap. Coarse Ind. nast. Cond. bad; damaged by dampness and worms (especially ff. 39–44). Many glosses, marginal and interlinear.

148.

رقعات عالمگیری

Ruq'āt-i-Ālamgīrī.

I 463.

A collection of letters of Aurangzīb to his sons Shāh 'Ālam, Muḥammad A'zam, and others. Amongst the different collections known under the same title the nearest, as regards the contents, are probably those described in EB 252 and R 801, although the beginnings do not coincide. This very bad and quite worthless copy contains no preamble; there are no headings to the different letters, and generally, no division whatever, so that the text is continuous. At the end there are a few anecdotes.

Beg. abruptly :

فرزند عالی جاہ سعادت توام شاہ عالم بہادر حفظ اللہ تعالیٰ النسخ

Dated the 14th Muḥarram of 'the 18th year,' i.e. of Shāh 'Ālam, or 1191/ the 22nd Feb. 1777, corresponding to 1833 of the 'Samwat' era.

Ff. 17; S 8,25 x 5,25; 7,25 x 4; ll 16, no jadvāls. Or. pap. Bad, careless, and vulgar Ind. shikasta. Cond. tol. good. Occasional marginal notes.

149.

حسن و عشق

Ḥusn-u 'ishq.

II 279.

The well known allegorical story, in ornate prose and verse, by Nī'mat Khān 'Ālī, with the full name of Nūru'd-Dīn Muḥammad (d. 1121-1122/1709-1710), cf. above No. 111. For references to other catalogues see IVASB 326(3). Beg. as usual :

حدیث عشق شد زیب بیدام، چو شمع افتاد آتش بر زبانم،

At the end there is (on ff. 161v-163) a short note in bombastic ornate prose, without title, name of the author, or date of composition. Beg.

شبم شاداب هر کونه ستایش و ثنا النسخ

Copied in 1243/1827-1828, apparently by the same Aḥmad Ḥusayn who copied the other portions of this *majmū'a* (cf. No. 161).

* Ff. 151v-163; S 12,25 x 6,5; 9 x 3,75; ll 19, no jadvāls. Brownish Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

150.

منشآت مادھورام

Munsha'āt-i-Mād'hūrām.

I 1003.

A fragment of an epistolographic work, containing models of official correspondence belonging to the end of Aurangzīb's time, and some private letters of the author. It was compiled in 1120/ 1708-1709, as expressed by the chronogram on f. 2v *منشآت* زہی مادھورام, by one Mād'hūrām, an employee of Luṭfu'l-lah Khān (who was the son of Sa'du'l-lah Khān), and afterwards of Kokil-tāsh Khān. Cf. EB 1412. The book is divided into two *faṣls* : the *first*, dealing with official letters and documents (عرائض و احکام)

(و اوامر و خطوط) and the *second*, with private letters written to different friends. This fragment contains only a portion of the first *ḥaṣṭ*. An *inshā* of Mad'hūrām has been lith. in Lucknow 1844, 1864, 1879. Beg.

بر دیدار دلیقه رس و روشن ضمیران صبح نفس النخ

Transcribed in the beg. of the xiii/xix c.

* Ff. 1v-25v; S 8 × 6,25; 6,5 × 3; ll 15, no jādvals. Or. pap. Ind. nast.-shikasta, Cond. not quite good. Injured by worms and dampness.

151.

شش جهت

Shish jihat.

I 624.

A tale composed in highly bombastic ornate prose, written in such a way that the words at the beginning and end of the lines and three columns in the middle of the text, written in red, if read continually, form another five short stories. The author of this verbal jugglery, Rūp Narāyan, gives the date of the completion of his composition as 1121/1709-1710, in two chronograms, وسط خاتمه (in the introduction), and at the end in the verse مطبوع ششجهت شد بی پای شک و ریب. He may be, from the point of view of chronology, identical with a Hindu of the same name, who in 1129/1717 composed the *Makhzanu'l-irfān*, see R 62. The tale has been lith. in Dihlī, 1855. The date of this scroll is given twice as the 27th Jum. I 1070 AH., but this date is improbable, firstly, because the tale has evidently been composed after it, secondly, because the appearance of the MS. does not allow us to accept this date, and thirdly, because at the top there are seals, dated 1161/1748, placed in such a way as to suggest their being those of the owner for whom the copy was made. Therefore 1170 AH. should be read, i.e. the 17th Febr. 1757. Beg.

این نامه دلکشا که هر صفحه آن، آراسته کلشنست چون باغ جنان، النخ

A scroll, 6 ft. 7 inches long, lines 5,5 inches long. Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

152.

چهار عنصر

Chahār 'unṣur.

II 278.

The *first* of the four 'unṣurs, of 'Abdu'l-Qādir Bīdil 'Azīm-ābādī, see IvASB 387. Beg. as usual:

خداوندان زبان معذور بیصرفه سرائیست النخ

Dated the 1st of Ṣafar 1246/the 22nd July 1830, by Sārāmāl Gurūhārīlāl Kāyat'h.

Ff. 134; S 8,5 × 5; 7 × 4; ll 11, no jādvals. Thick greyish Or. pap. Modern Ind. nast. Cond. tol. good. Stray notes on the fly-leaves.

153.

کلشن سعادت

Gulshan-i-sa'adat.

II 313.

A collection of official letters, serving as epistolary models, compiled in 1131/1719 (f. 4), at Arkāt (f. 4v), by Muḥammad Amīn (f. 4). As the latter explains (ff. 4-5), he joined in that year the service of Dak'hni Rām, who was, as stated in R 1067, a local chieftain under Nizāmu'l-Mulk Āṣaf-Jāh (d. 1161/1758). This coincides well with the biographical details concerning the author of the *Majma'u'l-inshā'* (comp. in 1146/1734, for references see IVASB 390), Muḥammad Amīn, surnamed Banī-Isrā'il, with whom the present Muḥammad Amīn is probably identical. The present work may therefore be an earlier version of the *Majma'u'l-inshā'*. It is divided into four *faṣls*:

- ۱ (f. 5v) صحایف ذواب سعادت انتساب به بزرگان و عزیزان عالیجناب،
- ۲ (f. 9) رقایم رای عالم آرای باحبا و اصدقا،
- ۳ (f. 28v) مفارضات خان سراپا فضل و احسان فضل الله خان باعزة دربار و بزرگان روزگار،
- ۴ (f. 59) رقعات از جانب خود بجانب بزرگان قدردان و دوستان مهربان،

The letters are addressed to many noblemen and officials who played prominent parts in the history of the Deccan of that time. Many of them are written on behalf, or addressed to, Sa'adat Khān, governor of the Carnatic (d. 1145/1732-1733), to Nizāmu'l-Mulk (see above), as on ff. 5v, 17, 32, 33, etc.; Mubārīz Khān (d. 1158/1745) (ff. 8, 8v, 12v, 33v, etc.); Ghālib Khān (ff. 6v, 11, 12, 13, 13v, etc.); Faḍlu'l-lah Khān (ff. 15v, 25, etc.), Qizilbāsh Khān (ff. 16v, 18-23, 40-50, etc.); Sulṭān 'Alī Khān (f. 26v); Muḥtasham Khān (f. 50), and many others. One (f. 31v) is addressed to Amīru'l-Muḥammad Shāh. As this official held this post only in 1131-1132/1719-1720, and was assassinated the 6th Dhī'l-hijja 1132/the 9th Oct. 1720 (see Elliot, *Hist. of India*, VII, 503), the statement of the author that he composed this work in 1131/1719 is corroborated. Beg. شکر شکوریکه عطای توفیق شکرش شایان شکر دیگر الخ

A modern, but good copy, dated the 15th Šafar 1262/the 12th Febr. 1846, by Muḥammad Šibghatu'l-lah b. Muḥammad Karīmī'l-lah. Numerous emendations and notes on the margins.

Ff. 131; S 7,25 x 5,5; 5,25 x 3; ll 11, no *jadwals*. Europ. pap. Ind. nast. Cond. good.

154.

The same.

II 503.

Another copy of the same work. It is very bad and fragmentary, corresponding only to ff. 2v, l. 3—f. 49v, l. 9 of the preceding transcript. Its continuation, almost to the end, is bound in No. 147, with which it fills the volume.

A modern copy, dating from the end of the xiii/xix c.

Ff. 31; For measurements, etc., see No. 147.

155.

دقائق الانشاء

Daqā'iqu'l-inshā'.

II 311.

A treatise on stylistics, rhetoric, poetics, prosody, epistolography, etc., by Ranjhūr Dās, son of Ranjīt (here رنجیب) Rāy of Jaunpūr (f. 1v). He began his compilation in 1145/1732 (f. 1v), and completed it in the next year, 1146/1733–1734 (cf. f. 125v), for which date he gives the chronogram نکیں نسخہ نامی. This work is described in detail, with a full list of all the 8 *daqīqas* and their *faṣls*, into which it is divided, in EIO 2120–2121, 2945, see also EB 1403 and Pr 1013. Of these five copies only the last one mentioned is complete, as is the present one. In this copy the *muqaddima*, on forms of composition in general, begins on f. 3v. I *daqīqa* (on the letters of the alphabet, etc.), in 3 *faṣls*, on f. 5. II *daq.* (on words, grammar, etc.), in 10 *faṣls*, on f. 8v. III *daq.* (on prose and verse), in 2 *faṣls*, on f. 33. IV *daq.* (on the defectiveness of various expressions), in 2 *faṣls*, on f. 47v. V *daq.* (on the beauty of various expressions), in 2 *faṣls*, on f. 49v. VI *daq.* (on the arrangement of words in speech and in writing), in 2 *faṣls*, on f. 78. VII *daq.* (on polite expressions, etiquette, etc.), in 3 *faṣls*, on f. 82. VIII *daq.*, which is missing in all except these two copies (an alphabetical list of different useful word-plays, similes, etc.), in 23 *faṣls*, on f. 85v. *Khātima*, on f. 125. Beg. as usual:

حمد وافر و ثنای متکثر نثار بارگاه صانعیت که النخ

A modern, but good copy, prepared for چارلیس ماریت کالدیکت اسکوت i.e. probably Charles Marriet Caldecot, Esq., by one La'lji, and dated the 12th Oct. 1832 (1248 AH.).

Ff. 126; S 9,5 × 6,25; 6,5 × 3,5; ll 15, no *jadwals*. Or. pap. Ind. shik.-nast. Cond. good.

156.

Muraqqa'-i-taṣwīr.

مرقع تصویر

II 389.

A collection of specimens of florid and bombastic style, dealing with no subject in particular. In the beginning there are

many passages eulogising the Safawides. Later on there are as many eulogies of various Indian noblemen and officials of the XII/XVIIIc. The author, who had an exceedingly high opinion of his work (cf. f. 46), does not give his name, and mentions only his *takhalluṣ* (passim) Mukhlis. We learn also that his work has been written in or about 1144/1731-1732 (cf. ff. 18-18v, where two chronograms for this date are given : بی بها مرقع از تصویر and زهی مرقع تصویرها). There were several poets with this *takhalluṣ*, but the most famous of them, Mukhlis Kāshī (d. ca. 1150/1737) never came to India. More probably the work belongs to the authorship of Anand Rāy Mukhlis of Dihlī, d. 1164/1751. The latter was an official under Nawwāb I'timādu'd-Daula Qamaru'd-Dīn Khān, and there are long eulogies of him on ff. 11v-12. As stated in EIO 1707, Anand Rāy has composed a "collection of letters, edited in 1149/1736-1737." This may refer to the present work. Unfortunately neither Spr 159 and 262, nor the *Riyāḍu'sh-shu'arā'* (D 102, f. 434), nor the *Sarw-i-Āzād* (No. 58 above, f. 32), nor the *Makhzanu'l-gharā'ib*, (EB 395 No. 2683) give its title, or fuller details for proper identification. In the *Hamisha bihār*, Spr 129, a Mukhlis, whose name was Qāsim Khān, is mentioned, but there are no particulars about him. In the colophon the work is attributed (apparently by a latter hand) to the authorship of Ni'mat Khān 'Ālī, which is nonsense. Beg.

سر نامه بنام پادشاهی است ، الخ ... شکفتگی کلشن معانی
رنکین و کل افشانی الخ

Transcribed towards the end of the xii/xviii c.

Ff. 46; S 9,75 × 6,25; 4,25 × 2,25; ll 12, within jādvals. Or. and cheap Europ. paper (new margins are pasted to the text). Ind. shikasta. Cond. bad; damaged by dampness. A bad vignette.

157.

مسودات کیوال رام

Musawwadāt-i-Kewāl-Rām.

III 26.

A collection of epistolary models, giving numerous specimens of correspondence between different Indian noblemen of the end of the XII/XVIIIc., as well as a number of business documents. The latest dates found in them are 1154, 1155 (ff. 77v, 80), and 1156 (f. 46) of the Faṣlī era. The great majority, however, are dated by the 'year of the reign,' but the name of the ruler is omitted. The introduction, and generally about 15 initial folios are badly damaged and partly torn off, so that there is no indication as to the exact name of the author, the title, and the date of composition. The title as given above appears in the colophon (f. 158). From the chronological point of view this

Kewāl Rām may be identical with the author of the *Tadhkiratu'l-umarā'*, Kewāl-Rām, son of Rag'hu Nāth Dās (cf. IvASB 216, and for the biography cf. R 339). It is difficult to say if this identity is real. At the end there are a few additional letters (ff. 158v-160). A note is added on f. 160v.

Of the initial line of the treatise only a few words can be read:

... زمان سعادت اقتربان که با ...

There may be a large lacuna after this, and the first letter found in this copy (which, indeed, may not be the first in fact), appears on f. 2, top:

در مبارکباد تولد شاهزاده، حبدا فرخنده ایام میمنت (?) فرجام النخ

Dated (f. 158) Calcutta, the 27th Muharram 1207/ the 14th Sept. 1792. The name of the copyist is given in the concluding lines of one of the additional letters on f. 160, apparently written by the same hand, as Bābū Sadar Shīw Lāl.

* Ff. 1v-160: S 8,25 × 5,5; 6 × 3,25; ll 17, no jādvals. Or. pap. Bad Ind. shikasta. Cond. very bad. Worm-eaten and damaged by dampness. A few marginal notes.

158.

(مجموعه مکاتوبات)

(Majmū'a-i-maktūbāt).

I 93.

A collection of official and private letters and documents apparently gathered from various works on *inshā*, such as the *Munsha'āt-i-Wahīd* (f. 248v), and others by Šā'ib (f. 296), Mirzā Hasan (f. 297, of the same period), etc. They all deal only with Persian matters, and the great majority of them belong to the time of Shāh Šafī (1037-1052/1628-1642, cf. ff. 268v, 288v, etc.), and 'Abbās II (1052-1077/1642-1667), cf. ff. 276v, etc. On f. 276v there is an official letter from 'Abbās II (dealing with some religious matters, very florid). The name of the compiler and the date of composition are not given, but the collection cannot have been compiled before Ramaḍān 1137/May-June 1725, which date is found on f. 243v. Beg.

تعلیقہ یکی از امرا، حکم عالی شد انکہ رفعت و معالی پناه النخ

*Ff. 243-298v. For measurements, date of transcription, etc., see above No. 139.

159.

(مجموعه منشئات)

(Majmū'a-i-munsha'āt).

III 26.

A collection of extracts from different works on epistolography. The compiler does not mention his own name, but almost all the dated entries belong to the end of the reign of Muḥammad Shāh (1131-1161/1719-1748). The transcript itself, as stated in several colophons, was prepared at Calcutta in 1207/1792-1793. The contents are as follows:

1. (ff. 178-184). *Dar ta'liḥ (wa) tarkīb (wa) qawā'id-i-ma-'ānī wa alfāz-i-Fārsī*. A short note on Persian compound substantives and some principles of syntax. The author's name is not mentioned. Beg. بدانکه هر امر که بآخر کلمه ترکیب باید الیخ

2. (ff. 186-248v). A long series of letters, private and official, written by different scribes on behalf of their masters. Some of them are known as the authors of epistolographic treatises: Manarlāl (ff. 186 sq.); Mād'hūrām (ff. 188v sq., 236 sq., 245 sq.); Narsing'h (ff. 199v sq., 202v sq., 211 sq.); Muḥammad 'Alī (ff. 200 sq.); Shaykh Aḥmad (ff. 200v sq.); I'timād Khān (f. 202); Fādīl Khān (f. 203); Faḍā'il Khān (ff. 203); Adwīrāj (ff. 204 sq., 274 sq.); Darjimal (ff. 216 sq., 237 sq., 244 sq.); Siwārāmdās (ff. 227v sq.), and others. All of them were writing in the second half of the XII/XVIIIc.

3. (ff. 249-256v). *Tadhkira-i-aḥwāl-i-Sayyid Muḥammad Khān*. Some details concerning the career of an official, Sayyid Muḥammad Khān; especially the events of the years 1160 and 1161/1747 and 1748 are discussed at length. The name of the author is not mentioned. Beg. این سپهر لعبت باز را رسمی است قدیم الیخ

4. (ff. 257-289). Another long series of epistolary models, from the same authors, see above (2).

5. (ff. 289v-293). A few *firmāns* and other documents emanating from Aurangzīb and A'zam Shāh.

6. (ff. 293v-300v). Another series of letters from different officials.

7. (ff. 301v-317). *Tadhkira-i-aḥwāl-i-Sayyid Muḥammad Khān*. Another account of the career of the same S. Muḥammad Khān, as referred to above (3). It is ascribed to the authorship of Manrarlāl (مدون لال ?). It was completed in the beg. of 1160/1747. Beg. از آنجا که پیشگاه داور حقیقی افطاع اقالیم سبعة الیخ

8. (ff. 318v-331v). Several astrological notes, horoscopes, etc., calculated apparently after the Hindu system of divination of this kind, and translated into Persian. The notes also belong to the last years of Muḥammad Shāh's reign.

9. (ff. 332-360v). Isolated specimens of ornate and inflated prose, epistolary style, etc., such as some *Munājāt* (f. 332), description of a pony (f. 333), a few other notes. On ff. 337-347 there is a collection of rules as to how to address princes, etc., in epistles. On ff. 347-360v there are a number of letters and notes.

*Ff. 178-360v; S 8,5 × 7,5; 6 × 3,5; ll 19 (in some places diagonal), no jadvāls. Or. pap. Bad Ind. shikasta. Cond. rather bad. Worm-eaten and repaired.

160.

(بیاض انشا)

(Bayāḍ-i-inshā).

II 282.

An album of extracts from different well known works, on *inshā*, history, etc., used as specimens of ornate prose. The compiler, who does not mention his own name, states (f. 3) that he has collected the materials and arranged this album in 1171/1757-

از هر کاشنی کلمی بدامن چیده و از هر کابی بوی بمشام جان شمیده در : 1758
شهر سنه هزار و صد و هفتاد و یک بهارستانی ترتیب دادم الخ

The quotations are arranged under subjects (a list of them is given on ff. 3v-4v), and the names of the authors from whom they are taken, are almost invariably mentioned at the beginning of every extract. Beg.

حمد سخن آفرینی که دلهای صاف باطنانرا الخ

Copied by Kūdar Mal (کودر مل) dated the 29th Ram. 1196/the 7th Sept. 1782.

Ff. 50; S 8,75 × 5; 7 × 3,5; ll 19, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Marginal notes and glosses.

161.

فانوس خیال

(Fānūs-i-khiyāl).

II 279.

A treatise on stylistics, rhetorics, poetical figures, word-plays, etc., to serve as a theory of composition. The author calls himself only *فانوس خیال*, perhaps for Arshadu'd-Dīn b. Ashraf, with the *takhalluṣ* Khiyāl. He mentions also his son Aḥmad Mukhtār (f. 1v). The work was begun in 1187/1773-1774 (see ff. 7-8, where many chronograms for this date are given); but it was completed only in 1190/1776, as stated in the concluding lines, f. 114, where the chronogram *چراغ بیدود* is given. The work is written in a very bombastic style. It is divided into five *tamthāls*, each subdivided into five *tarīz*. At the end there is a *kḥātima* (f. 84), with the heading :

خاتمه در بیان حروف معجم یعنی حروف تهجی و تبدل هر حرفی

ازینها با حرفی دیگر

After this there are a hundred chronograms for the date of the completion which appears here as 1188/1774-1775, with the heading (f. 112v) :

صد کلمه مساوی العدد زادر العصر در تاریخ اتمام این نثر

Beg. of the work :

بعد حمد نا محدود کس بیگسان و درود نا محدود الخ

On ff. 115-115v there are a few notes, and poetical quotations from different poets : Ša'ib, Arshad, Muḥammadī, Bīdār, Nizām Khān Mu'jiz.

On ff. 116-117v, there is a versified exposition of the elementary rules of Persian grammar, called in the colophon *Intikhāb-i-Risāla-i-'Abdu'l-Wāsi' Hānsawī*. The latter, who wrote towards the end of the XII/XVIIIc., is chiefly known as the author of the *Qawā'id-i-lughāt-i-Furs*, see IVASB 1477, which, however, is written in prose. Beg.

بعد حمد حضرت پروردگار، معنی چندین یکویم یاد دار،

Copying completed, by Aḥmad Ḥusayn, on the 15th Jum. I 1244/the 23rd Nov. 1828.

* Ff. 1v-117v : S 12,25 × 6,5; 9 × 3,75; ll 19, no jawdals. Brownish Or. pap. Ind. nast. Cond. good, but paper is decaying. Numerous marginal notes.

162.

(مجموعه منشیات)

(Majmū'a-i-munsha'āt).

Ia 211.

A collection of epistolary models and specimens of ornate prose. Although it is arranged into *bābs* and *faṣls*, the general appearance is that of an album. It seems very probable that the compiler planned a work on *inshā*, and collected specimens under appropriate rubrics, but that something prevented him from bringing his work to a completion. He should therefore be identical with the copyist, who was transcribing these extracts. But in fact there are at least three different handwritings, the bulk of the volume having apparently been written by one Ūtamchand of Gujrāt, who wrote at Lucknow in 1192/1778 (cf. the colophon on f. 153v). Some portions of this *majmū'a* have been written as late as 1202/1788, cf. f. 74v. The other scribe's name is illegible (f. 136v), and a third (f. 178v) was Lāl Shīwji, who wrote in 1191/1777.

The majority of extracts are borrowed from the *Bihār-i-sukhan* (see above No. 144), the well known work on *inshā* by Muḥammad Šāliḥ Kanbū, who completed it in 1070/1660 (cf. ff. 10, 78, 89, 91, 98v, 139, 166, 172, etc.). Also many quotations from the *Akbar-nāma* by Abū'l-Faḍl. On f. 154v there is an extract from the *Gharību'l-inshā*, comp. in 1157/1744 by Krishan Sing'h, with the *takhalluṣ* Nishāt (cf. R 795); another work by the same author, the *Bihār-i-khiyāl*, is here apparently given complete (ff. 145-153v). The album is apparently divided into 7 *bābs*, each subdivided into several *faṣls* but the copy is exceedingly fragmentary, the folios have been mixed up, and, as many pages are

left blank and there are no catchwords on them, the proper sequence of the leaves is often doubtful.

Fol. 1-4 may originally have been fly-leaves. They contain several extracts in ornate prose, and in verse (f. 3).

I *bāb* (f. 5), on the *munājāt*, chiefly extracts from the works of Abū'l-Faḍl.

II *bāb* (f. 10), dealing with congratulations (در مبارکباد و تهنیت ها), divided into 11 *faṣls*, according to the occasions on which felicitation is to be offered.

III *bāb* (f. 63), on letters of condolence, etc. (در عیادت و غیره), in three *faṣls*, containing letters sent on the occasion of deaths, etc. Ff. 72-74v, apparently belonging to this section, contain, a versified story of the *sati* of Tanūbi's (?) wife. The name of the author is not given. In the colophon it is called *Qiṣṣa-i-Tanūbī wa satī shudan-i-zan-i-ū*. Beg.

خداوند دلای ده شعله سانم ، که از شورش فتد آتش بجائیم

IV *bāb* (f. 75), on miscellaneous letters, in 6 *faṣls*.

V *bāb* (f. 128), in five *faṣls*. The subject is not stated, and in fact it contains only the *Jangnāma-i-A'zam Shāh wa Bahādur Shāh* (the events of 1118-1119/1706-1708), apparently complete. Beg.

زین دیباجه سخن نیایش النخ

VI *bāb* (f. 137), in four *faṣls*. Here only half a page.

VII *bāb* (f. 138), in two *faṣls*, dealing with official documents, laudatory descriptions of various cities, and generally compositions in bombastic ornate prose. On ff. 145-153v is given the *Bihār-i-khiyāl* (see above in this note). It is so written that the initial and final words, in red ink, form an independent story. Beg.

از کلشن آرائی توحید آن طراوت بخش کلزار کایذات النخ

On f. 154v-155 there is an extract from the *Gharību'l-inshā'* (see above in this note), also on the same kind of verbal jugglery. On ff. 156-165 there are specimens of similar tricks, in verses, or in tablets, etc.

The *fifth faṣl* which appears on f. 166, deals with descriptions of Kashmīr, Shāhjahanābād (f. 172), Kābul, Lahore, etc. (f. 179), and minor items in the same strain. Some headings may be lost, and originally this *faṣl* may have formed a larger section. On ff. 215-215v there is a petition (*ardadāsh*t) from Siwājī to Aurangzib.

Ff. 216-232 are filled partly with specimens of word-play, but chiefly with accounts and business letters.

Ff. 232; S 12,25×9; 9,5×6; different number of ordinary, diagonal, transversal, etc., lines. No *jadwals*. Or. pap. Mostly bad Ind. shikasta. Cond. tol. good. Marginal notes on some folios.

163.

(تصکیف در تجنیس)

(Taṣḥīf dar tajnīs).

Ia 26.

A few specimens of highly artificial compositions chiefly based on alliterations and word-plays, in praise of Nawwāb Sa'ādat 'Alī Khān Mubārīz Jang, a ruler of Oudh (1212-1229/1797-1814), by one Maḥmūd 'Alī (f. 2v). They were collected, and a special commentary on them has been written, by one Khīyālī, who gives no key as to his identity. At the end a long versified eulogy on the same Nawwāb is added, perhaps by the same Khīyālī (the *takhalluṣ* of the author is not given in the poem). On f. 1v there are three lines in the middle of the page which may be a sort of a 'table of contents'; it is stated there that the book is divided into two *sanads*, the *first* called *Taṣḥīf-i-sharīf*, and the *second*—*Ṣaḥīfatu't-taṣḥīf*. Beg. of the first *sanad* (f. 2):

احمد مرسل احمد، در زمان پیشین حکم حاکم هندوستان الخ

The beginning of the first *waṣf* (f. 3):

جهانبان جهانیان ملک ملک هستی هستی الخ

At the end of this section there is an extract from Amīr Khusraw (f. 8), and from a certain Lāla Amritlāl.

The *second sanad* begins with (f. 8v):

خیالی پیش ازین نثرهای متجانسه از تصنیف جذاب مولوی محمود
علی صاحب اجتماع کردی و دیباچه را بر روی کتاب آوردی الخ

The beginning of the poem in praise of Sa'ādat 'Alī Khān (f. 19):

وزیر الممالک سلاطین پناه، سلیمان بشوکت سکندر بجاء،

Copied about the middle of the xiii/xix c. Seals, dated 1266/1850 are found at the beg. of each section.

Ff. 24; 8 9 × 6; 5,5 × 3,5; 11 9, no *jadwals*. Or. pap. Ind. nast. Cond. fairly good.

خلاصه الانشاء

164.

Ia 54.

(Khulāṣatu'l-inshā').

A collection of epistolary models, by Lachmī Rām of Dihlī, composed in 1225/1810 (cf. f. 2v). The letters, apparently almost exclusively private epistles of the author, addressed to his relatives, friends, etc., are heaped together without any system or order. This work has nothing to do with the treatises bearing the same

title, mentioned in R 1017 III and EB 1416. Numerous interlinear and marginal glosses and notes. Beg.

خلاصہ ترکیب لفظ و معنی انشائی دلکشای حمد النعم

Dated the 18th Dhū'l-hijja 1241/ the 24th July 1826 (corresponding to 1884 of the Samwat era).

Ff. 121; S 8,5 × 5,25; 5,5 × 2,75; ll 13, no jādvals. Or. pap. Ind. nast. Cond. bad. Much injured by worms.

165.

لمعة صالحة

Lam'a-i-ṣādiqa.

II 280.

A collection of epistolary models, completed the 14th Sha'bān 1246/the 28th Jan. 1831 (cf. f. 109v), by Fakhrū'd-Dīn Ḥusayn (cf. f. 3v). It is dedicated to prince Muḥammad Shāhrukh Bahādur (cf. f. 5v, and passim). The work contains letters from and to the most different people (one is even addressed to a son of Colonel Gardener, f. 53v); some epistles may be useful for historians. The author mentions another work of his, the *Riyād-i-ṣādiq* (f. 4). There is apparently no system in the arrangement of the letters. Beg.

خامنه تیز زبان و ناطقه فصیح البیان که النعم

No date, but the copy seems to be contemporary with the period of composition, i.e. the middle of the xiii/xix c.

Ff. 111; S 8,5 × 5,75; 6 × 3,5; ll 11, no jādvals. Or. pap. Ind. nast. Cond. fairly good. A few marginal notes by a different hand.

166.

(مجموعه انشا)

(Majmū'a-i-inshā).

II 315.

A collection of three works, written in bombastic ornate prose, all connected the one with the other.

1. (f. 1v). *Bihār-i-azām*. An imitation of Zuhūrī's well known *Gulzār-i-Ibrāhīm* (see No. 139,2), composed in 1250/1834–1835 (see f. 14, where several chronograms are given), by Shā'iq 'Alī Khān (f. 2v), or simply Shā'iq (cf. f. 14), apparently a nobleman, but untraceable in all *tadhkiras* as a writer (he cannot be identified with Shā'iq mentioned in Spr 569). Beg.

عظمت سخن حمد عظیمیکه مناصب علو مرتبتی النعم

2. (f. 14v). *Bihār-i-a'zam*. Another similar work on the same subjects as the preceding one, and even almost with the same arrangement. It has been completed in 1258/1842 (cf. f. 23, where several chronograms for this year are given), by Ghulām 'Abdu'l-Qādir with the *takhallus* Shams (f. 15), or with his full name (cf. f. 28v), Ghulām 'Abdu'l-Qādir Shamsu'd-Daula Bahādur

I'tiḍād Jang; in a note on f. 1 he is called the son of Nawwāb 'Azīmu'd-Daula. The latter may be identical with Nawwāb 'Azīmu'd-Daula Wālā Jāh, of the Carnatic, who d. 1231/1816. The work begins with:

بِذَاكَ اَنَّهُ اسْمِ اعْظَمِ اَوْ، بِصَدِّ شَانِ جَلْوَةِ پَرْدَا زِ اسْتِ هَرِ سُو، اَلِشَّخْ

3. (f. 23v). *Inshā-i-Shamsī*. A collection of private epistles, by the same author as of the preceding work. It is incomplete at the end, and the date of composition is not given. The letters do not contain any dates or names. On ff. 26v-28 there is a eulogy of نَوَابِ عَظِيمِ جَاهِ (his real name is not given), and on ff. 28-28v a similar glorification of Shā'iq 'Alī Khān, the author of the first entry in this volume, to whom the author acknowledges his indebtedness in literary achievements (f. 28, ll. 12-15). The title as above is given in the heading at the beginning (f. 23v), but is apparently not mentioned in the text. Beg.

هَرِ نَبَالِيكِهِ اَزِ پَرْدَةِ اَعْدَمِ بَعْرُضَةِ ظَهْوَرِ سِرِّ بَرِ كَشْدِ اَلِشَّخْ

Copied apparently towards the end of the xiii/xix c.

Ff. 68; S 8,25 × 5,5; 6,25 × 3,5; ll 15, no jadwals. Europ. pap. Good Ind. modern nast. Cond. good, but paper is almost decayed, and will not last long. Note on f. 1.

167.

افشای صبیان

Inshā-i-ṣibyān.

II 320.

An incomplete copy of a treatise on epistolary models, the same as the one described in IvASB 404. The present copy also does not reveal the name of the compiler or an exact date of composition. It is stated in the introduction that it is divided into three *daftars*, twelve *bābs* in each. But the present copy contains only the first 12 *bābs* (the last is incomplete).

1. (f. 3), letters concerning different domestic occasions.
2. (f. 7v), concerning sweets and fruits.
3. (f. 13), on different subjects.
4. (f. ?), on the use of word-plays in letters (the beginning is not properly marked).
5. (f. 23v), love letters (*shauqiyya*).
6. (f. 30v), congratulations.
7. (f. 36), letters of condolence.
8. (f. 38v), on titles and addresses.
9. (f. 41v), letters to seniors.
10. (f. 42v), letters to equals.
11. (f. 44), letters to juniors.
12. (f. 45), petitions, etc. (apparently incomplete at the end).

The work seems to be of modern origin. Beg.

حمد بیحد خدایرا که منشی عقل همه دان الخ ... این نیازمند که
نامش بتوشیح هر مصرع مدح ممدوحی نشانی دارد الخ

A quite modern copy, dating apparently from the end of the xiii/xix c.

Ff. 47; S 7,25 × 5,25; 5 × 3; ll 11, no jadvāls. Europ. pap. Good modern Ind. nast. Cond. good. Interlinear glosses, mostly in Hindustani.

168.

هفت تصویر

Haft taṣwīr.

I 1105.

A short composition in highly bombastic ornate prose, dealing with descriptions of the beauty and perfection of the human body. The author's name appears in the end as Maṣḥafī; in the colophon he is called Maliku'sh-shu'arā' Miyān Maṣḥafī. There are no indications as to the date of composition, nor any reference to any person known from other sources. One Muḥammad Tawfiq Kashmīrī is referred to on f. 17, but he cannot be identified. Beg.

تصویر اول که چون ماله چهارده بکمال حسن و خوبی الخ

Dated the 9th Dhī'l-Hijja 1241/the 15th July 1826, by one Dātārām.

Ff. 19; S 7 × 4,5; 5,5 × 2; ll 11, no jadvāls. Or. pap. Bad Ind. shikasta. Cond. tol. good.

2. Prosody, rhyme, poetics and rhetorics.

169.

مفتاح القوافی

Miftāḥu'l-qawāfī.

II 528.

A very condensed abstract of chapters 1, 2, 4, 5 of the second *qism* of the *Al-Mu'jam fī ma'āyīr ash'ārī'l-'Ajam*, by Shams-i-Qays (cf. f. 6v), which is a detailed old work on prosody, comp. shortly after 628/1231, see RS 190 (it has been published in 1909 as the Xth vol. of the Gibb Memorial series). A collation with the printed text (pp. 173–297) shows that although the contents are the same, the original text is briefly summarised, and all examples are omitted. In the colophon (f. 11v) the author of this brief version is called Muḥammad Ridā Shīrāzī, son of Hājji Sirāju'd-Dīn Nishāpūrī. There are no indications as to the date of compilation. The pamphlet is divided into: the *muqaddima* (f. 6v), in a few lines summarising the contents of the first *bāb* of the *Mu'jam* (II *qism*). The first *bāb* (f. 6v) در حروف قانیه (=the first half of the second *bāb* of the *Mu'jam*); II *bāb* (f. 8v) در اقسام زوی (corresponding to the end of the second *bāb* of the *Mu'jam*);

III *bāb* (f. 10) قوافي (i.e. حدود) (bāb IV of the *Mu'jam*), and the *khātima* (f. 10v) در عیوب قوافي (the fifth *bāb* of the *Mu'jam*). The work seems to be of a modern origin. Beg.

جواهر محامد منظوم متکلمی را که دهان شیرین لبان الخ

Copied in a small *majmū'a*, by Muḥammad 'Alī Masīḥ, in 1255/1839.

*Ff. 6-11v; S 11 × 6,75; 8,5 × 4; ll 17-18, no *jadwals*. Or. pap. Bad Ind. nast. Cond. good.

170.

انیس العاشقین

I 90.

Anīsu'l-*āshiqīn*.

The well-known collection of poetical figures describing the beauties of different parts of the human body, by Ḥasan b. Muḥammad ash-Sharaf, surnamed Sharaf ar-Rāmī, see IVASB 337. It is more often called *Anīsu'l-ushshāq*, but the title as above is here given on f. 5. The present copy contains a dedication (f. 2v) to Sultān Shaykh Uways (757-776/1356-1374), which is rarely found in other transcripts. Beg. as usual:

حمد و ثنای مبدعی را علت کلامه (read کامته) که در مبدء فطرت الخ

Several fly-leaves at the beginning and the margins of the first 7 folios are occupied with poetical quotations. On ff. 52v-53 there is a short note with the heading صفتهای زن خونرو چهل صفتی است, dealing with the physical perfections of an attractive woman.

Dated the 18th Dhī'l-hijja 1241/the 24th July 1826 (1883 of the Samwat era), by a scribe whose name is illegible.

Ff. 53; S 7 × 4,5; 5,5 × 2,25; ll 11, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good; worm-eaten.

171.

رساله قوافي

I 446.

Risāla-i-qawāfī.

Jāmī's well-known treatise on poetics, see IVASB 612 (9). A bad copy. Many notes on the margins. Beg. as usual:

بعد از تیمن بموزون ترین کلامی که قافیہ سنجان الخ

Dated the 14th Dhī'l-hijja 1241/the 20th July 1826 (corresponding to 1883 of the Samwat era). The name of the scribe is illegible.

Ff. 6; S 7 × 4,5; 5 × 2,25; ll 11, no *jadwals*. Or. pap. Bad Ind. shikasta and nast. Cond. bad. Worm-eaten and repaired.

172.

(Majmū'a dar 'arūd).

(مجموعه در عروض)

II 370.

Two well-known treatises on prosody, in a modern transcript :
 1. (f. 1v). *Risāla dar qāfiya*. Jāmi's well-known treatise, the same as No. 171; beg. as in that copy.
 2. (f. 6v). '*Arūd-i-Sayfī*. A treatise on prosody, by Sayfī Bukhārī, surnamed 'Arūdī (d. ca. 909/1503-1504). It was composed in 896/1490-1491. The title is often given in a different form. In the colophon of this copy it is styled *Ar-risālatu's-sayfiyya* (f. 50); other titles are '*Arūd-i-qāfiya* or *Mizānu'l-ash'ār*. See Br. Lit. Hist., III, 458, GIPh 344, EIO 2046-2048, RS 191, Pr 116, 131, 142, 187, R 525. Edited and translated by H. Blochmann, 1867 (text only) and 1872 (text with a translation); lith. Cawnpore 1855, Calcutta 1865; cf. also G. S. A. Ranking, The Elements of Arabic and Persian Prosody, Bombay, 1885. This copy is quite modern, but the only complete one in the collection. Beg. as usual :

الحمد لله الذي جعل علم العروض ميزان الاشعار الخ

The first item is dated the 7th Rajab 1243/ the 24th Jan. 1828, the second the 1st Dhī'l-Qa'da 1243/ the 15th May 1828, both transcribed by one Tajammul Husayn Rūmī (or Rūhī ?).
 Ff. 50; S 9 × 5,75; 7,75 × 4,25; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Numerous marginal notes and glosses.

173.

Risāla dar qāfiya.

رساله در قافیه

II 378.

A short treatise on rhyme, by (Burhānu'd-Dīn) 'Aṭā'u'l-lah b. Maḥmūd Husaynī, d. ca. 929/1523. As stated in the preface, it is an extract from the larger work of this author, the *Takmilu's-sanā'at*, which has been written before 906/1501, because it was dedicated to Mir 'Alī Shīr, who died in that year. The work is divided into 9 short chapters, here called *harf*. For a detailed description, in which the original headings are given, see EIO 2052-2054 and RS 191 III. Beg. as usual :

سپاس ببقیاس صانعی را که تاسیس بدایع مصنوعات الخ

The *harfs* begin : I on f. 2; II on f. 2v; III on f. 5; IV on f. 6; V on f. 7v; VI on f. 8v; VII on f. 9; VIII on f. 10v; IX on f. 11. At the end, ff. 12-16v a series of examples are given to illustrate different rules, discussed in the treatise; numerous marginal notes.

Transcribed towards the end of the xii/xviii c., by one Qādir-bakhsh.
 Ff. 16; S 10 × 3,75; 7,5 × 2,25; ll 25, within jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

174.

The same.

II 381.

Another copy of the same work, quite modern. Beg. as in the preceding transcript, No. 173. The *harfs* begin: I on f. 2v; II on f. 3; III on f. 7v; IV on f. 8; V on f. 11; VI on f. 12; VII on f. 13v; VIII on f. 16; IX on f. 17v.

Transcribed towards the end of the xiii/xix c.

Ff. 19; S 9 × 5,75; 7,5 × 3,75; ll 17, no *jadwals*. Or. pap. Ind. coarse nast. Cond. not quite good. Worm-eaten.

175.

رساله قافیه

Risāla-i-qāfiya.

II 528.

A brief treatise on rhyme and rules of versification, by Hilālī (see f. 12, and the colophon), who may be identical with the famous poet, who died in 936 or 939/1529–1533. It follows chiefly Shams-i-Qays (who is mentioned on f. 15v), cf. No. 172, 2. Beg.

الحمد لله الواهب المنول والصلوة على صاحب ديوان الكمال الخ

Dated 1255/1839, by Muḥammad 'Alī Masīḥ.

* Ff. 12–16; for measurements, etc., see above No. 169.

176.

مجمع الصنائع

Majma'u'ş-šanā'ī.

II 371.

A portion of a concise treatise on poetics, comp. in 1060/1050 (cf. the chronogram غني on f. 30), by Niẓāmu'd-Dīn Aḥmad b. Muḥammad Ṣāliḥ aṣ-Ṣiddiqī al-Ḥusaynī, see EIO 2088, 2089, 2937, 2938, RsBr 68, R 814, 821, 999; *Ind. libr.* Bh 263, 264. The title is given on f. 30, bottom. The work is divided into four *faṣls*, and a *khātima*: I *faṣl* (f. 32) *در تقسیم کلام* (in this copy it is incomplete); the remainder of the work is lost: II *در سرفات شعری* IV; *در ذکر صنایع معنوی* III; *در بیان بدایع لفظی* II; *در بیان بعضی از الفاظ که بدین فن مناسبت دارد*, the *khātima*. Beg.

شکر زیاده از آنچه در تحریر و تقریر کنجد صانعی را الخ

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

* Ff. 29v–36v; S 8 × 5,5; 6,5 × 3; ll 11, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good.

177.

عطیہ کبری

‘Aṭiyya-i-kubrā.

II 371.

A treatise on rhetoric and stylistics, by Sirāju'd-Dīn ‘Alī Khān Ārzū (d. 1169/1756), cf. f. 2v, see IvASB 394. Beg. as usual:

دیباچہ بیان معانی، سنپاس حضرت سخن افزین است النخ

Dated the 11 Šafar of the 18th year of Muḥammad Akbar Shāh, i.e. 1238/the 28th Oct. 1822 (the scribe's name is damaged).

* Ff. 1v-28v; S 8,25 × 6; 6,5 × 4,5; ll 10, no jadvāls. Or. pap. Ind. nast. Cond. bad. Worm-eaten and pasted over. Scrappy quotations at the end.

178.

الرسالة الوافية في علم العروض و القافية

Ar-risālatu'l-wāfiya fī ‘ilmi'l-‘arūd wa'l-qāfiya. II 528.

A portion of the treatise on prosody and rhyme, by Shamsu'd-Dīn ‘Abbāsī with the *takhalluṣ* Faqīr, or Maftūn (d. ca. 1181/1767), completed in 1161/1748. Its text is given complete in the *Riyā-du'sh-shu'arā* of ‘Alī-Qulī Walih Dāghistānī (see IvASB 230). The present copy contains only less than half of the treatise, corresponding to ff. 348v-350v, l. 6, of the MS. in the Society's collection, D 102. Beg. as in that copy:

بعد تقدیم حمد مبدعی که بیت دنیا و آخرت النخ

Transcribed probably in the same year, 1255/1839, as the other entries in this *majmū'a* (see Nos. 169, 175). The last folio is written by a different hand.

* Ff. 1-5; for measurements, etc., see above, No. 169.

179.

(مجموعه در عروض)

(Majmū'a dar ‘arūd).

I 441.

A collection of five treatises on prosody, almost all fragmentary:

1. (f. 1). ‘*Arūd-i-Sayfī* (see above No. 172,2). An incomplete copy, beginning with the first *faṣl*, without an introduction. The text in the beginning sometimes deviates from the usual one, but at the end coincides fairly well. Beg. (corresponding to f. 6v, l. 15 in No. 172,2):

بدانکه شعر در لغت دانستن است و بامطلاح سخن می موزون النخ

2. (f. 21v). *Risāla-i-tālibī dar ‘ilm-i-‘arūd wa qawāfī* (cf. f. 22v). A treatise on prosody and poetics, in two *bābs*, by Abū Talib Khān b. Muḥammad Beg Khān Iṣfahānī Tabrīzī (d. 1220 or

1221/1805–1807). For his biography see R 378–379. The exact date of completion of the treatise is not given. Beg.

بعد حمد بیکد [و] مرصاع ناظمی را کہ بہ پیشکاری عروضیان النخ

3. (f. 40v). *‘Arūd-i-Sayfī*. Another copy of Sayfī's work on prosody, incomplete at the end. See above, 1. Beg. as usual:

الحمد لله الذي جعل العروض ميزان الاشعار النخ

4. (f. 64). (*Risāla dar ‘arūd*). A fragment of a larger work of which the title is not mentioned here. It is only the 6th *bāb*, dealing with prosody, beg.

باب ششم در استفتاح عروض، اسم های بحور النخ

The work must be of a quite modern origin, because Bīdil (d. ca. 1133/1720), and even Wālih (d. ca. 1170/1757) are often referred to (cf. ff. 69, 69v, 71v, etc.).

5. (f. 72v). *Risāla dar fann-i-shi'r guftan*. A paraphrase of Sayfī's treatise on prosody, slavishly following its original. It is ascribed to the authorship of one *Fayḍī*; no details as to his real name are given, so that it is difficult to say if he is identical with the poet Fayḍī of Akbar's time (d. 1004/1595). It seems to be a fake of much later origin. Beg.

الحمد لله ... اما چندی کوید احقر العباد فیضی کہ این رسالہ ایست در
فن شعر گفتن کہ آنرا علم عروض گویند النخ

Only the first item is dated (f. 19), the 1st Dhī'l-Qa'da 1245/the 24th Apr. 1830, by Muḥammad Murtaḍā Ridawī. All other items, although apparently dating from about the same time, are written by different scribes. Most probably they were bound together quite accidentally. On ff. 20–20v there are scrappy quotations, illustrating different metres.

Ff. 90; S 9,5 × 6; and approximately 6,5 × 4. The number of lines is different, 18, 14, 13, 15. The last item was originally written on leaves of a larger size, now folded. Or. pap. Different Ind. nast. Cond. not quite good. Worm-eaten, pasted over. Marginal notes and glosses, especially towards the end.

180.

(*Majmū'a dar ‘arūd*).

(مجموعه در عروض)

I 443a.

A collection of short treatises on prosody and poetics, by different authors (the poetical works in the same volume will be described in the section dealing with poetry).

1. (f. 1v). (*Risāla dar sharḥ-i-ba'ḍi ash'ār*). A collection of notes on isolated verses from the *dīwān* of Ḥakīm, or, to give him his full name, 'Abdu'l-Ḥakīm Lāhūrī (d. ca. 1200/1786, cf. R 1086), and of a few other poets, by Sirāj 'Alī Khān Ārzu (d. 1169/1756). The compiler of this collection calls himself Wārasta,

and is probably identical with Siyālkūtī Mal Wārasta, a poet of the end of XII/XVIIIc. (cf. R 1089). He states in the opening lines that he saw the notes in question written on the margins of a copy of the *diwān* of Ḥākīm. They inspired him with so much enthusiasm that he decided to collect them in a separate book. It was completed the 27th Muḥarram 1193/the 14th Febr. 1779, at Farrukhābād (f. 6). The copy may be an autograph. Beg.

درین روزها که خان سخندان حکیم بیکخان حاکم تخلص از دهلوی بلامهور
تشریف فرمودند بنده وارسته بحکم دیرین محبتجا بخانه خان معنی دان
سوی کشیدم الخ

2. (f. 6v). (*Mu'ammayāt*). Two long logographic poems, one in the form of a *mathnawī*, on the names of God, and the second in the form of a *qaṣida*, on different names. In the first the *takhalluṣ* of the author seems to be Sayfī. Beg. of the first poem (f. 6v):

پارهای دل نمود از ذره بیش، بیدلی شب در میان آه خودش، الخ

Beg. of the second poem (f. 8):

صبح بیند مطلع حسن تو در بر آفتاب
مطلع حسنی که دارد صد شرف بر آفتاب

Numerous glosses. The first poem was transcribed in 1193/1779, at Farrukhābād, in the *Diwānkhāna* of Mīr Raushan 'Alī.

3. (f. 9v). *Khāfiyatū'l-mathal*. A brief versified paraphrase of Sayfī's work on prosody (cf. Nos. 172,2 and 179,1,3), compiled in 1107/1695-1696 (f. 9v, chronogram ریز فیض ریز), by Muḥammad b. Muḥammad Sa'īd Anṣārī Dihlawī, for the purpose of facilitating its memorising. The title is given on f. 10, top. Beg. of the preface:

نظم محامدی که سخن سنجان صورت و معنی موزون الخ

Beg. of the versified exposition (f. 10, top):

لله الحمد در صباح و مساء، بر عطائی تواتر نعما، الخ

In the versified colophon (f. 15v) it is dated the 22nd Jum. II 1192/the 18th July 1778.

4. (f. 16v). *Riyādu's-sanā'i-i-Qutb Shāhī*. A treatise on prosody and poetics, by Ulfatī b. Husaynī Sāwajī, as he calls himself. He is referred to in the *Safīna-i-Khūshgū* (cf. RS 111, where his name is given in exactly the same form). He compiled it in 1048/1638-1639 (cf. f. 30), and dedicated it to 'Abdu'l-lah

Qutb Shāh (1020-1083/1611-1672). See Br 181, where the chronograms are quoted. Beg.

حمد وافر و ثذای کامل مبدعی و صانعی را سزد که الخ

In a versified colophon the copy is dated the 3rd Rajab 1192/the 28th July 1778. Apparently all these have been transcribed by the same copyist.

* Ff. 1v-30v; S 8 × 5,25; 7,25 × 4,25; ll 24, no jadwals. Or. pap. Clear Ind. nast. Cond. very bad. Badly damaged by worms. Incidental notes and glosses.

181.

شجرة الاماني

Shajaratul'-Amānī.

II 371.

A treatise on stylistics, rhetoric and Persian grammar, by Muḥammad Husayn with the *takhalluṣ* Qatīl (d. 1230/1815, cf. *Mi'rāju'l-khiyāl*, No. 60 in this cat.; or 1233/1818, cf. R 65). As stated in R 795, where another copy of the same work is described, it has been completed in 1206/1791-1792 (this date is apparently not found in the present transcript). It was written at the desire of Sayyid Amān 'Alī (f. 38), after whom its title has been given. Originally the work is divided into 6 *far*, which are subdivided into unequal numbers of *thamaras*. In the present copy, which is very bad and seems to be incomplete, all headings are omitted. Beg.

فصیح ترین کلامیکه از جوش صفا کوهر سا الخ

Copied, by different scribes, in the beg. of the xiii/xix c.

*Ff. 37v-79; S 8,25 × 6; 7 × 4; ll 11, no jadwals. Or. pap. Bad careless Ind. nast. Cond. not quite good.

182.

رساله در قافیہ

Risāla dar qāfiya.

II 382.

A short treatise on rhyme, apparently very closely following the corresponding chapters of Sayfi's work. The date of composition is not given. The author calls himself Muḥammad Fā'iq (f. 1). He may be identical with the author of the popular work on epistolography, the *Dastūru'l-inshā'* (often lith. in India: Cawnpore, 1852, 1871, 1887; Lucknow, 1863; Bombay, 1866, etc.), Muḥammad Fā'iq b. Ghulām Husayn, probably a modern writer (see E. Edwards' Catalogue of printed books in the British Museum, p. 461). The treatise is divided into a short *muqaddima*, and seven unnumbered *faṣls*. Beg.

بعد حمد جذاب احديث جل شانه و پس از نعت الخ

Transcribed in the middle of the xiii/xix c.

Ff. 12; S 9 × 5,75; 6,75 × 4; ll 15, no jadwals. Greyish Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

183.

چهار گلزار

Chahār gulzār.

II 310.

A treatise on stylistics, prosody, poetics, some details of Persian grammar, etc., the same as that from which the third and fourth *gulzārs* have been mentioned in IvASB 1483. The name of the author is here given in the form of Nithārī (f. 1v). According to E. Edwards' Catalogue of Pers. printed books in the British Museum, p. 594, he was called Nithār 'Alī b. A'zam 'Alī Bukhārī Barilawī. A corroboration of this may be found just in the beg. where he alludes to his name as *اضعف بندگان باری نثاری چذین* ... *گروید*. The date of composition is not given; the title appears on f. 2v, top. The treatise is divided into four *gulzārs*, subdivided into numerous *guls*: I (f. 2v), in five *guls*, on Persian grammar; II (it is here called *چهارم*, f. 43v), in two *guls*, on ornaments of style (*ṣanā'i*); III (f. 61), in two *guls*, on forms of prose and poetry; IV (f. 83), in three *guls*, on tropes and rhyme. At the end there is found (f. 87) a *خاتمه طبع*, transcribed from the Calcutta printed edition of 1240/1825. The work seems to be of very modern origin, and has probably been completed not long before it was printed. It was re-edited several times after this: Bombay, 1844, Lahore, 1864, Cawnpore, 1879, and was apparently used as a school book. Beg.

بعد حمد ایزد صمد لم یلد و لم یولد و نعت سید امجد الخ

Dated the 28th Šafar 1260/the 19th March 1844, by Dā'ūd Khān Sipāhī Barārī. A *fihrist* is added after the colophon.

Ff. 88; S 8×5,75; 6,25×3,75; ll 13, within *jadwals*. Eur. pap. Ind. nast. Cond. tol. good; slightly worm-eaten.

3. Logogriphs.

184.

شرح معمای حسینیه

Sharḥ-i-mu'ammā-i-Ḥusaynī.

II 524.

A detailed commentary on the famous treatise on logogriphs, of Ḥusayn b. Muḥammad Ḥusaynī Nishāpūrī (d. 904/1499), cf. IvASB 346. The commentator calls himself Muḥammad b. 'Alī al-Yūdākī or an-Nūdākī (f. 1v, not quite clearly written, perhaps Nawandākī, as marked on the fly-leaf). The work is dedicated to 'Abdu'l-'Aziz Bahādur Khān (f. 2v), who apparently was the first Bukhārā prince of the Shaybanide dynasty, in 947-957/1540-1549. There was another 'Abdu'l-'Aziz, a Janide, also at Bukhārā (1055-1091/1645-1680). It is most probable, that the

first one is meant because in his title the usual expression السلطان بن السلطان و الخاقان بن الخاقان is omitted and he is called only (f. 2, bottom) السلطان الاعظم و الخاقان المعظم. In case the second 'Abdu'l-'Azīz should be meant this would be rather strange.

The exact date of completion is not given. Beg.

بعد از تنصيص ائذيه بمالك الملکي که ذات بی مثالش النخ

A bad copy, dating from the beg. of the xii/xviii c. Although well written and in a good state of preservation, it is left without diacritical dots. Headings also are rarely marked.

Ff. 135; S 8,5 × 5; 6 × 2,75; ll 19, blue jadwals. Brown Or. pap. Turkestani nast., almost dotless. Cond. good. A few notes and seals on f. 1, erased. A few marginal emendations.

VI. POETRY.

185.

تاریخ دلکشای شمشیر خانی

Ta'rīkh-i-dilgushā-i-Shamshīr-Khānī.

I 130.

The well-known prose summary of the *Shāhnāma* of Firdausī, compiled in 1063/1653 by Tawakkul Beg b. Tūlak Beg (here the father's and the son's names are transposed, f. 1v) al-Ḥusaynī of Kābul, see IvASB 423. The original MS. contains here only ff. 56-110, and 125-234; the rest of the copy was supplemented in a quite modern transcript. As usual, there is an appendix on Firdausī's biography, etc., on ff. 230v-234. Beg.

حمد بیغایت و ثنائی بی نہایت واجب الوجود الخ

Dated (the original portion) the 12th Sha'bān of the 17th year of Muhammad Shāh's reign, i.e. 1147/the 7th Jan. 1735, Ḥusaynābād, by one Māhanmal (or Māhmal ?).

Ff. 234; S 9,25 × 5,75; 7,25 × 3,75; ll 18, no jādvals. Or. and Europ. pap. Ind. nast. and bad shikasta. Cond. tol. good.

186.

The same.

III 84.

Another copy of the same work, beg. as usual, see No. 185. The author's name is given as تولک بیک ولد بولک بیک. This MS. does not contain the appendix, found on ff. 230v-234 of the preceding copy.

Transcribed towards the end of the xii/xviii c.

Ff. 210; S 12 × 7,5; 8,25 × 4,5; ll 16, within double jādvals. Or. pap. Ind. nast. Cond. fairly good. A bad modern vignette. Seals, dated 1134 and 1217 AH.

187.

The same.

II 358.

Another copy, with the same appendix as in No. 185 (beg. on f. 376v). Beg. as usual. The author's name is given (f. 2) as توزک بیک.

Copied towards the middle or the end of the xiii/xix c.

Ff. 385; S 14 × 8; 9,25 × 4,5; ll 13, within double jādvals. Or. pap. Ind. large nast. Cond. tol. good. Spaces are reserved for pictures, but only one of them has been executed (f. 19). Mediocre vignette.

دیوان منوچهری

Dīwān-i-Minūchihrī.

همی-ریزد میان باغ لؤلؤها بزیورها،
همی سوزد میان راغ غنبرها بمجمرها،

شیر دهد شان بپای مادر اژیر، کودک دیدی کجا بپای خورد شیر،

Ff. 86; S 11 × 6,5; 8 × 3,75; ll 14, no *jadwals*. Europ. pap. (water-marks S. Thomas, 1862). Good modern Ind. nast. Cond. good. Glosses on the margins explaining antiquated words.

ديوان ابو الفرج روزی

Dīwān-i-Abū'l-Faraj Rūnī.

1. (f. 1v). *Qasīdas*, not alphabetically arranged, in praise of the Ghaznawide sultans, beg. as usual:

2. (f. 49). *Qit'as*. There is a lacuna after f. 48, and it is impossible to determine if the initial *qit'a* given here really is the first one of the series. Beg.

3. (f. 51v). *Rubā'īs*. There is no heading; the poem, which appears here first, begins:

شاهي که ملوک را ز عدالت بیم است
هفت اندامش صلاح هفت اقلیم است

Copied apparently in the xi/xvii c. (this MS. probably formed one volume with No. 190, as the size, paper, and writing are identical in both).

Ff. 53; S 7×3.5; 5×2; ll 17, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. very bad, injured by moisture; many pages are rendered illegible. Notes on f. 1. Last two folios are torn.

190.

دیوان ازرقی

Dīwān-i-Azraqī.

II 219.

Poems of Abū'l-Mahāsīn Zaynu'd-Dīn Abū Bakr Azraqī of Herat, who died *ca.* 526/1132 or 527/1133, see Br. Lit. Hist. II 323, GIPh 253, Horn 67, 134, Pizzi I 67, II 308; RS 211, 213, 224, 234, Pr 742-743. *Ind. libr.* Spr 366-367. The dīwān contains almost exclusively *qasīdas*, not alphabetically arranged, and without headings (for which, however, space is reserved at the beginning of every one of them). At the end a few *qit'as* and *rubā'īs* are added.

Beg. of *qasīdas*, as usual:

ز نور قبه زرين دايره تمثال، زمين نفته فرو پوشد آتشين سربل

Beg. of *qit'as* (f. 59); only 4 of them are given.

قطعه مدح مرا جون دل و جون دیده خویش
از پی فخر بدارند بزرگان عجم

Beg. of *rubā'īs* (f. 59v); there are 36 of them.

کر عقل مکان کبر مصور بودی، بر چهره ملکوت نور زیور بودی

A fairly good, but rather decayed copy dating from the end of the xi/xvii c.

Ff. 62; S 7×3.5; 5×2.25; ll 17, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. still fairly good, although the MS. is injured by moisture.

191.

دیوان احمد جامی

Dīwān-i-Aḥmad-i-Jāmī.

II 209.

Poems, ascribed to the authorship of the early Sufic saint, Abū Naṣr Aḥmad b. Abī'l-Ḥasan of Nāmiq in the district of Jām, who used the *takhalluṣes* Aḥmad or Aḥmadī (d. 536/1141-1142). For references see IVASB 436. The present dīwān is different from the one there described; the poems are here arranged alphabetically, unlike in the other copy, and the contents of both versions seem to differ very considerably. The *mathnawī* poems, contained

in the unarranged version, are not found here. On the whole the modern, anyhow 'post-Ḥāfizian' form and style of these *ghazals* renders the authenticity of both diwāns very suspect, and there can be little doubt that even if some poems really belong to Aḥmad-i-Jām, there is also a considerable foreign element, probably due to attempts at emendation on the part of admiring Indian editors, etc., of the last three centuries. The unarranged version is most probably more authentic.

Except for one *mukhammas* at the end (of spurious origin), there are only *ghazals*. Beg.

سافى سرمست يار آمده در جام ما، خویش شده آشکار کرده بشر نام ما،

Dated the 5th Jum. II 1224/the 18th July 1809, transcribed by Muḥammad 'Azīm, son of Muḥammad Nizām of K'harwar (کهرور), for one Ghulām Muṣṭafā Shāhjiw. Scrappy notes on f. 1 and on the fly-leaves at the end of the volume.

Ff. 90; S 9,75 × 5; 7,75 × 3,5; ll 17, within jādvals. Brownish Or. pap. Ind. nast. Cond. tol. good.

192.

شرح حدیقه

Sharḥ-i-Ḥadīqa.

II 522.

A revised edition, with a commentary, of Sanā'ī's (d. 525–576/1131–1181) famous *Ḥadīqatu'l-ḥaqīqat*, by 'Abdu'l-Laṭīf b. 'Abdi'l-lah al-'Abbāsī (d. 1048–1049/1638–1640), the same work as the one of which the *second* part is described in IvASB 445. The present copy is slightly incomplete at the beg. and end, and only the text of the *Ḥadīqa* is supplied at the beginning by a modern hand. The opening lines of the Society's copy (IvASB 445) correspond to f. 155v, l. 15 of the present one, and the latter ends (in its original text) on f. 243, l. 6 of the Society's transcript. The *bābs* begin: 2nd on f. 60v; 3rd on f. 126v; 4th on f. 141; 5th on f. 145v; 6th on f. 155v; 7th on f. 183v; 8th on f. 191v; 9th on f. 195; 10th on f. 216v; 11th on f. 230v. The modern beginning is merely that of the *Ḥadīqa* itself: ای درون پرور و بیرون آرای، النخ; beg. of the older text (f. 2):

... و مراد از اصبعین صفات جمال و جلال است النخ

Copied apparently in the end of the xi/xvii c., or beg. of the xii/xviii c.

Ff. 304 (the older text occupies ff. 2–293v); S 10 × 6,25; 7 × 3,75; ll 19 (verses in three columns), within jādvals. Brown Or. pap. (new margins, Eur. pap.). Ind. nast. Cond. fairly good. Marginal notes and additions.

193.

شرح قصائد انواری

Sharḥ-i-qaṣā'id-i-Anwarī.

I 525.

A commentary on Anwarī's (d. 540–587/1145–1191) *qaṣīdas*, by Abū'l-Ḥasan Ḥusaynī Farāhānī, who wrote towards the end of

the XI/XVIIc., see IvASB 455, where references to other catalogues are given. The present copy does not contain the commentary on the *qit'as*, etc., which forms the second part of IvASB 455. Beg. as in FIO 948, etc.:

سباسي که از روی کواهي بر ذمه خانوادۀ امکان النخ

(The beg. of the Society's copy corresponds to f. 2, l. 14 of this one).

Copied in the beg. of the xii/xviii c.

Ff. 96; S 7,75 × 5; 5,75 × 3,25; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. Scrappy notes on f. 1, and occasionally on the margins.

194.

The same.

I 575.

Another copy of the same commentary, slightly defective at the beginning. It opens with exactly the first line of f. 2 of the preceding copy:

... و آبله‌ای قدمش سیاه شده النخ

It contains also the commentary on the *qit'as*, etc., which is not found in the preceding transcript, beg. (f. 59v), as in Nc 24 (IvASB 455, f. 77v):

ای نام تو قالب عبارت را روح، النخ

It is slightly incomplete at the end, and the last line corresponds to f. 107, l. 12 of the Nc 24 (about half a page is left out).

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 81; S 12,25 × 6,75; 9,5 × 4,5; ll 23, no *jadwals*. Or. pap. Ind. nast. (different hands). Cond. tol. good.

195.

دیوان خاقانی

Dīwān-i-Khāqānī.

II 224.

A good copy of the *diwān* of Afdalu'd-Dīn Badīl Ibrāhīm b. 'Alī Najjār Khāqānī Shīrwānī (d. 582-595/1186-1199). For references see IvASB 456. This copy contains:

1. (f. 1v). *Qasīdas*, not alphabetically arranged, beg. as usual:

دل من پیر تعلیم است من طفل زبان دانش
دم تسلیم سر عشر و سر زانو دبستانش

2. (f. 198v). *Tarjībānds* and *tarkībānds*, beg.

دلا از جان و دل تا کی یکی جویای جانان شو
چو سلطان اوست بر جانها غلام خاص سلطان شو

3. (f. 276v). *Qit'as*, etc., beg.

پاک ملکا قد فلک را، جز بہر سجد خم نکردی،

4. (f. 344v). Quatrains, *fards*, etc., beg.

ای کوہر کم بودہ کجا جویمت، پای بلا در کوی بلا جویمت،

5. (f. 353). After the colophon, some more poetry is added under the heading *ایضاً من حضرت خاقانی*. There are several *qaṣidas* which apparently have been omitted in their original section.

Numerous notes and glosses on the margins.

Dated (f. 353) the 10th Ram. 1086/the 28th Nov. 1675, at Sialkot, by Dūst Muḥammad G'hūk'har (گھوکھر) Hastpūrī (?).

Ff. 358; S 10 × 5.75; 6.25 × 3.25; ll 19, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. fairly good. Worm-eaten.

196.

شرح دیوان خاقانی

I 575a.

Sharḥ-i-dīwān-i-Khāqānī.

A commentary on the *dīwān* of Khāqānī, by Muḥammad b. Dā'ūd b. Muḥammad b. Maḥmūd Shādī'ābādī (or Shāhābādī), who wrote early in the X/XVIc., see IvASB 459. The present copy is fragmentary and contains only a small portion of the whole work. Its beginning corresponds to f. 26, l. 2 of the MS. referred to here. Towards the end there are many lacunas.

A bad transcript dating from the end of the xii/xviii c., or the* beg. of the xiii/xix c.

Ff. 97; S 12.25 × 6.75; 9.75 × 4.25; ll 27, no *jadwals*. Or. pap. Ind. nast. and shikasta different hands. Cond. not good. Worm-eaten. Marginal notes.

197.

تحفة العراقيين

II 273.

Tuḥfatu'l-'Irāqayn.

The well-known *mathnawī* poem of the same Khāqānī, see IvASB 461, where references to other catalogues are given. Numerous explanatory notes and glosses, interlinear and on the margins, mostly by the same hand. Beg. as usual:

مائیم نظارکان غمناک، زین حقیقہ سبز مہرہ خاک،

Dated the 7th Rab. II 1042/the 22nd Oct. 1632.

Ff. 102; S 7.5 × 4.25; 4 × 1.75; ll 16, no *jadwals*. Or. pap. Ind. nast. Cond. fairly good. A seal at the end, dated 1068 AH.

198.

The same.

II 274.

Another copy of the same work, also with numerous explanatory notes, by a bad scribe, who misspells the second hemistich of the initial *bayt* in the following way : ' زى حقه سبز و مېره خاک

Dated the 17th Sha'bān of the 12th year of Muḥammad Akbar, i.e. 1232/ the 2nd July 1817, copied by Wājid 'Alī, son of Muḥammad Ajwad, of داسنه .

Ff. 119; S 9×6,25; 7×3,25; ll 14, no jadvāls. Or. pap. Ind. nast. Cond. tol. good.

199.

The same.

II 275.

Another copy of the same poem, this time with only a few marginal and interlinear notes. Beg. as usual, see No. 197.

Dated the 13th Sha'bān 1284/ the 10th Dec. 1867, copied by Luṭf 'Alī Shīrāzī.

Ff. 115; S 9,75×6,5; 7×3; ll 16, no jadvāls. Or. pap. Careful Ind. nast. Cond. good.

200.

اسکندر نامه بری

Iskandar-nāma-i-barri.

III 1.

The famous poem of Jamālu'd-Dīn Abū Muḥammad Ilyās b. Yūsuf b. Mu'ayyad Nizāmī'd-Dīn Ganjawī, with the *takhalluṣ* Nizāmī (d. 598-607/1201-1211), see IvASB 466, 5a. This copy contains only the first part of the *Iskandar-nāma*. Beg. as usual:

خدایا جهان پادشاهی تراست ، ز ما خدمت آید خدائی تراست ،

A modern copy dating from the end of the xii/xviii c., transcribed by one Tāju'd-Dīn.

Ff. 111; S 7,25×4,25; 6,25×3; ll 15 (double column in the centre of the page and a marginal column outside), within jadvāls. Or. pap. Ind. nast. Cond. tol. good. On ff. 13, 17, 37, 55, 80, 95 there are pictures of very inferior value, badly preserved. Bad vignette. Notes on the fly-leaf.

201.

اسکندر نامه بحرئى

Iskandar-nāma-i-bahri.

I 493.

The *second* part of the *Iskandar-nāma* of Nizāmī, see IvASB 466, 5b. Beg. as usual:

خرد هر کجا کنجی آرد پدید ، ز نام خدا سازد آنرا کلید ،

Copied towards the end of the xii/xviii c.

Ff. 121; S 8×5,25; 6,5×3,75; ll 15, within jadvāls. Or. pap. Ind. nast. Cond. bad. Worm-eaten and dirty. Notes on the margins and on the fly-leaves.

202.

قواعد عیشیہ

Qawā'id-i-'Alī Shīr.

II 527.

A commentary on Nizāmī's Iskandar-nāmā, by Muḥyī'd-Dīn b. Nizām, composed in 956/1549 (f. 3v), and dedicated to one Miyān 'Alī Shīr (f. 3v). See R 859 (the title is there given as فوائد عیشیہ), and Spr 522. Beg.

سپاس بیقیاس مردانی کونین را کہ الخ

Dated the 10th Rab. II 1082/the 16th Aug. 1671, copied by Naṣīru'd-Dīn.

Ff. 137; S 8,5 × 5,75; 6,5 × 3,25; ll 19, no jādvals. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. Marginal notes. A few medical prescriptions and quotations on the fly-leaves at the end.

203.

شرح مخزن الاسرار

Sharḥ-i-Makhzanu'l-asrār.

I 599.

A commentary on Nizāmī's poem, *Makhzanu'l-asrār*, different from IvASB 469. The present copy contains no introduction, and opens with the first verse of the poem :

هست کلید در کنج حکیم، ... مراد از کنج حکیم کتاب حمید است الخ

The name of the author is given at the end of the colophon as Qāḍī Ibrāhīm Thāṭa'ī (مصنف الشرح قاضی ابراهیم تھانی).

The date of composition is not mentioned, but, as there are references to the commentary by Muḥammad Balkhī (cf. f. 81v), which was composed in the end of the XI/XVIIc. (cf. EIO 998), the present work must have been compiled sometime at the end of the XI/XVIIc., or beg. of the XII/XVIIIc.

Copied in the xii/xviii c., by Kamāl(u'd-Dīn ?) Muḥtāj, son of 'Abdu'l-Wāḥid Qurayshī Akbarābādī, at Akbarābād.

Ff. 85; S 9 × 4,75; 7 × 3,75; ll 27, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes.

204.

کلیات عطار

Kulliyāt-i-'Attār.

II 513.

An incomplete *kulliyāt* of the mystic *mathnawī* poems of Farīdu'd-Dīn Abū Ḥamid Muḥammad b. Abī Bakr Ibrāhīm Nishāpūrī, with the *takhalluṣ* 'Attār (d. 618-627/1221-1230), see IvASB 477. It is divided into two volumes : probably there were originally one or two volumes more, containing the other poems of 'Attār.

The first volume contains :

1. (f. 1v). *Mukhtār-nāma*, sometimes called *Rubā'iyyāt*. It is a collection of quatrains on different mystical subjects, arranged under fifty *bābs*, see EIO 1032, 12, RS 236, I, EB 622, 623, R 576-577, etc. It contains a prose preface, in which 'Aṭṭār refers to his other works (cf. R 577), beg.

حمد و سپاس بیقیاس خداوندی را که اشراق الوهیت الهی

Beg. of the verses (f. 2v) :

ای باکی تو منزله از هر پاکي، قدوسی تو مقدس از ادراکي،

The poem is incomplete at the end.

2. (f. 58v). *Jawāhiru'dh-dhāt*, the same as IvASB 477, 13. Beg. as usual :

بنام آنکه نور جسم و جانست، خدای آشکارا و نهانست،

3. (f. 171v). *Muṣibat-nāma*, the same as IvASB 477, 8. Beg. as usual :

حمد پاک از جان پاک آن پاک را، کو خلافت داد مشتی خاک را،

4. (f. 254v). *Ilahī-nāma*, the same as IvASB 477, 3. Here it begins in a different way :

الهی نامه را آغاز کردم، بزمانت نامه را باز کردم،

The second vol. contains :

5. (f. 1v). *Asrār-nāma*, the same as IvASB 477, 6. Beg. as in IvASB 478, 2 :

بنام آنکه جانرا نور دین داد، خرد را در خدادانی یقین داد،

6. (f. 34v). *Mazharu'l-'ajā'ib*, see EIO 1031, 18, EB 622, 5, Pr 154, R 579, Spr 353, etc. Beg. as usual :

آفرین جان آفرین بر جان جان، ز آنکه هست او آشکارا و نهان،

7. (f. 106v). *Lisānu'l-ghayb*, a rare mathnawī, see EIO 1031, 16, 1033, 11, EB 622, 4, 623, 6, 624, 13, 625, 20, 626, 2, etc. Beg.

اسم توحید ابتدای نام اوست، مرغ روح جملگی در دام اوست،

8. (f. 164v). *Ushtur-nāma*, see IvASB 485. Beg. as usual :

ابتدا بر نام حی لا یزال، صانع اشیا و ابداع جلال،

9. (f. 249v). *Bīsar-nāma*, see IvASB 477, 12. Beg.

من بغیر تو نه بینم در جهان، قادرا پروردکارا جاودان،

10. (f. 252v). *Miftāḥu'l-futūḥ*, see EIO 1031,11, 1032,9, 1033,4; RS 235,6; EB 622,19, 623,10, 624,7, 627,3. Beg.

پناه من بحی کو نمیرد، بآهی عذر صد عصیان پذیرد،

The authorship of this poem, ascribed to ‘Aṭṭār seems to be very suspicious, because the date of completion is given (f. 268v) as the 15 Dhī'l-ḥijja 688/the 30th Dec. 1289:

بسال ششصد و هشتاد و دو چار، شهرور سال را بر آخر کار،

ز دو الحجه گذشته بد ده و پنج، که مدفون کردم اندر دفتر این کنج،

11. (f. 269v). *Haft wādī*, see IvASB 477,4. Beg. as usual:

حمد پاک از جان پاک ان پاک را، کو خلافت داد مشتی خاک را،

12. (f. 278v). *Waṣlat-nāma* (incomplete at the end), see IvASB 477,9. Beg. as usual:

ابتدا اول بنام کردگار، خالق هفت و شش و پنج و چهار،

13. (f. 290v). *Pand-nāma*, see IvASB 477,10. Beg. as usual:

حمد ببعد مر خدای پاک را، آنکه ایمان داد مشتی خاک را،

14. (f. 299v). *Kanzu'l-ḥaṭā'iq*, see IvASB 477,15. Beg.

بنام آنکه جانرا نور دین داد، خرد را در خدا دانای یقین داد،

15. (f. 314v). *Khiyāṭ-nāma*, see IvASB 486. Beg.

بنام آنکه هستی زو نشان یافت، نفوس ناطقه زو نور جان یافت،

16. (f. 325v). *Kanzu'l-asrār*, see EIO 1031,8; EB 623,20, 624,10, etc. It seems also to be spurious, because, as in all other known copies, the date of composition is given (f. 345) as 699/1299-1300:

رساند نفع این بر خاص و عام این، که در ششصد نود نه شد تمام این،

Beg. of the poem as usual:

سپاس حمد بر خلاق عالم، که از خاکی پدید آورد آدم،

Copied about the middle of the xi/xvii c. (on f. 253v of the first vol. there is the date: Thursday, the 13th Rajab 699. This is indeed a ridiculous forgery: the appearance of the MS. renders this date incredible, and the 13th Rajab in 699 AH. was Monday, not Thursday).

2 vols. Ff. 312 and 345; S 13,5 × 8,25; 8 × 4,75; ll 24, within jadvāls. Brownish Or. pap. Ind. nast. Cond. still fairly good, but paper is decaying. At the beginning of each of the poems there are mediocre vignettes, some in good order, and some damaged or faded. Several seals, the majority dated 1169 AH.

205.

منطق الطير

Mantiqu'ṭ-ṭayr.

II 250.

The well-known poem of 'Aṭṭār, see IvASB 477,7, beg. as usual:

آفریدن جان آفرین پاک را، آنکه جان بخشید مشیت خاک را،

Scrappy quotations and notes on the fly-leaves, at the beg. and end.

Dated Thursday, the 25th Ram. 1114/the 12th Febr. 1703. The equivalent of this date, 'the 3rd year of the reign' makes it rather suspicious, and, as the 25th Ram. 1114, was Monday, not Thursday, it must be definitely wrong. Place of copying Peshawar, scribe Muḥammad Ja'far.

Ff. 185; S 7,75 × 4,25; 5,25 × 2,25; ll 15, within double jadvāls. Or. pap. Ind. nast. Cond. fairly good. A seal of Shāh 'Ālam, dated 1119 AH, on f. 1. Bad vignette. Marginal notes.

206.

وصلت نامه

Waṣlat-nāma.

III 52.

A Sufic *mathnawī* poem, dealing chiefly with the legend of Hallāj, by the same Faridu'd-Dīn 'Aṭṭār (cf. here No. 204), see IvASB 477 (9), where references to other catalogues are given. Apparently exactly this particular copy is described in Spr 370. It is peculiar to find that in the colophon the poem is attributed to the authorship of Shaykhu'sh-shuyūkh Shaykh Bahlūl. Accordingly, there are many places in which his *takhalluṣ* is mentioned (ff. 2v, 49v, 51v). This is certainly a most impudent forgery. A collation shows that the text is the same, except for some lacunas, chiefly coinciding with places in which 'Aṭṭār mentions his *takhalluṣ*. The beginning of the poem is not its real beginning, but a fictitious stopgap, and corresponds to f. 390v in IvASB 477, or approximately the 48th *bayt* of it:

عاشقا این دم در آ در سر جان،
تا بیابی سر عشق لا مکان،

The concluding *bayt* of the introduction is here omitted. It is in the original (f. 391):

گفت وصلت نامه را عطار پیر، ختم کردن یا الهی دستگیر،

In the penultimate verse 'درد پهلایش همه حاصل شود' is changed into 'درد پهلایش مکر حاصل شود'. It gives a good idea of the artfulness of the "Shaykhu'sh-shuyūkh." The text of the *Waṣlat-nāma* comes to the end on f. 47, but some more poetry is given, probably also stolen from some other of 'Aṭṭār's works, or partly

extemporised by the plagiarist himself. The acme of his impudence is reached on f. 49v, where he says :

آنچنانم گفت عطار امین ، در کتاب منطق از نور یقین
سایه در خورشید کم کرد مدام ، خود همه خورشید کرد و السلام
قطره اندر بحر دریا افکند ، در در خورشید والا افکند
گفت عطار خود از مغز بود ، لیک اندر صد اباس لغز بود
گفت بهلول از جانان بود ، هرچه کوید آیت برهان بود
گفت بهلول را توحید دان ، دایما در ترک و در تجرید دان

It is difficult to identify the plagiarist. There was a poet with the name Bahlūl in the X/XVlc. (cf. IvASB 673).

Dated Ramaḍān 1066/June-July 1656 (?), copied by Muḥammad Fāḍil.

Ff. 52; S 7,75 × 4,5; 5,25 × 2,25; ll 15, within jādvals. Blue Or. pap. Good Ind. nast. Cond. fairly good. In some places worm-eaten and 'repaired.' A bad vignette, probably of a modern origin.

207.

مثنوی مولوی

Mathnawī-i-Mawlawī.

II 256.

The famous mystical *Mathnawī* of Jalālu'd-Dīn Muḥammad b. Muḥammad Bahā'ī'd-Dīn b. Ḥusayn Balkhī, afterwards Rūmī (d. 672/1273). For references, etc., see IvASB 490. The present copy contains all six *daftars*, as usual, beg. with the prose introduction :

هذا كتاب المثنوي المعنوي وهو اصول اصول الدين الخ

Beg. of the poem (f. 2) :

بشنو از نی چون حکایت میکند ، از جداییها شکایت می کند

For the beginnings of other *daftars* see IvASB 490. The only difference is that the fifth *daftar* here also contains a prose preamble, beg. (192v) :

و عنده مفتاح القلوب و صلى الله ... این مجلد پنجم است الخ

The *second daftar* beg. on f. 48v; III on f. 91v; IV on f. 147; V on f. 192v; VI on f. 245v.

A good copy, collated with the MS. from which it was transcribed, by Mu'izzul-Mulk 'Alī Akbar, in 1026/1617 (cf. ff. 48, 91, 146v, 192, 245), and probably completed shortly before that time. The date of copying in the colophon is mutilated by a more modern hand, and changed into 989/1581. The scribe gives his name as *Mahramī* (?) b. Shāh Muḥammad Bukhārī.

Ff. 303; S 9,75 × 6,5; 6,5 × 4; ll 24, within jādvals, four columns. Or. pap. Ind. nast. Cond. fairly good. Good vignettes at the beg. of every *daftar*; some of them have fallen out. Numerous marginal notes in the beg. Notes on f. 303v.

208.

جواهر الاسرار و زواهر الانوار

Jawāhiru'l-asrār wa zawāhiru'l-anwār.

II 523.

An early commentary on Rūmī's *Mathnawī*, by Ḥusayn b. Ḥasan (f. 4), or Kamālu'd-Dīn Ḥusayn b. Ḥasan Khwārizmī (d. 840-845/1436-1442), see IvASB 505. The present copy contains only the commentary on the *first daftar*. It is incomplete at the beginning, but not much has been lost. At the end (ff. 330v-332) there is a *qaṣīda*; its authorship is ascribed in the colophon to Kāshifī (!).

Dated the 1 Rab. I 1163/the 8th Febr. 1750, copied by Dūst Muḥammad b. La'l Muḥammad b. Aḥmad Balgrāmī. A very bad copy.

Ff. 332; S 7,25 × 4,75; 6,25 × 3,5; ll 16, no jadvāls. Or. pap. Ind. nast. Cond. very bad. Worm-eaten and 'repaired.'

209.

The same.

I 597.

Another copy of the same commentary. It is a few years older than the preceding one, but very incomplete, as there are many lacunas. Beg. as usual:

حمد ببعد و غایت و ثنای ببعد و نهایت حضرت پادشاهی را الخ

At the end there is (ff. 211v-212) an incomplete copy of Jāmī's well-known commentary on the first *bayt* of the *Mathnawī*, also called *Nay-nāma* (see IvASB 493, 612,12), beg.

عشق جز نائی و ما جز نی نیم، الخ

Dated the 21st Jum. I 1158/the 21st June 1745, copied by Khalifa Naṣru'l-lah.

* Ff. 125v-212; S 10,5 × 7,5; 8,5 × 5,5; ll 21, no jadvāls. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture, and repaired. Almost all folios are misplaced, and many have been lost.

210.

شرح مثنوی

Sharḥ-i-Mathnawī.

I 596.

A commentary on Rūmī's *Mathnawī*, by Shāh Mīr Muḥammad Nūru'l-lah Aḥrārī, who wrote towards the end of the XI/XVIIc. See IvASB 510. The first *daftar* beg. on f. 1v, the *second* on f. 43v; III on f. 74v; IV on f. 106v; V on f. 129v; VI on f. 153. Beg. as usual:

الحمد لله العلی الاعلی الوهاب الذی انزل علی عبده الخ

A modern copy, dating from the beg. of the xiii/xix c., on bad greenish paper which is decayed and begins to crumble to pieces.

Ff. 181; S 12 × 8; 9 × 4,5; ll 19, no jadvāls. Or. pap. Ind. nast. Cond. not quite good; in the beginning the paper of several folios has crumbled away.

211.

شرح مثنوی

Sharḥ-i-Mathnawī.

I 597.

A commentary on Rūmī's *Mathnawī* by one Shukru'l-lah (f. 1v), composed in the time of Aurangzib at the request of 'Āqil-Khān Rāzī (here called 'Ālamgīrī), who d. 1108/1696. It is difficult to say whether this Shukru'l-lah is identical with the father of 'Āqil-Khān, Shukru'l-lah Khān Khwāfī, who died in the same year 1108/1696-1697. The expressions in which 'Āqil-Khān is referred to, do not explicitly mention such a relation. There are references to other commentaries on the *Mathnawī*, such as those of Jāmī, of Ḥusayn Khwārizmī (see above, Nos. 208-209), who is said to have composed a commentary only on the first three *daftars*; and of 'Abdu'l-Laṭīf (ff. 2-2v). The sections dealing with the different *daftars* begin: I on f. 1v; II on f. 41v; III on f. 54; IV on f. 66v; V on f. 76v; VI on f. 89v. Beg.

الحمد لله العظيم العلى عن احاطة النخ

Dated the 26th Sha'bān 1157 (the 27th of Muḥammad Shāh), or the 4th Oct. 1744, copied by Naṣru'l-lah.

* Ff. 1v-124v; S 10,5 × 7,5; 8,5 × 5,5; ll 21, no jadvāls. Or. pap. Ind. nast. Cond. not good. Worm-eaten, injured by moisture. A few glosses on the margins. The order of folios: 1-16, 26-33, 17-25, 34-66, *lacuna*, 67, 69, 68, 70-105, 112, 106-111, 113-117, *lacuna*, 118-124.

212.

گلستان

Gulistān.

I 844.

The well-known work of Musharrifu'd-Dīn b. Muṣliḥi'd-Dīn, or Sharafu'd-Dīn Muṣliḥ b. 'Abdi'l-lah Sa'dī Shirāzī (d. 690-691/1291-1292), see IvASB 532. The present copy contains numerous marginal and interlinear glosses and notes. Beg. as usual:

منت خدایرا عزوجل که طاعتش موجب قبولتست النخ

Dated the last day of Jum. I 930/the 5th Apr. 1524, copied by Khayru'd-Dīn al-Qaraṣū'ī.

Ff. 125; S 6 × 4,25; 4,25 × 2,5; ll 13, no jadvāls. Or. pap. Perso-Turkish nast. Cond. tol. good. Notes on the fly-leaves at the beg. and end.

213.

گلستان و بوستان

Gulistān and Būstān.

II 306.

1. Another copy of the *Gulistān*, incomplete both at the beg. and end. It corresponds to f. 2, l. 11 to f. 110, l. 9 of the preceding copy. There are also many *lacunas* in the middle.

2. On the margins there is a copy of the *Būstān*, see IvASB

529. It is also incomplete at the beginning and at the end, and corresponds to f. 2, top,—f. 211, l. 3 of the copy described under the next No.

An old calligraphic copy, dating from the beg. of the x/xvi c. Ff. 103–141 are of more modern origin, written by a different hand.

Ff. 154; S 8×5,5; 5,75×3,75; ll 9 and a marginal column, within *jadwals*. Old Or. pap., brownish and thick. Excellent Herati *nast*. Cond. rather bad. Dirty, worm-eaten, faded, repaired. Marginal notes and glosses.

214.

بوستان

Būstān.

II 205.

Another copy of the same poem, see No. 213, 2, beg. as usual.

Dated the 14th Muharram 1263/the 2nd January 1847 (1903 of the Samwat era).

Ff. 228; S 8,75×6; 6×3,5; ll 10, within double *jadwals*. Or. and coloured Europ. pap. Modern Ind. *nast*. Cond. good. Vignette. Paintings of inferior quality on ff. 47, 85, 97, 120v, 148, 158, 167.

215.

شرح گلستان

Sharḥ-i-Gulistān.

I 593.

A commentary on the *Gulistān*, composed towards the end of the XI/XVIIc., by Nūru'l-lah Aḥrārī, see IvASB 540, cf. also here No. 210. Beg. as usual:

منت مر خداي را عز وجل که زبان کویا را بکار دل انج

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 92; S 8,25×5,75; 7×4; ll 15, no *jadwals*. Or. pap. Ind. *nast*. Cond. bad. Worm-eaten.

216.

پند نامه

Pand-nāma.

II 263.

Sa'di's well-known didactic poem, also called *Karīmā*, see IvASB 543. In this copy it is written in such a way that there are given: a transliteration in Nagari characters under every word; then, in the next line, the meaning of every word, in Hindi. Lines 4 and 5 give first a transliteration of the whole hemistich, and then its connected translation. Beg. as usual:

کریمه به بخشای بر حال ما، که هستم اسپر کمند هوا،

Copied in the xiii/xix c.

Ff. 57; S 7,25×13,5; 4,5×10,5; ll 2 (10), within double *jadwals*. Or. pap. Ind. large *nast*. Cond. good. Gaudy vignette and other decorations on many folios.

217.

ایجاز مفتاح الاعجاز

Ījāz Mafātīhī'l-i-jāz.

II 177.

An incomplete copy of an abbreviation of the well-known commentary on the *Gulshan-i-rāz* of Mahmūd Shabistārī (see IvASB 553), by Muḥammad b. Yaḥyā b. 'Alī Lāhijī Nūrbakhshī (d. ca. 912/1506–1507), see IvASB 555. In the introduction the abbreviator calls himself Muḥammad b. Maḥmūd, *sur.* Dihdār. He had another surname, Fānī, and is the well-known Sufic writer, who died in 1016/1607–1608, cf. R 816, 1094, Fl III 455, etc. As he states in his introduction, he did not alter the original diction of the *Mafātīh*, so that this work cannot be regarded as an original composition. Beg.

الحمد لمن له الحمد في الأولي و الآخرة الخ

Copied towards the end of the xi/xvii c. : ff. 166–170, by a different hand, must have been written much later.

Ff. 170; S 8,75 × 5; 4,75 × 2,25; ll 16, within double jādvals. Or. pap. Ind. nast. Cond. not good. Worm-eaten, repaired. Marginal notes and additions.

218.

خمسۀ خسرو دهلوی

Khamsa-i-Khusraw Dihlawī.

I 836.

An incomplete copy of the well-known *Khamsa* of the *mathnavī* poems imitating the works of Nizāmī, by Yamīnu'd-Dīn Abū'l-Hasan Amīr Khusraw b. Lājīn Dihlawī (d. 725/1325); for references see IvASB 558. The present copy is very fragmentary, and contains only four poems :

1. (f. 1v). *Matla'u'l-anwār*, beg. as usual :

بسم الله الرحمن الرحيم ، خطبه قدس است بملك قديم ،

2. (f. 28v). *Majnūn-u Laylā*, beg. as usual :

ای داده بدل خزینه راز ، عقل از تو شده خزینه پرواز ،

3. (f. 71v). *Āyīna-i-Sikandarī*, incomplete at the end ; beg. as usual :

جهان پادشاه خدائی تراست ، ازل تا ابد پادشائی تراست ،

4. (f. 104v). *Hasht bihisht*, beg. as usual :

ای کشایندۀ خزائن جود ، نقش پیوند کارگاه وجود ،

One of the colophons (f. 70v) is dated the 27th Rab. I 1018/the 30th June 1609 (the date of the month seems to be incorrect, because this day was not Friday as given here). This date may be accepted as approximately true. The name of the scribe is given on f. 173 as Faṭḥ Muḥammad b. Ḥāfiẓ Ya'qūb.

Ff. 173 (many lacunas, leaves badly misplaced); S 8,25 × 4,75; 7,25 × 3,5; ll 15 and a marginal column. Or. pap. Ind. nast. Cond. tol. good. On some folios space has been reserved for illustrations, but none of them have been executed. A seal, dated 1276 AH., is found on many folios.

219.

قصه بهرام کور

Qiṣṣa-i-Bahrām-gūr.

II 395.

A prose version of the same *Hasht bihisht* (see IvASB 558,5 and here No. 218,4). It was prepared by one Sayyid Ghulām Shāh for Charles Byron, probably in the beg. of the XIXc. The copy seems to be incomplete at the end. Beg.

بعد حمد خدای که بهشت و دوزخ نمونه از لطف الهی

Copied in the beg. of the xiii/xix c.

Ff. 25; S 10 × 6; 7 × 4; ll 15, no jadwals. Or. pap. Bad Ind. nast. and shikasta. Cond. tol. good.

220.

شرح قرآن السعیدین

Sharḥ-i-Qirānu's-sa'dayn.

Ia 177.

A commentary on Khusraw's poem, *Qirānu's-sa'dayn*, see IvASB 563, by Nūr-Muḥammad, *surn.* Nūru'l-Ḥaqq, the son of the famous theologian, 'Abdu'l-Ḥaqq Dihlawī (d. 1052/1642), see Spr 471. It was composed in 1014/1605-1606, as expressed in a chronogram in the introduction, f. 92v: 'چشم عیب از میان بردارند', i.e. 1084 *minus* 70. The additional title *Nūru'l-'ayn* is apparently not given in this copy. There is no preface written by a different author, as mentioned in Spr 471, and the work begins:

خطبه کبریاء جلال مریدشاهی را که الهی

Dated the 14th Dhī'l-Qa'da 1207/the 23rd June 1793.

* Ff. 89v-168v; S 8,5 × 5,5; 6,25 × 3,25; ll 19, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

221.

شرح قرآن السعیدین

Sharḥ-i-Qirānu's-sa'dayn.

I 573.

Another commentary on the same poem, *Qirānu's-sa'dayn* (cf. No. 220). In the colophons of both, this and the next described copies the authorship is attributed to Khayru'l-lah Muhandis of Dihlī. This copy is claimed to be a transcript of his autograph, dated 1135/1722-1723 (rather suspicious). If this date were true he must have flourished in the middle of the XII/XVIIIc. It is

the same work as that described in IvASB 566 (that copy is very incomplete at the end). Beg. as usual:

شکر گویم کہ بتوفیق خداوند جهان، النخ ... التوفیق جعل الاسباب النخ

Dated the 22nd Dhī'l-Qa'da 1207/the 1st July 1793. An incantation against misappropriation of or damage to the book at the end.

Ff. 90; S 8,5 × 5,5; 6 × 3,25; ll 19, within *jadwals*. Or. pap. Ind. shikasta and nast. Cond. rather bad. Worm-eaten, repaired. Ff. 49-53v are left blank. In a note at the bottom of f. 90 (by a different hand), it is stated that there was a lacuna in the original copy, and that for the commentary of the corresponding place in the poem one has to refer to Nūru'l-Ḥaqq's work (cf. No. 220).

222.

The same.

I 573a.

Another copy of the same work, newer, but better written than the preceding one. Beg. as in No. 221. It is peculiar, that there is here also a lacuna in the middle of the book, and ff. 53-54v are left blank.

Dated the 22nd Dhī'l-Qa'da 1248/the 12th Apr. 1833. Also a similar incantation against destruction of or damage to the MS.

Ff. 98; S 11,5 × 6,75; 8,25 × 4; ll 19, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. good, except in the beginning. A few seals.

223.

زاد المسافرین

Zādu'l-musāfirīn.

II 276.

The well-known Sufic *mathnawī* poem of Ruknu'd-Dīn Husayn b. 'Alim b. Abī'l-Ḥasan al-Husaynī Ghūrī, also called Mīr Fakhrū's-Sādāt Husaynī (d. after 729/1329), see IvASB 557. The date of completion is here given as 729/1329. The work is divided into eight *maqālas*, but the headings are not marked here. Beg. as usual:

ای بر تر از آنکہ جملہ گفتند، انا کہ (آنا کہ) پدید یا نہفتند،

Copied in the xii/xviii c.

Ff. 72; S 6,5 × 4,25; 4,25 × 2,5; ll 10, no *jadwals*. Or. pap. Ind. nast. Cond. fairly good. A few glosses on the margins.

224.

جام جم و دہ نامہ

Jām-i-Jam and Dah-nāma.

II 206.

Two Sufico-didactic *mathnawī* poems of Ruknu'd-Dīn Auḥadī Iṣfahānī, originally from Marāgha (d. 738/1337-1338). This excellent copy, which is one of the oldest, if not the oldest known, contains on the margins:

see IvASB 575. The present copy contains chiefly *qaṣīdas*, with a few *ghazals* and *gīt'as* at the end. It is peculiar that almost all *qaṣīdas* are numbered (up to the 86th), and numeration is by the vigesimal system : بیست و یازدهم (f. 23v) for 31; or دو چل ششم (f. 53v) for 86. In this transcript there are numerous marginal and interlinear glosses, all through. Beg. as usual.

حمد آن سلطان عالم را که عالم پرور است
انس او در راه ایمان انس و جان را رهبر است

Dated the 12th Šafar 1120 (the third year of Bahādur Shāh's reign), or the 3rd May 1708, at Shāhjahānābād, by چهرتن ولد سو بهاجند.

Ff. 69; S 8,5 × 5; 6,5 × 3,25; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. A few notes and seals on f. 1.

227.

کلیات عبید زاکانی

Kullīyyāt-i-‘Ubayd-i-Zākānī.

III 55.

A collection of the poetical and satirical works of Najmu'd-Dīn (or Nizāmu'd-Dīn) ‘Ubaydu'l-lah Zākānī, who uses the *takhalluṣ* of ‘Ubayd or ‘Ubaydī (d. ca. 772/1370–1371). For his biography and generally his works see Br. Lit. Hist. III, 230–257, GIPh 267, Horn 137–138, Pizzi I 108–109, RsBr, p. 155, RS 264, EB 797–800, Pr 28, 49, R 809, Fl I 548–551, Fleischer, Lpzg, 537. *Ind. libr.* IvASB 1379, Spr 527. Selected works have been printed in Constantinople, 1886, 1888. Some of his *Hazliyyāt* have been translated in J. Scott's *Tales, Anecdotes, and Letters*, Shrewsbury, 1800. The popular poem, *Mūsh-u gurba*, ascribed to the authorship of ‘Ubaydī (it is not included in the present collection), has been lithographed many times in Persia.

The *kullīyyāt* opens with a short preface, originally being an introduction to only his *dīwān*, collected, as stated here, in 751/1350 (در تاریخ الف و نون و ذال, f. 2), but a *fihrist* of the contents of the volume has been added (f. 2v). Beg.

الحمد لله رب العالمین خالق الخلائق اجمعین الخ

1. (f. 2v). *Qaṣīdas*, not alphabetically arranged, beginning as in Fl I 548 (the poem given as the initial one in RS 264 is found here on f. 18v) :

ای ز افتاب صنع تو یکندره کائنات ، فیض تو عقل را مدد و روح را حیات ،

2. (f. 36v). *Ghazals*, also not alphabetically arranged (the poem, given as the first one in RS 264 is found here on f. 48). Beg.

خدایا تو ما را صفائی بده ، بما بیذوایان نوائی بده ،

3. (f. 63v). *Rubā'īs*, also not alphabetically arranged. Beg. (as in RS 264) :

ای در سر هر کس ز تو سودای دگر، در راه تو هر طایفه را رای دگر،

4. (f. 69). *Tarjī'bands*, *qit'as*, etc. In the colophon this section is called *Risāla-i-tadmīnāt*, beg. (as in RS 264) :

وقت آن شد که کار در یابیم، در شتابست عمر بشتابیم،

5. (f. 83). *Ishqiyya*, an erotic poem, comp. in 751/1350-1351, beg. (as in RS 264, II and Fl I 549) :

خدایا تا ازین فیروزه ایوان، فروزد ماه و مهر و تیر و کیوان،

6. (f. 108). *Nawādiru'l-amthāl*, a treatise on proverbs and maxims, in Arabic. The title is not written here, although space has been reserved for its insertion. It is the same as RS 264 III and Fl I 549 (4). Beg. as usual :

الحمد لله المفزة عن الانداد و الامثال النخ

7. (f. 124). *Dah jaṣl* (sometimes also called *Tarīfāt*), a satirical book on definitions, the same as RS 264 IV and Pr 28. Beg.

شکرو ثنا حضرت خالق جل ذکرة که نوع انسانرا النخ

8. (f. 127v). *Akhlāqu'l-ashrāf*, a satirical treatise on ethics, see IVASB 1379. Beg. as usual :

شکرو ثنا محصور و حمد نا محدود حضرت واجب الوجود را النخ

9. (f. 145v). *Dilgushā*, a collection of obscene anecdotes, the same as RS 264 VI, Fl I 549 (5), Fleischer, Leipzig C., No. 306. Beg.

الحمد لله على نعمة و نواله و منه و فضاله النخ

10. (f. 171). *Risāla-i-rīsh*, a treatise on the beard, the same as RS 264 VII, Fl I 550 (6). Beg.

شکرو ثنا پادشاهی را که بدست مشاطه قدرت النخ

11. (f. 178v). *Ṣad pand*, items of practical advice, in a very cynical strain, the same as EB 800. Beg.

شکرو سپاس خالق را که کثرت مخلوقات بر وحدانیت النخ

12. (f. 183v). *Fāl-nāma-i-manthūr*. A parody on an astrological treatise, dealing with predictions based on observations of the constellations of the Zodiac. It is divided into 12 *bābs*, according to the 12 recognised signs. Beg.

این فال نیکو مآل از مصنفات اجل حکماست النخ

13. (f. 193v). *Fāl-nāma-i-murghān wa tuyūr wa wuhūsh wa ghayruku*. A divination table, of $6 \times 6 = 36$ squares, in which are written the names of various birds and animals. One who performs the augury puts his finger, at random, on one of the squares, and has to inquire for its prediction in a special quatrain, of which 36 are given, all of them of a thoroughly indecent nature. Beg.

طریقه این فال آنست که یکی از صور این طیور و وحوش النخ

A good copy, calligraphically written. The majority of the colophons (ff. 36, 63, 68v, 82v, 127) contain dates belonging to the month Jumada II 1278, corresp. to Dec. 1861. The final colophon, however, is dated the 2nd Rajab 1270. There is no difference in the paper or handwriting, and it has therefore most probably to be read the 2nd Rajab 1278/the 3rd Jan. 1862.

Ff. 197; S $8,5 \times 5$; $5,5 \times 2,75$; ll 15, within double jadvāls. Good Europ. paper. Good modern Ind. nast. Cond. good. A large vignette on ff. 1v, of inferior quality, and smaller vignettes in the beginning of all the entries, except the 13th.

228.

(اشعار سلمان ساوجی)

(Ash'ār-i-Salmān-i-Sāwajī).

I 712.

Two poems of Salmān Sāwajī, i.e. Jamālu'd-Dīn Muḥammad Salmān b. 'Alā'i'd-Dīn Muḥammad of Sāwa, d. 778 or 779/1376-1378; for references see IyASB 584. The works in question are:

1. (f. 1v). *Qaṣīda-i-maṣnū'*, the same as described in EIO 1241, in praise of wazīr Ghiyāthu'd-Dīn Muḥammad (d. 736/1336), a minister to Abū Sa'īd, the Mongol (716-736/1316-1335). It contains a prose preface, beg.

بعد از حمد و سپاس بی قیاس مر احدى را النخ

Beg. of the *qaṣīda* itself (f. 2):

صفای صفوت رویت برینخت اب بهار،

هوای جنت کویت ببخت^۱ مشک تدار،

The poem is incomplete at the end (f. 10v).

2. (f. 11). *Firāq-nāma*, a long *mathnawī* poem, comp. in 761/1360, at the request of Shaykh Uways Jalā'ir (757-776/1356-1374, to whom it is dedicated, ff. 12-13v), about the loves of Malik and Maḥbūb; see EIO 1243,2, RS 265 VI, R 625 II, etc. The beginning is lost, probably a page or so, and the poem opens with (f. 11):

مبندار کین بی سبب میکند، خداوند خود را طلب میکند،

^۱ Sic. In EIO 1241 correctly ببیخت.

The first next complete section, *در مناجات*, begins (f. 11) :

الهي الهي خطا كرده ايم ، تو بر ما ميكير انچه ما كرده ايم ،

A good old copy, dating apparently from the x/xvi c.; judging from the remnants of the old folio numbers it may have formed a portion of a *kulliyāt*.

Ff. 39 (lacuna between ff. 10 and 11); S 8×5; 6,5×3; ll 17, within *jadwals*. Or. pap. Very good Khorasani nast. Cond. tol. good. Injured by moisture. A good, but faded vignette.

229.

ديوان حافظ

Diwān-i-Ḥāfiẓ.

I 389.

Poems of Shamsu'd-Dīn Muḥammad Ḥāfiẓ Shīrāzī (d. 791/1389, or 792/1390, or 794/1392); for references see IvASB 587. This copy contains :

1. (f. 1v). The preface, by Muḥammad Gulandām, beg. as usual :

حمد بيكد و ثنای بيعد و سپاس بيقياس خداوند پيرا انخ

2. (f. 5v). *Ghazals*, alphabetically arranged, beg. as usual :

الا يا ايها الساقى ادر كلساً و ناولها (sic)

كه عشق آسان نمود اول ولى افتاد مشكلها

3. (f. 118). *Qit'as*, *tarjī'bands*, *qaṣīdas*, *mathnawīs*, beg :

دل منه بر دنبي و اسباب او ، ز انكه ازوى كس وفاداري نديد

4. (f. 137). *Rubā'īs*, incomplete at the end ; beg.

مردى ز كنده در خيبر پرس ، و اسرار كرم ز خواجه قنبر پرس

Copied towards the end of the xi/xvii c., or beg. of the xii/xviii c.

Ff. 141; S 7,5×4,5; 5,25×2,25; ll 17, within *jadwals*. Or. pap. Ind. nast. Cond. fairly good. Several lacunas, after ff. 16, 19, 20, 103, 111, etc. Bad vignettes.

230.

ديباچه ديوان حافظ

Dībācha-i-Diḥān-i-Ḥāfiẓ.

II 176.

Another copy of Gulandām's preface to the *diwān* of Ḥāfiẓ. It begins in the same way as that in the preceding transcript (No. 229, 1). Jāmi's *Lawā'ih*, also included in the same volume, will be described in the section dealing with Sufism.

A fairly good copy dating from the beg. of the xii/xviii c.

* Ff. 12v-15; S 9,5×3,75; 7,5×2; ll 26, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good. Marginal notes and emendations.

231.

مرج البحرين

Marju'l-bahrayn.

I 549.

A commentary on the *ghazals* and a few *qit'as* in the *diwān* of Hāfiz, the same as noticed in EIO 1269 and Spr 416, l. 20. Two copies of it are mentioned in Bk 160, 161, where the date of composition is wrongly given. The present copy contains a lengthy and verbose preface, from which all the particulars as to the author, which cannot be ascertained from the transcripts mentioned above, may be gathered. He calls himself (f. 8, 8v, etc.) Sayfu'd-Dīn Abū'l-Hasan (b.) 'Abdi'r-Rahmān of Lahore (f. 8v), and his *takhalluṣ* Khatmī appears in many versified passages (cf. ff. 7v, 8, 8v, 9, 9v, 10, etc.). Cf. No. 323, f. 70. It is no wonder that his name is not mentioned in any *tadhkira*: his verses and chronograms are exceptionally bad. The commentary (its title appears on ff. 8, 9v, 211), has been completed in 1026/1617 (f. 211, cf. EIO 1269). But it appears that the author has revised his work afterwards, adding the florid preface, in which there is a dedication to Shāhjahān, in 1041/1631-1632 (see f. 10v). He refers also to some other people with whom he was connected, chiefly the Sufis of the Shattārī and Qādirī orders, such as his spiritual guide and relative, Miyān Sa'du'l-lah, d. 999/1590-1591 (f. 6v); Kamālu'd-Dīn Surāmī (d. the 22nd Rajab 1006/the 28th Febr. 1598, f. 9); his father, who died in 1031/1622 (f. 7v), etc.

The initial lines are damaged in this copy (there is something like ... ذوالنون سجدة ...). On f. 12v there is probably the original beginning:

آغاز کتاب بنام رب الارباب، بسم الله الخ، ابتدا میکنم سلوک عرفان الخ

The first *ghazal* begins a few lines further on:

غزل اول از مقالات خواجه بی بدل، الا یا ایها الخ، دانا (و) آگاه باش
ای رعنا که الا حرف تنبیه است و یا حرف ندا الخ

Copied towards the end of the xii/xviii c., at Qaşūr (near Lahore), by 'Abdu'l-lah Khwīshagī.

Ff. 211; S 9,5 × 6,25; 7,5 × 4,5; ll 21, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. A few emendations on the margins.

232.

(مخمسات غزلیهای حافظ)

(Mukhammasāt-i-ghazalhā-i-Hāfiz).

I 196.

A series of *mukhammases*, based on the *ghazals* of Hāfiz, the same as described in Spr 415. The author uses the *takhalluṣ* 'Alī, and is called 'Alī Shīrāzī in the colophon, but there are no

indications as to his date. He cannot have flourished later than the beginning of the XII/XVIIIc., as this copy dates from that time. There is no prose preface as mentioned in Spr 415. Beg.

فتادم در دره عشقش بچست جوی منزلها،
بمانده در نخستین کام پای عقل در کلها،

Dated the 25th Jum. II 1135 (the fifth year of Muḥammad Shāh's reign), i.e. the 2nd Apr. 1723, copied by 'Abdu'r-Rahmān, a pedlar, at Peshawar.

Ff. 229; S 8,5 × 6; 7 × 3,75; ll 15, no jadwals. Grey and coloured Or. pap. Ind. nast. Cond. tol. good. Dirty.

233.

دیوان مغربی

Dīwān-i-Maghribī.

II 225.

Poems of Muḥammad Shīrīn, of Nāin, who used the *takhalluṣ* Maghribī. He died at Tabriz in 809/1406-1407, see IvASB 599, where references to other catalogues are given. It is of interest to note that a contemporary author, who wrote about 825/1422 in India, places Maghribī's death in 789/1387 (see the *Latā'if-i-Ashrafī*, IvASB 1214, f. 598v). The present copy is probably slightly incomplete at the end, and contains :

1. (f. 1v). *Ghazals*, alphabetically arranged, beg. as usual :

خورشید رخت چو کشت پیدا، ذرات دو کون شد هویدا،

2. (f. 72v). *Tarjībānds*, beg.

آفتاب وجود کرد اشراق، نور او سر بسر گرفت افاق،

3. (f. 87v). *Rubā'īs*, beg. as usual :

ای کشته عیان ز روی تو جان جهان، پیدا شده از نام خوششت نام جهان،

Copied towards the end of the xii/xviii c. A few emendations on the margins.

Ff. 90; S 8 × 5,5; 6,5 × 4; ll 15, no jadwals. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten and injured by moisture. Notes on f. 1.

234.

دیوان نعمة الله ولی

Dīwān-i-Ni'matu'l-lah Walī.

II 233.

The well-known Sufic poems of Ni'matu'l-lah, who also used the *takhalluṣ* Sayyid, with his full name Shāh Nūru'd-Dīn Ni'matu'l-lah b. 'Abdi'l-lah b. Muḥammad al-Ḥusaynī al-Kirmānī (d. 834/1431), see Br. Lit. Hist., III, 463, GIPh 299, RS 279, Pr 856-860, R 634, etc. *Ind. libr.* Bk 168-169, Spr 517-518, etc. Lith. Tehran, 1860, and later (apparently only an extract from the

dīwān). For his prose works see IvASB 1239-1240, etc. This copy contains :

1. (f. 9). A series of short *mathnawīs*, *ghazals*, quatrains, etc., as in RS 279 and R 634, collected without any order ; the beginning, some 8 folios, has been lost, and first comes a *mathnawī* which begins with :

کز خود غائب شدی میگو که هو، کل شی ها-ک الا وچه-ه

2. (f. 30v). *Ghazals*, in alphabetical order, beg. (as in RS 279 and R 634) :

جام کیتی نماست سید ما، جان و جانان ماست سید ما

Their series is not complete, probably a few only wanting.

3. (f. 343). Another series of *qit'as*, short *mathnawīs*, *qasīdas* (including the famous one, with prophecies, f. 347), *tarjī'bands* (many of which are nowadays widely known in Persia), etc. There are apparently many lacunas, in the beginning of this section, and at the end. Spiritual pedigree of the author (f. 358v), his family pedigree, ascending to Imām Isma'il and to 'Alī (f. 373v), etc.

4. (f. 375v). A series, in alphabetical order, of *dūbaytīs*, as they are called in RS 279, i.e. quatrains in non-*rubā'ī* metres. The first is damaged ; that which is given as the initial one in RS 279 is here the third :

سر محبوب خود مکن پیدا، الخ

The series is incomplete, and constitutes probably only a small part of the whole, as it breaks off with the letter ت.

A good copy, probably dating from the xi/xvii c.

Ff. 371 (379 less 8) ; S 9,5 × 5,75 ; 7 × 3 ; ll 19, within *jadwals*. Brown Or. pap. Calligraphic Ind. nast. Cond. tol. good in the middle, but bad in the beg. and end. Worm-eaten and 'repaired.'

235.

دیوان ریاضی

Dīwān-i-Riyāḍī.

II 235.

A slightly incomplete copy of the dīwān of Riyāḍī Samarqandī (d. 884/1479-1480), see IvASB 610. It contains, as usual, almost exclusively *ghazals*, with only a few quatrains. The beginning, probably only one leaf, is lost, and the MS. opens with :

این همه نقشی که در عالم بصنع پاک تست

تا کشد در قید حیرت عقل را از مشک تر

The poem which is usually placed first, and beginning with : *ای پری از رخ بر افکن طوطا طرار را*، the *ghazal* is found on f. 3. The poems are arranged alphabetically.

Copied apparently in the beg. of the xi/xvii c. The date, given at the end, the 26th Rab. II 1265, is purely imaginary, and is written by a modern hand.

Ff. 45; S 7×4; 4.5×1.75; ll about 12, diagonally and transversely written, within *jadwals*. Brownish Or. pap. Calligraphic Indo-Khorasani *nast.* Cond. rather bad. Worm-eaten, repaired. Seals, almost all erased.

236.

دیوان اول جامی

Dīwān-i-awwal-i-Jāmī.

II 244.

The first *diwān* of Jāmī, or Nūru'd-Dīn 'Abdu'r-Rahmān b. Nizāmī'd-Dīn Aḥmad Kharjirdī Jāmī (d. the 18th Muḥarram 898/the 9th Nov. 1492), the same as IVASB 612, 24, 25. It was composed in 884/1479-1480, and has a title *Fātiḥatu'sh-shabāb*. The prose preface is incomplete at the beg. (probably one page has been lost), and it begins with : *... الشعر مزمار من مزامير ابليس* : (corresponding to Ros p. 228, l. 13).

The usual collection of *qaṣīdas*, short *mathnawīs*, *tarjībānds*, etc., begins on f. 4v, as usual :

زان پیش کز مداد دهم خامه را مدد
خواهم مدد ز فضل تو ای مفضل احد

On f. 49 (old foliation 51) begins a series of *ghazals* arranged alphabetically, each section having at the top a fine frontispiece. Beg. as usual :

یا من بدا جمالک فی کل ما بدا ، بادا هزار جان مقدس ترا فدا ،

They end on f. 299 (old foliation) ; at the end a *musammat* is added.

On. f. 300 (old 302) begin the *qit'as* :

دلا منڈشیں درین ویرانہ چرون جغد ، سوی مرغان قدسی آشیان پر ،

Rubā'īs, beg. on f. 305 (old 307) :

سبحانک لا علم لنا الا ما ، علمت و الهمت لنا الهاما ،

Copied apparently towards the end of the x/xvi c. The colophon runs as follows :

کلیات جامی نہایت تحفہ بخط ولایت طلاکار شیخ معصوم ولد شیخ احمد سرہندی
را غلام قادر خان افغان پادشاہ کابل نذر داد ، سنہ ۱۰۳۶

This may mean that the MS. already existed in 1036/1626-1627.

Ff. 317 (here 319); S 10×6.25; 6.25×3; ll 15, within *jadwals*. Old Or. pap. Excellent *nast.*, of Khorasani type. Cond. not good, the inner part of the folios is injured by moisture. A fine vignette on f. 4v, and several fine smaller frontispieces at the beg. of every letter in the section of *ghazals*. Some of them are faded. Seals and notes at the end.

237.

تحفة الاحرار

Tuḥfatu'l-aḥrār.

II 272.

The well-known Sufic *mathnawī* poem of Jāmī, comp. in 886/1481, see IvASB 612, 19; to the references given there add : BrRs 46 (p. 38), 50, 170, 251. The present copy contains a prose introduction, different from the usual one (cf. IvASB 612, 19). It opens with :

حامدا لمن جعل جنان كل عارف مخزن اسرار النج

On. f. 2v there are the usual introductory lines :

در فتح باب سخن به بسمله که النج

Beg. of the poem itself (f. 2v), as usual :

بسم الله الرحمن الرحيم ' هست صلی سرخوان کریم

Copied in the beg. of the xi/xvii c. (The last two folios are of a more modern origin). Numerous marginal and interlinear notes on the first three folios, but very few further on in the book.

Ff. 65; S 7,5×4,25; 5×2; ll 15, within *jadwals*. Brown Or. pap. (margins are different). Ind. nast. Cond. fairly bad. Worm-eaten, repaired. A bad modern vignette. A seal of Akbar, dated 1013 AH., on f. 1.

238.

شرح يوسف زليخا

Sharḥ-i-Yūsuf-Zulaykhā.

II 521.

A commentary on the famous poem of Jāmī (cf. IvASB 612, 21). As stated in the preface (f. 2), these comments were originally written as marginal explanations to the text, by Muḥammad Sājīd b. Fayḍ Muḥammad Qādirī Jhanjānawī, who completed them the 14th Dhī'l-ḥijja 1157/the 18th Jan. 1745. One Muḥammad Shāh of Rāmpūr afterwards decided to edit these notes in the form of a separate book, for the instruction of intending students. The work is also called *Sharḥ-i-'ajīb*, and contains a detailed commentary on the whole of the poem (which begins on f. 2). Lith. Calcutta, 1862, 1866, Cawnpore, 1877, 1882. Beg. of the preface :

زهی قادر مطلق بیچون که از قدرتش صفحه روی مبارک النج

Dated the 8th Jum. II 1259/the 6th July 1843.

Ff. 239; S 11,25×6,5; 9×4; ll 19, no *jadwals*. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Occasional marginal notes and glosses.

239.

شرح رباعیات

Sharḥ-i-rubā'īyyāt.

II 192.

The well-known commentary by Jāmī on some of his own *rubā'īs*, see IVASB 612, 14 (to the references given there add BrRs p. 40). Beg. as usual:

حمداً لاله هو بالحمد حقیق النخ

Dated the 19th Dhi'l-Qa'da 1298/the 13th Oct. 1881, at Ḥaydarābād, copied by Muḥammad 'Uthmān Khān b. Muḥammad Sulaymān Khān.

Ff. 20; S 9×5,5; 8×4,5; ll 23, no jadwals. Brownish Or. pap. Ind. nast. Cond. good. A few marginal glosses.

240.

دیوان معین

Dīwān-i-Mu'in.

I 399.

Religious poems of Mu'in, Mu'inī, or Mu'in Miskīn, as he calls himself. As usual, and as one would expect, there are notes on the first folios to the effect that this is the dīwān of the famous Chishtī saint, Mu'īnu'd-Dīn (d. ca. 632/1235), to whom all poems containing the *takhalluṣ* Mu'in are invariably attributed (just as all those with the *takhalluṣ* Muḥyī, or Qādir, etc., to 'Abdu'l-Qādir Jilānī). The style of the poems does not allow us to attribute to them such an early origin. Unfortunately there are no dates and no references to historical names or events whatever in these *ghazals*. The only biographical detail concerning the author which I have found is on f. 15v, where he calls himself a native (or a resident) of Herat: مسکین معین در هری زان فعل دیگر کون زند.

All poems are written in a religious and Sufic spirit; the author seems to have been a great admirer of the legend of Hallāj, and the expression *انا الحق* appears on almost every page. There are however no names of Sufic saints. Of a dozen Mu'ins and Mu'inīs, mentioned in the *Riyāḍu'sh-shu'arā'* none appears to be identical with the present one. The most probable identity which may be suggested is that with the well-known religious writer Mu'īnu'd-Dīn Muḥammad Amin al-Farāhī al-Harawī (d. 907/1501-1502), who used exactly this *takhalluṣ*, Mu'in Miskīn (for his other works cf. IVASB 50, 323-325, 1071-1072, etc.). The poems are all exclusively *ghazals*; they are not arranged in alphabetical order. Beg.

حمدی که همچو بکر کرم بیکران بود،

حمدی که شکر نعمت هر دو جهان بود،

An old copy, apparently dating from the end of the x/xvi c.

Ff. 65; S 9×5,75; 5,5×3,25; ll 15, within jadwals. Or. pap. Good nast. of Khorāsani type. Cond. not good. The lower part is damaged by moisture. Worm-eaten. A good, but faded vignette. Notes on f. 1, also a seal of Shāyasta Khān.

241.

قصیده مصنوع

Qaṣīda-i-maṣnū‘.

II 265.

An ornate *qaṣīda*, in which different words, parts of words, or letters, written in red ink, etc., may be separately read so as to form additional sentences or verses. It is dedicated to Abū'l-Ghāzī Shāh Sulṭān Ḥusayn b. Maṣṣūr b. Bayqarā (872–911/1468–1506), the Timuride of Herat (see f. 1, and the initial letters of each verse in the poem). The author's *takhalluṣ* is apparently Rafīq (f. 8v): 'رفیق حال تو حق باد تا بدور قیام'. He may be identical with Majnūn b. Maḥmūd (or Muḥammad) Rafīqī, also known as Mullā 'Alī Kātib, the famous calligrapher (d. ca. 945/1539), cf. IvASB 1623. Here the heading is (f. 1): *Qaṣīda-i-maṣnū‘-i-Mawlānā Ḥāfiẓ ‘Alī Kātib*, but this seems to have been written by a different hand, not that by which the bulk of the text has been transcribed. There is no prose introduction, and the poem ends abruptly.

The author first gives five *qit‘as* which apparently do not form part of the poem. Each of them has a versified heading (written in red ink). Beg. of the first one is:

حاکم روی زمین بحر سخا کان کرم، در دریای مروت مذبح حلم و وقار،

The poem itself begins on f. 2v.

حریم حرمت کوی تو جنت احرار، شمیم نکبت موی تو راحت دل زار،

There are explanatory marginal notes facing the passages which require them. The continuous text of the passages imbedded in the poem, written in red ink, is given in the form of additional, differently rhyming *bayts*, also in red ink.

The copy may date from the beg. of the x/xvi c.

Ff. 14; S 9 × 5,5; 6,5 × 3,5; ll 15, no *jadwals*. Brownish Or. pap. Good *nast.* of Khorasani type. Cond. not good. Worm-eaten and damaged by moisture. Some lines have become illegible. Notes on the first and last folios; also, on the last page, a versified passage, illustrating different metres.

242.

دیوان فغانی

Dīwān-i-Fighānī.

I 398.

An incomplete copy of the *dīwān* of Bābā Fighānī Shirāzī, who originally used the *takhalluṣ* Sakkākī (d. 922 or 925/1516–1519). For references see IvASB 645 (add BrRs p. 50). The beginning is lost in this copy, and the first complete poem, a *ghazal*, opens with (f. 10):

بسوی من نظر مهر نیست مایه مرا، هنوز بین که غرور است کیج کلاه مرا،

The *ghazals* are arranged alphabetically. On f. 140v there is a short *mathnawī* poem, beg.

در دل من کر دمی آن ماه منزل میکند، الخ

Qit'as, quatrains, a few *tarjī'bands*, etc., beg. on f. 142:

فغانی فی المثل در عالم خاک، اگر فائز نمی یابی و کر آب،

Qaṣīdas, on f. 150v (the series is incomplete at the end).
Beg.

خطی که یک رقص آب روی نه چمنست،

نشان خاتم سلطان دین ابوالحسن است،

In the beginning (ff. 1v-8v) there are 22 *ghazals* of Khusraw, probably extracted from different *dīwāns* of Amīr Khusraw (cf. above, No. 218). Beg.

ای مونس سینهائی (sic) غمناک، ای کم شده در تو وهم و ادراک،

Copied at Murshidābād, by Sayyid Muhibb Husayn, a Sayyid of Bārha. The date is Wednesday, 25th Jum. I 12 (1212 ?). In that year the 25th Jum. I was indeed a Wednesday, and therefore it may be the 15th Nov. 1797. The equivalent in the years of *julūs* has not been inserted, although originally it was intended to write it. These particulars are given in the colophon on f. 148v.

Ff. 171; S 7,75 × 5,25; 6,5 × 3,75; ll 17, no *jadwals*. Thin Or. pap. Ind. nast. Cond. tol. good. Ff. 149-150 are left blank.

243.

دیوان آصفی

Dīwān-i-Āṣafī.

II 214.

Poems of Āṣafī, son of Muqīmu'd-Dīn Ni'matu'l-lah Quhistānī, d. at Herat ca. 923/1517, see IvASB 647 (to the references given there add BrRs 55, p. 50). The *dīwān* consists of *ghazals*, with only a few *qit'as* and *rubā'īs* at the end. Beg. as usual:

ساز آباد خدایا دل ویرانی را، یا مده مهر بتان هیچ مسلمانی را،

Beg. of the *rubā'īs* (f. 80):

ای آنکه چو مطلع رخت مطلع نیست،

بی ذکر تو هیچ مجلس و مجمع نیست،

A good calligraphic copy, dating from the x/xvi c. The first and the last folios are of more modern origin. A few marginal notes.

Ff. 82; S 6,25 × 4,5; 4,75 × 3; ll 14, within *jadwals*. Or. greyish pap. Excellent nast. of Herati type. Cond. tol. good; slightly injured by moisture. Notes on f. 1.

244.

تیمور نامہ

Tīmūr-nāma.

II 271.

The well-known poem of 'Abdu'l-lah Jāmī, with the *takhalluṣ* Hātifi (d. 927/1520-1521), see IvASB 649. It describes, in laudatory style, the exploits of Tīmūr. Beg. as usual:

بنام خدایی که فکر خرد، نیارد که با کنه او پی برد

Transcribed by Muḥammad Riḍā b. Niẓāmī'd-Dīn Muḥammad Samarqandī, apparently towards the end of the xi/xvii c.

Ff. 71; S 11,25 x 7,25; 5,5 x 2,75; ll 15, within *jadwals*. Or. pap. Good Ind. nast. Cond. fairly good. The paper of some folios is decaying. Double full page vignette, mediocre. A seal on f. 1, dated 1253 AH.

245.

لیلی و مجنون

Laylā wa Majnūn.

II 249.

Another poem by the same Hātifi, dealing with the stereotype subject of the romance of Majnūn and Laylā. See, in addition to the references given in IvASB 649, also EIO 1398-1409, Br 278 II, 279, RS 295 III, 296, EB 996-1005, Pr 888-893, R 652 sq., Fl I 581-582, Leyden C. II, 121, Gotha C. 107, etc. *Ind. libr.* Bk 222, Spr 421. Lith. Lucknow, 1862; edited by Sir W. Jones, Calcutta, 1788. Beg. as usual:

این نامہ کہ خامہ کرد بفیاد، توقیع قبول روزیش باد

Dated 1943, probably of the Samwat era, i.e. 1886.

Ff. 91; S 9,5 x 6,5; 6 x 3,75; ll 11, within double *jadwals*. Or. pap. Ind. nast. Cond. tol. good, except at the end, where the MS. is injured by worms. Bad vignette.

246.

معراج العشاق

Mi'rāju'l-'ushshāq.

II 394.

A prose version of the contents of the same *Laylā wa Majnūn* of Hātifi. The author of this prose rendering calls himself (f. 2) 'Ibratī 'Azīmābādī; he is apparently identical with the compiler of the *Mi'rāju'l-khiyāl*, a *tadhkira* of modern Indian poets (No. 60; cf. also No. 314), whose original name was Wazīr 'Alī. He died after 1268/1852. The present work has been compiled, as stated on f. 2v, in 1251/1835-1836. Beg.

دیباچہ پیرایی صحیفہ دلکشایی سخن بنام پاک ایزد یکتایی الخ

Dated the 3rd Jum. II 1281/the 3rd Nov. 1864.

* Ff. 1v-17; S 11,5 x 7,5; 9,25 x 4,5; ll 10, no *jadwals*. Europ. pap. Ind. nast. Cond. good.

247.

دیوان آهی

Dīwān-i-Āhī.

II 208.

Poems of Āhī, of Turkish extraction, who was an official in the service of Gharīb Mirzā, a Timuride of the end of the IX/XVc. He died in 927/1521. See Br. Lit. Hist. III, 459, GIPh 335; EB 995, R 736, FI I 578, Gotha C. 74, etc. *Ind. libr.* Spr 327. It contains only *ghazals*, arranged alphabetically, with some 11 quatrains at the end. Beg. of *ghazals* :

ای صد خجالت از کل روئتو لاله را، ماند غزال چشم تو چشم غزاله را،

Beg. of quatrains (f. 31) :

تا کی طلبدد زمانه فرسودن من، در محنت و غم دم نیاسودن من،

Dated the 1st Muḥarram 1222/the 11th March 1807, with a silly colophon :

تمام شد نسخه دیوان آهی تصنیف شاه عباس والی ایران،

Ff. 32; S 8,5 × 5,5; 6,25 × 3,5; ll 16, no *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Seals at the beg. and end.

248.

ناز و نیاز

Nāz-u niyāz.

II 514.

An allegorical didactic story, in *mathnawī* verse, the same as the one described in Spr 382 (apparently Sprenger refers to exactly this particular copy which may at some time have belonged to the Society's library). The name of the author is not mentioned in the text. Only, on the last folio, on the margin, opposite the concluding lines of the poem, there are written in red ink the three words *محمد صالح خواجہ*, which Sprenger took for the name of the author. The poem has been completed in Shawwāl of 930/Aug. 1524 (cf. f. 56), and is dedicated to 'Ubaydu'l-lah Khān, probably the Shaybanide prince who later on ruled in 940-946/1533-1539, see f. 4v. A poem with the same title, and also without the author's name, has been lith. in Persia, 1888, but I cannot at present ascertain whether both are the same. Beg.

ای وجود تو اصل هر اشیا، کشته اشیا ز صنع تو پیدا،

Dated Šafar 1069/Nov. 1658, copied by Muḥammad Baqā.

Ff. 57; S 7,5 × 4; 5,5 × 2,25; ll 15, within *jadwals*. Grey Or. pap. Good. Ind. nast. Cond. tol. good. A faded vignette.

249.

فتوح الحرمین

Futūḥu'l-ḥaramayn.

II 510.

The well-known versified description of the Muhammadan holy places at Mekka and Medina, comp. in 911/1505-1506, and ascribed to Muḥyī Lārī (d. 933/1526-1527), see IVASB 654, where references to other catalogues are given. Beg. as usual :

ای همه کس را بدرت التجا، کعبه جانرا ز تو نور ضیا،

Copied probably in the beg. of the xi/xvii c., a fine transcript. As usual, there are drawings and plans; in this copy they are drawn without any skill (ff. 6v, 17, 19, 19v, 20, 21v, 23, 23v, 24v, 27v, 29, 34, 37, 38v, 39v, 40v, 41, 42).

Ff. 42; S 9,25 × 5,25; 6,5 × 3,5; ll 15, within jadwals. Or. pap. Very good Persian nast. Cond. tol. good. A few glosses on the margins.

250.

دیوان هلالی

Dīwān-i-Hilālī.

I 402.

Poems of Badru'd-Dīn Hilālī Astrābādī (d. 936-939/1529-1533), see IVASB 657. The present copy contains apparently an extract from the original dīwān, because it is much shorter than in other MSS. There are chiefly *ghazals*, alphabetically arranged, with a few *qit'as* and *rubā'is* at the end. Beg.

ز آب چشم من کل شد برآه عشق منزلها،
ندانم تا چه کلها بشکفت آخر ازین کلها،

Beg. of. *qit'as* (f. 43) :

محمد عربی آب روی هر دو سرای،
کسی که خاک درش نیست خاک بر سر او،

Copied towards the end of the xii/xviii c.

Ff. 46; S 6,75 × 4,75; 4 × 3; ll 13, no jadwals. Or. and Europ. pap. Turkish (?) nast. Cond. fairly good, only in a few places worm-eaten.

251.

گنج معانی

Ganj-i-ma'ānī.

II 512.

A *mathnawī* poem eulogising the victories of a prince of Gujrāt, Bahādur Shāh (932-943/1526-1537), to whom the poem is dedicated (f. 9v). The author, who calls himself Muṭī'ī (cf. ff. 3, 24, etc.), is apparently a very little known local poet; he seems to have nothing to do with another Muṭī'ī, or Alif Abdāl Balkhī, his contemporary in Persia, who died in 931/1525; there is probably no information about him in any of the known

tadhkiras. Several dates are mentioned in the text (936/1529–1530, on f. 6; 937/1530–1531, on f. 15), and the date of completion is given on f. 30 as 941/1534–1535 (کوهنر سخن). The title given in the vignette (f. 1v) runs as follows: اسم کتاب کنج (sic) حضرة صاحب قرانی, but it is given in a correct form in the colophon (f. 30). The poem begins with a quatrain:

در وادی عشق جان و تن فرسودم، وین راه خطر ناک بسی نمودم (?)
(the last word is not well legible). The poem itself begins:

ای بیدار کن لیل و نهار، در هوای تو دل و جان فکار،

The copy is not dated, but it is quite probable that it may belong to the same time, i.e. the middle of the x/xvi c., judging from its style and paper.

Ff. 30; S 7,25 × 4,75; 5 × 2,75; ll 11, within jadwals. Or. pap. Old Indo-Khorasani nast. Cond. bad. Worm-eaten, repaired. Fine vignette. Seal at the end, erased.

252.

سحر حلال

Sihr-i-ḥalāl.

II 509.

The well-known artificial *mathnawī*, which can be read in two different metres, by Ahlī Shīrāzī (d. 942/1535–1536), see IvASB 663,3. It has been lith. in Persia. Beg. of the prose preface, as usual:

حمد نا محدود و شکر نا معدود سزاوار مانع نیست النح

Beg. of the poem itself (f. 107), also as usual:

ای همه عالم بر تو بی شکوه، رفعت خاک در تو بیش کوه،

Copied in the xii/xviii c.

* Ff. 105v–124v; S 6,5 × 3,5; 4,75 × 2; ll 15, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten, repaired. Notes on f. 105.

253.

خمس قاسمی

Khams-i-Qāsimāi.

III 42.

An excellent old copy of the five *mathnawī* poems by Qāsimī Gunābādī, or Muḥammad Qāsim al-Ḥusaynī, of Gunābād (or, in its Arabicised form, Janābidh), who died some time about 979/1571–1572. See GIPh 246, Horn, 192; EIO 1437–1438, EB 513–517, R 660–661, FI I 602–603, Dorn C. 387–388, etc. *Ind. libr.* Spr 534–535 (apparently exactly the present copy is referred to). Cf. also Mohl, *Le livre des Rois*, vol. I, p. lxxvii; Dorn, *Das Asiatische Museum*, p. 375; *Notices et Extraits*, IV, 297. There are:

1. (f. 1v). *Laylā wa Majnūn*, on the well-known subject, beg.

ای نامه ز نام تو مسجل ، مجنون ره تو عقل اول ،

2. (f. 32v). *Shāhrukh-nāma*, comp. in 950/1543-1544 (cf. f. 84), dealing with the history of Shāhrukh (807-850/1405-1447). Beg.

الهی بحق پادشایی تراست ، همه بنده ایم و خدایی تراست ،

3. (f. 85). *Kār-nāma*, also called *Gūy-u chaukān*, a collection of eulogies and didactic stories, beg. (as in Spr 535):

الهی قاسمی را راه بنمای ، زبانش را ببسم الله بکشی ،

4. (f. 127v). *Shīrīn-u Khusraw*, comp. in 950/1543-1544. Beg. (as in Spr 535):

الهی قاسمی را کن نظر باز ، بر روی کارخانیش کن نظر باز ،

5. (f. 165). *Shāhnāma* (comp. in 940/1533-1534), otherwise styled *Shahnāma*, or *Isma'īl-nāma*, or *Shahinshāh-nāma*, or *Shāhnāma-i-Isma'īl*, containing a history of Shāh Isma'īl Ṣafawī (907-930/1502-1524). This copy does not contain the *second daftar*, dealing with the reign of Ṭahmāsp (cf. R 661, Dorn C. 388). The beginning is lost, and the poem opens with:

نماینده هر صورت از پیش و پس ، بود پرتو ذات بیچون و بس ،

A very good, calligraphically written copy, dated 982/1574 (the earliest date is the 15th Muḥ./the 7th May, and the latest probably the end of Ramaḍān 982/the beg. of Jan. 1575, on f. 126v), transcribed at Bārfurūsh (sic بلدة بارفروشدۀ ، في بلدة بارفروشدۀ ، f. 126v), by Muḥammad b. Rūḥi'l-lah aṭ-Ṭabīb of Gilān.

Ff. 211; S 12,75 × 8,5; 8,75 × 5; ll 21 (in four columns), within jadwals. Good Or. pap. Excellent nast. of Khurasani type. Cond. very good. On ff. 1v, 32v, 85v, 127v there are excellent frontispieces, still well preserved.

254.

دیوان ثنائی

Dīwān-i-Thanā'ī.

I 387.

Poems of Ḥusayn Mashhadī, who used the *takhalluṣ* Thanā'ī (d. ca. 996/1588), see IVASB 680 (to the references given there add BrRs 249). There are, as usual, *qasīdas*, *ghazals*, *qit'as*, etc.

Qasīdas (f. 1v), beg. as usual:

در روش حسن و ناز هست بسی خوشنما ،

غمزه بطرز ستم عشوه برنگ جفا ،

Ghazals (f. 47), alphabetically arranged, beg. as usual:

راندی بچشم از برخود ای پسر مرا ، صد خار حسرتست ازین در جگر مرا

Qit'as, etc. (f. 61), beg.

آسمان قدرا ثنائی بنده ات ، بود غم کر خاطر ناشاد رفت ،

Rubā'īs (f. 63v), beg. as usual :

فریاد که غرق دیده خون کرد مرا ، دل از ره عشق و دین برون کرد مرا ،

Dated the 25th Rab. II 1099/the 28th Febr. 1688, copied by Jamāl Muḥammad, son of Shāh Muḥammad of Nizāmpūr.

Ff. 71; S 10 × 6,25; 7 × 3; ll 19, no jadvāls. Or. and Europ. pap. (new margins). Good Ind. nast. Cond. tol. good. Worm-eaten and repaired. Marginal notes and glosses, especially at the beginning. A fragment on the fly-leaf at the beg. A seal.

255.

شرح دیوان ثنائی

Sharḥ-i-Dīwān-i-Thana'ī.

I 574.

A commentary on Thanā'ī's dīwān, described in the preceding note, by 'Iwāḍ Rāy, with the *takhalluṣ* Masarrat, an author of the beginning of the XIII/XIXc., cf. further on, No. 312. In his preface he mentions that he did compose a commentary on the opening distich of that dīwān and displayed it in an assembly of noblemen, who were much pleased with it. This encouraged him to start on his present work. Amongst the members of that assembly is mentioned Nawwāb Ghāziyyu'd-Dīn Ḥaydar Khān, who was a sultān of Oude in 1229-1243/1814-1827, when he changed his name to Shāh Zamān; it seems therefore very probable that the book has been completed not long before 1229/1814. Beg.

از شرح معانی تو خاموش سخن ، انج

Copied in the beg. of the xiii/xix c. The date 1208 (?) AH., given in the colophon by a different hand and in different ink seems to be unreliable.

Ff. 173; S 10,25 × 6,75; 8 × 4,25; ll 17, no jadvāls. Or. pap. Ind. nast. and shikasta. Cond. fairly good. Slightly worm-eaten. A few marginal notes.

256.

شرح دیوان عرفی

Sharḥ-i-Dīwān-i-'Urfī.

II 515.

A commentary on the poems of Muḥammad b. Zayni'd-Dīn 'Alī b. Jamālī'd-Dīn Shīrāzī, with the *takhalluṣ* 'Urfī (d. 999/1591). Very unfortunately there are no indications as to the name of the author or the date of composition. In addition, the preface is omitted, and the work opens directly with the first *bayt* of the initial *qaṣīda* :

ای متاع درد در بازار جان انداخته انج ، متاع درد در بازار و کوهر سود انج

It is therefore impossible to decide whether or not it is identical with one of the commentaries described in other catalogues.

Copied in the xii/xviii c. After the colophon there are further glosses and explanations in the same style as that of the work itself.

* Ff. 18-64; S 9,5 × 6; 8,25 × 3,25; ll 20, within jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and injured by moisture; marginal notes and glosses on several folios.

257.

نل و دمن

Nal-u Daman.

III 18.

The well-known *mathnawī* poem, dealing with some episodes from Hindu lore, by Abū'l-Fayḍ b. Mubārak Nāgūrī, with the *takhalluṣ* Fayḍī, or Fayyādī (d. 1004/1595). It has been completed in 1003/1594-1595, see IvASB 696. Beg. as usual:

ای در تک و پویتو ز آغاز، عنقاسی نظر بلند پرواز،

Dated the 1202 of the Bangala era, at Sa'idābād, by Ghulām Sarwar Ṣiddiqī.

* Ff. 27v-128; S 9 × 5,25; 6,5 × 3,25; ll 17, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Seals, dated 1227 AH.

258.

The same.

II 262.

Another copy of the same poem, beg. as usual, see the preceding note.

Dated the 2nd of Ṣafar 1257/the 26th of March 1841 (or 1898 of the Samwat era), copied by Raḥmān 'Alī Kālpawī.

Ff. 123; S 7 × 4,25; 5 × 2,5; ll 13, no jādvals. Europ. pap. Ind. nast. Cond. fairly good.

259.

اعجاز المسکبة

I'jāzu'l-maḥabbat.

II 390.

A prose version of Fayḍī's *Nal-u Daman*, compiled in 1247/1831-1832 by 'Ibratī 'Azīmābādī, the same as the author of the *Mi'rāju'l-khiyāl*, see above, No. 60, and the *Mi'rāju'l-'ushshāq*, No. 246. The work begins and ends with praises to his teacher, Ulfatī Shāhjahānābādī, or Dihlawī (d. the 28th Ṣafar 1254/the 23rd May 1838, see No. 60: 20 of the list). It is written in bombastic and florid ornate prose, intermixed with many poetical quotations. Beg.

ترئین عنوان سخن و توشیح دیباچه کلام الخ

Dated the 15th Jum. I 1283/the 25th Sept. 1866, copied by Harīhar-Nāt'h Kāyat'h, surnamed Miḥnat'. It appears to be in the same handwriting as that of No. 60 in this collection (II 439), and of Bh 93, both copied in 1282/1865.

Ff. 29; S 11,5 × 7,25; 9,5 × 5; ll 19, no jādvals. Europ. pap. Ind. nast. Cond. good.

260.

دیوان ولی

Dīwān-i-Walī.

I 401.

Poems of Walī of Dasht-i-bayād, in Qāin (d. 1012/1603-1604). A portion of it has already been described and references have been given in IvASB 697. This copy (which seems to be old and very good), is slightly incomplete towards the end, where there are may lacunas, partly restored by a modern hand. The copy contains:

1. (f. 1). *Qaṣīdas*, beg. as in EIO 1482:

ای دل و جان درد و غمت را وطن، هر دو فدای تو چه جان و چه تن،

2. (f. 62). *Qit'as*, etc., beg.

آتش طبعاً کبھی که فکرت، جوید پی اشتیاق معنی،

3. (f. 72). *Ghazals*, in alphabetical order, beg. as in IvASB 697:

شب نوید قرب در زد بزدۀ درگاه را،

خوش اثرها بود در پی فالۀ جانکاه را،

4. (f. 133v). *Mathnawī*, in Sufic strain, beg.

ولایت پرورا معجز پناها، نکویم شینغ وقت پادشاه،

5. (f. 142v). *Rubā'īs*, not arranged alphabetically.

امی لقبی کز انبیا اعلم بود، احمد نامی که سرور عالم بود،

The bulk of the MS. may date from the beg. of the xi/xvii c.

Ff. 147; S 8 × 4.5; 6.75 × 2.75; ll 15, within jadwals. Or. (and Europ.) pap. calligraphic Khorasani-Ind. nast. Cond. fairly good. Marginal notes and glosses.

261.

تحفة قاسمی

Tuḥfa-i-Qāsimī.

II 252.

A lengthy Sufic mathnawī poem, narrating the miracles of Mīr Dād, an early Afghan saint, probably of the VII/XIIIc. (as he is said to be referred to in the *Fawā'idu'l-fu'ād*, IvASB 239), see ff. 19, 19v, 20, 20v, etc., and of other saints of more recent origin. The author, who gives only his *takhalluṣ* as Husaynī, was an Afghan from Peshawar (this place is often mentioned in the text). He was born, as stated on f. 10, in 977/1569-1570, as in 984/1576-1577, being then seven years of age, he lost his father; he mentions that he wrote the present poem at the age of 35 (approximately, indeed), i.e. in 1012/1603-1604. On f. 12v,

where the title of the work is given, he mentions that he started its composition in 1009/1600-1601:

چو میگردم این داستانرا نگر، سده بود کامل نه و یک هزار،

The poem is dedicated to Qāsim ibn Qadam, a local Qādiri Pīr (cf. f. 8), whose disciple the author was. The *takhalluṣ* Ḥusaynī the author derived from Sayyid Ḥusayn, a descendant of 'Abdu'l-Qādir Jīlānī, whose shrine was worshipped at that place (see *ibid.*). The stories are of the usual type, and there are apparently almost no allusions to any historical events. The language is simple and not polished at all. Beg.

خدایا توئی کارساز همه، بدرگاه پاکت نیاز همه،

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 48; S 10,5 × 6,75; 7 × 3,75; ll 15, within jadwals. Or. pap. (new margins, Europ. pap.). Ind. nast. Cond. fairly good.

262.

دیوان نظیری

Dīwān-i-Nazīrī.

II 231.

Poems of Muḥammad Ḥusayn Nishāpūrī with the *takhalluṣ* Nazīrī (d. in India, ca. 1021/1612-1613), see IVASB 705 (to the references, given there, add BrRs 54, p. 47). The present copy, like the following one, does not contain the *qaṣīdas*, but only *ghazals*, in alphabetical order, and a few quatrains. Beg. as usual:

اذا ما شئت من (sic) تکی حیاة جلوة المحیا،

برسوايي بر اور سر بمستووي برون نه پا،

Rubā'īs (f. 158), beg.

نور تو بقدر سیفۀ (وزن تست)، دخل تو بقدر وسع کذبحینه تست،

Copied towards the end of the xi/xvii c.

Ff. 165; S 7 × 4; 5,25 × 2,25; ll 17, within jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired; new margins added to many leaves. A good vignette.

263.

II 230.

The same.

Another copy of the same *dīwān*, also without *qaṣīdas*. Beg. of *ghazals* is the same as in the preceding transcript. Fol. 193v is left blank. A series of *quatrains*, which seems to be incomplete, begins with:

شب مست زخائقه برونم بردند، تا دیس مرغان واژگونم بردند،

Copied probably towards the end of the xiii/xix c.

Ff. 197; S 11,5 × 7; 9 × 4,5; ll 15, no jadwals. Eur. pap. Modern Ind. nast. Cond. good.

264.

کلیات ملک قومی

Kullīyyāt-i-Malik Qumī.

II 245.

A complete collection of the poetical works of Malik Qumī (d. 1024-1025/1615-1616), see IvASB 715, where only his *dīwān* is described. This *kullīyyāt* seems to be very rare, and apparently does not exist in other libraries. It contains :

1. (f. 1v). *Rubā'īs*, alphabetically arranged. There are several series of them, the first one is the largest, and has no special heading. Beg.

از مغز سمن بادۀ ... سل (?) بکشا، آسان حل شد عقدۀ مشکل بکشا،

On f. 16 begins another series, with the heading :

در تعریف آتشبازی شب برآت النخ

On f. 17v begins : در تعریف حکیم جم نشین که اجزای حکمت :
فراهم آورده النخ

On f. 18v : تعریف ابنه در صفت نورس طوبی سرشت که چشمۀ :
سربستۀ زندکیست النخ

On f. 19v : طرح ثالث عمارت پایه سر سنجی سرای کم مایه النخ

On f. 21v : سلسلۀ رباعیست مریع بلعل و مرزاید هر مصوعی النخ

On f. 25 : پیرایه سازی اساس مریع در نغمه انکیزی چار تار مریع :

2. (f. 28). *Dībācha-i-Gulzār-i-Ibrāhīm*. It is the same as the one included in the *kullīyyāt* of Zuhūrī (d. 1025/1616), described in EIO 1500,1. It seems to be undoubtedly from Malik's pen (cf. f. 30, his *takhalluṣ* : 'ملک شد تاجدار ملک معنی' : at the end of the work), and there is nothing improbable that Malik might have written it for Zuhūrī, who was his relative. Beg.

ای نورس کلزار براهیم از تو، النخ، سلطان لم یزل که پیکر آتشی النخ

As all the well-known works of Zuhūrī it is dedicated to 'Adilshāh Ibrāhīm (987-1035/1579-1626).

3. (f. 30v). *Manba'u'l-anhār*. A Sufico-didactic *mathnawī* poem in imitation of Nizāmī's *Makhzanu'l-asrār* (cf. f. 38v), see Spr 482. It is divided into 17 *nahrs*, with many other subdivisions. The date of composition is not given, but the poem is dedicated (f. 69) to Shāh Husayn Nizām Shāh. As it is known that Malik came to India about 987/1579, it is difficult to think that the prince in question is identical with Husayn b. Burhān

(961-972/1553-1565); more likely Malik refers here to Mirān Ḥusayn b. Murtaḍā (996-997/1588-1589). Beg.

بسم الله الرحمن الرحيم، اهدنا الصراط المستقيم

4. (f. 77v). *Dar tawhīd-i-Ḥadrat-i-Bārī*. A Sufico-didactic *mathnawī* poem in imitation of Sanā'ī's *Ḥadīqa*, dedicated to 'Ādil-Shāh Ibrāhīm (cf. f. 89). It seems to be the same as the one described in Spr 482, l. 8. Beg.

ای طرب ساز غم نکارنده، هم نکاری و هم نکارنده،

5. (f. 99). *Ṣanam-u Brahman*. A love story, apparently the same as the one described in EIO 1499, 1, where the title is not given. It seems to have been left unfinished. Beg.

بنام آنکه در دلها وطن ساخت، صنم را قبله گاه برهمن ساخت،

6. (f. 111). *Qaṣīdas*, beginning with a poem in praise of 'Alī:

چو پشه غضبت بر عدو کشد پرو پی

کند به نیش برون خون فاسد از رک وی

7. (f. 137v). *Muḡatta'āt*, beg.

شود جو رستم طبعم برخش فکر سوار

حسود کسیت که کردد بکرد میدانش

8. (f. 150v). (*Dibācha-i-Nawras*). An introduction, in ornate prose, without a heading, dedicated to the same Ibrāhīm 'Ādil-Shāh. It seems probable that this is a composition on the same lines as the introduction to the *Gulzār-i-Ibrāhīm* (see above, 2). Beg.

بسم الله الرحمن الرحيم، نورس بستان کلام قدیم، النخ، پیش رس نهال

تازۀ بیان النخ

9. (f. 153). A series of *tarjī'bands* and *tarkīb'bands*. First those are given which are of a religious strain, and then the others in praise of various princes. An imitation of the famous *tarjī'band* of Sa'dī is given on f. 170v; praises to Ibrāhīm 'Ādil-Shāh (ff. 183, 187v); to 'Abbās I (Ṣafawī), on f. 185, etc. At the end there is a *tarjī'band* called *Sāqī-nāma* (f. 189). There is no general heading of the section. Beg.

ای حمد تو منبر مقالات، وی ذکر تو سلم مقامات

10. (f. 191). *Ghazals*, alphabetically arranged, beg.

بسست تا بکی ایذجا و تا بچند آنجا، کشیم رخت بجای که میکشند آنجا،

11. (f. 357). *Sāqī-nāma*, beg.

خرابم در منی پرستان کجاست، کبابم طریکه مستان کجاست

Copied towards the end of the xi/xvii c., or beg. of the xii/xviii c.

Ff. 359; S 10 × 5,75; 7 × 2,75; ll 23, within jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

265.

راماین

Rāmāyan.

I 408.

An abbreviated versified translation of the Ramayana, here called *Ḥadīth-i-Rām-u Sītā* (f. 11v). The author is Sa'du'l-lah Kayrānawī Panīpatī with the *takhalluṣ* Masiḥ, or Masiḥā. The work is dedicated to Jahāngīr (f. 8v), and contains praises to a Sufic shaykh, Muḥammad Bāqī (or Abū'l-Baqā'). See EIO 1967-1969, EB 1315; cf. R 1078. The introductory glorifications, etc., are very long, and the tale itself begins on f. 15. Beg. as usual:

خداوند از جام عشق کن مست، که از مستی فشانم بر جهان دست

Dated the 22nd Jum. I 1152 (the 22nd year of Muḥammad Shāh's reign), or the 27th Aug. 1739, copied by (illegible) son of Multānimal, son of Kanjīt Rāy of Shāhjahānābād (Dihli).

Ff. 179; S 9,5 × 5,5; 7 × 3,25; ll 15, no jādvals. Coloured Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few marginal notes.

266.

دیوان اسیر

Dīwān-i-Asīr.

II 217.

Poems of Jalālu'd-Dīn Asīr b. Mu'min Iṣfahānī (d. 1049/1639-1640), the same as those described in IVASB 737. The present copy seems to be incomplete, and contains:

1. (f. 1v). *Qaṣīdas*, unarranged, beg. as usual:

ای دانه تسبیح خیالت دل دانا، سر حلقه مستان رخت دیده بینا

2. (f. 21v). *Ghazals*, alphabetically arranged, beg. as usual:

ای گلشن از بهار خیال تو سینها، برک کل از طراوت نامت سفینها

3. (f. 138). *Quatrains*, unarranged, beg. (the first on f. 137v, is not a *rubā'i*):

از صومعه زهد به نیرنگ برون آی، با نیک و بد میکرک برون آی

Dated the 14th Rajab 1104/the 21st March 1693, by one Khudāyār, at کلکله.

Ff. 143; S 9 × 5; 7,25 × 3,25; ll 15, within jādvals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten; injured by moisture.

267.

دیوان کرامی شاملو

Dīwān-i-Kirāmī Shāmlū.

II 223a.

A very defective copy of the dīwān of Hasan Beg Shāmlū, with the *takhalluṣ* Kirāmī. He came from Persia to India under Jahāngīr, and was a bakhshī in Gujrāt under Shāhjahān, see the *Riḡāḍu'sh-shu'arā'* (IvASB 230, f. 374), *Khulāṣat'u'l-afkār* (EB 391, No. 434), *Makhzanu'l-gharā'ib* (EB 395, No. 2126), etc. Cf. also EIO 1625, Pr 655. There are many praises to Shāhjahān in his dīwān (cf. the first *ghazal* in this MS., or the *qaṣīda* on f. 45v). This copy contains only *ghazals*, alphabetically arranged, and only one *qaṣīda* which is incomplete at the end. The MS. is defective at the beginning and at the end, and has many lacunas in the middle. Beg. abruptly :

در آرزوی دیدن تو می پردم چشم ، مرغیست نو آموخته ام نامه برپرا

Beg. of the first complete *ghazal* :

بهر سو بنگری از خود نبینی خویشتر کس را

نظر داری بحال خود نیاری در نظر کس را

Copied towards the end of the xii/xviii c.

Ff. 36 ; S 7,5 x 5 ; 5,5 x 3,25 ; ll 13, no jādvals. Grey Or. pap. Ind. nast. Cond. not good ; worm-eaten.

268.

مختبر الواصلین

Mukhbīru'l-wā-ilīn.

II 440.

The well-known collection of versified dates and chronograms to commemorate the dates of the deaths of various saints, and especially of Sufi shaykhs. The author gives his full name as Abū 'Abdī'l-lah Muḥammad Fāḍil b. Sayyid Aḥmad b. S. Hasan al-Ḥusaynī at-Tirmīdhī al-Akbarābādī, surnamed Mazharu'l-ḥaqq (he d. ca. 1101/1689-1690), see IvASB 759. There is little information concerning the author's contemporaries ; mostly the celebrities of the remote past are dealt with. The work has been begun in 1060/1650, but not completed till after 1066/1655-1656. At the beginning there is a prose preface, opening with :

بهترین کلامی که عارفان معارف سخن سازی الخ

Beg. of the poem itself (f. 5) :

این سخن چند که من گفته ام ، کوهر ناسفته نگر سفته ام

A bad copy dating from the beg. of the xiii/xix c. The second half (beg. with f. 49) is written on bad brown paper, on which the headings have become almost invisible.

Ff. 73 ; S 9,5 x 5,5 ; 7 x 3,75 ; ll 13, no jādvals. Or. pap. Vulgar Ind. nast. Cond. mostly bad. Worm-eaten

269.

دیوان عنوان

Dīwān-i-'Inwān.

II 239.

Poems of 'Inwān, or Chalabī 'Inwān, with his full name Muḥammad Ridā b. Ḥājji Ṣāliḥ Tabrīzī. He flourished in the middle of the XI/XVIIc. : Tāhir Naṣrābādī met him at Mashhad, where the poet resided, and writes about him as already dead in his *tadhkira* (completed 1089/1678), see Spr 102, *Riyādu'sh-shu'arā'* (IvASB 230), f. 313. This copy contains :

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

زهی از پرتو حسنت فروزان چشم مسکلهما،

خیالت روشنائی بخش خلوتخانه دلها،

2. (f. 106v). Miscellaneous short poems, i.e. *qit'as*, *fards*, quatrains, etc. Beg.

آسمان با اهل دل کی صاب سازد سینه را،

دوست نتوان کرد با خود دشمن دیرینه را،

Copied in the middle, or towards the end, of the xii/xviii c.

Ff. 113 : S 8×5 : 4,75×2,5 : ll 14, no *jadwals*. Or. pap. Ind. nast. Cond. not good. Worm-eaten, injured by moisture, especially the lower part. A few seals at the end, dated 1253-1257 AH.

270.

دیوان ولی رام

Dīwān-i-Walī-rām.

II 240.

Poems of Walī, or Walī-rām, or Banwālī-dās, a writer of prince Dārā Shikūh (for explanations why the author, a Hindu, has adopted such an extravagant *takhalluṣ*, see f. 194v). The exact date of his death is apparently not known, but it must have taken place some time after 1073/1662-1663, in which year he completed the *Gulzār-i-hāl* (see RsBr 195, EIO 1995, R 1043, etc.). A portion of his *Mathnawī*, an imitation of the great *Mathnawī* of Rūmī, has been described in Spr 589.

The volume contains :

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

کنجی که بود مخفی اکنون شد آشکارا،

زمین کنج که پر کن این مژده کو کداری،

2. (f. 57v). Couplets, in various metres in Sufic strain, beg.

رمز الا آن که کسی فهمید، کان الله لم یکن را دید،

3. (f. 113v). *Rubā'īs*, unarranged, beg.

ذاتی که نه پنهان و نه پیدا باشد، هر چند که پنهان و نه پیدا باشد،

4. (f. 123). *Mathnawī*, an imitation of Rūmī's famous book, similarly divided, or intended to be divided into six parts (here called *wazn*). In this copy, however, only three of them appear (the last one is incomplete). There are praises to the famous Sufi, Mullā Shāh (d. 1072/1661-1662), on f. 125v. The date of composition is given in the first *wazn* (f. 129v) as 1055/1645 :

مظهري تاريخ اين كذا (sic) حال ، يك هزار و پنچ با پنجاه سال ،

Curiously, the date of composition of the third *wazn* is 1054/1644 (f. 237) :

با هزارش چهار و پنجه سال ، آخري شهر دلکش شوال ،

The title appears on f. 123 as :

سخن سخني ميزان طبع حقيقت وضع ولي الولاية العرفان (sic) والايقان
در سنجيدگي وزن اول از جمله شش وزن مثنوی النخ

(a) Beg. of the first *wazn* (f. 123) :

قادرا از من منفي بستان و بس ، کن عذابت ذره عرفان و بس ،

(b) Beg. of the second *wazn* (f. 172v) :

شريعت چيست در طور مظاهر ، ادب آموز عقل اهل ظاهر ،

It is the *fifth bayt* of this part that is quoted as the beginning of the whole *Mathnawī* in Spr 589, where apparently a defective copy is described (cf. also further on, No. 462.27) :

از ان علم شريعت شد معلوم ، شود ترتيب ظاهر تا مسلم ،

(c) Beg. of the third *wazn* (f. 220v) :

ما نه آن کسيم آن تو ئيم ، بي نشاني تو ما نشان تو ئيم ،

(This part is incomplete at the end.)

The copy is transcribed all through by the same hand, and the colophon on f. 56 (the only one that is found in the volume), is dated the 6th Dhī'l-hijja of the 15th year of Muḥammad Shāh, i.e. 1145/the 20th May 1733.

Ff. 238 (ff. 56v-57, 111v-113, 122-122v, 172, 220 are left blank); S 8,25 x 4,5; 6,5 x 2,75; ll 17, no jādvals. Brownish Or. pap. Ind. nast. Cond. tol. good, but rather bad in the beginning. Marginal notes and emendations on the initial folios.

ساقی نامه والا

271.

II 268.

Sāqī-nāma-i-Wālā.

A *mathnawī* poem, of the type of *Sāqī-nāma*. In the heading its authorship is attributed to Nawwāb Islām Khān Bahādur, with the *takhalluṣ* Wālā. The latter name is actually found on f. 14. This nobleman, whose real name was Diyā'u'd-Dīn, was

a governor of Kashmīr and afterwards of Agra; he died in 1074/1663-1664, as expressed in a chronogram by Tāhir 'Ayshī, مرد اسلام (cf. No. 326, f. 500). Beg.

بذام کزو باده مستی گرفت، ز شوقش عدم رنگ هستی گرفت

Copied towards the end of the xii/xviii c.

Ff. 16; S 10,5 × 7; 7,5 × 3,5; ll 14, no jadvāls. Or. and Eur. (margins) pap. Ind. nast.-shikasta. Cond. tol. good. Worm-eaten.

272.

رزمیه

Razmiyya.

II 267.

Another poem, similar to the preceding one, by the same Wālā (judging from the heading). It seems to be incomplete at the end and the *takhalluṣ* of the author is apparently not found here. Beg.

بده ساقی ان باده خوشکوار، که غم شکر آراست از هر کنار

Copied apparently towards the end of the xii/xviii c.

Ff. 8; the appearance, etc., are exactly the same as in the preceding MS. It most probably formed one volume, together with No. 271, which was divided afterwards.

273.

دیوان مفید

Diwān-i-Mufid.

II 508.

Poems of Mufid, or Muḥammad Mufid b. Najmī'd-Dīn Maḥmūd Bāfqī Yazdī (d. in 1085/1674, or 1090-1091/1679-1680), see IVASB 790. The present copy is more modern than the one there described, but better written; there is apparently some slight difference in the arrangement of the poems. It contains:

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

ای خون گرفته لب (از) لعلت پیاله ها، منسوخ در قلم و خطت رساله ها

2. (f. 91). A few *qit'as*, some of them containing chronograms, beg.

ز جوش فکر بود نو بهار بلبل ما، سواد معنی رنگین بود شب کل ما

3. (f. 93). *Rubā'is*, beg.

تا کشته سخنوری درین عرصه منم، از طرز و ادای تازه خود چمنم

Copied about the beginning of the xii/xviii c.

Ff. 102; S 8,5 × 5,25; 6,5 × 3,25; ll 15, within jadvāls. Or. pap. Good Ind. nast. Cond. fairly good. Slightly worm-eaten.

274.

دیوان صایب

Dīwān-i-Ṣāyib.

II 236.

An incomplete copy of the dīwān of Ṣāyib, whose real name was Muḥammad 'Alī Iṣfahānī (d. 1088/1677-1678), see IvASB 783. It contains only *ghazals*, alphabetically arranged; their series breaks off with the letter *nūn*. In the beginning an 'unalphabetical' introductory poem is given, as in IvASB 785, beg.

یا رب از عرفان مرا پیمانه سرشار ده، چشم بیضا جان آگاه و دل مسرور ده،

The first alphabetical *ghazal* (here the second, f. 2), beg. as usual:

اگر نه مد بسم الله بودی تاج عنوانها، الخ

Copied towards the end of the xii/xviii c.

Ff. 290; S 10,5 x 6,5; 8 x 4; ll 15, within double *jadwals*. Or. pap. Ind. nast. Cond. good. A few emendations on the margins and a few notes on the fly-leaves.

275.

دستور همت

Dastūr-i-himmat.

II 207.

The love story of Kām-rūp and Kāmlatā, in *mathnawī* verse, the same as the work described in R 697. The title appears on f. 150v. The poem has been completed in 1096/1685, for which year the author gives two chronograms on f. 150v. The first is erroneously written as 'بشد تاریخ ختمش نقد (نقش دلخواه)'; but the second is correct: 'بهمت خان موافق شد حسابش'. A dedication to Aurangzib is found on f. 8 sq. The name of the author whom Rieu calls Muḥammad Murād, is apparently not found in this copy. For a prose version of the same story, which seems to be more common, see above, No. 109. The beginning is here different from that of the British Museum copy:

الهي تا درین بزم مجارم، چو شمع از آتش دل در گذارم،

Dated in the colophon, added by a different hand, 1941 of the Samwat era, or 1884, copied by Najmu'd-Dīn.

Ff. 151; S 10,5 x 6,25; 7,5 x 3,25; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. tol. good. An exceptionally bad vignette.

276.

دیوان فطرت

Dīwān-i-Fiṭrat.

I 397.

Poems of Mu'izzu'd-Dīn Muḥammad, who used two *takhalluṣes*: Fiṭrat and Mūsawī (d. 1106/1694-1695), see IvASB

806. The collection contains *ghazals*, *quatrains*, etc., in one alphabetical series. Beg.

بخط جام محصر کردم آخر پارسای را
ز تار موج می شیرازه بستم خیر و تقوی را

The poem given as the first in IvASB 806 is found here on f. 3v. and that in IvASB 807, on f. 2. The copy seems to be slightly incomplete at the end.

Copied about the middle of the xiii/xix c.

Ff. 46; S 7,25 × 4; 6 × 3,25; ll 10, no *jadwals*. Or. pap. Bad Ind. nast. Cond. fairly bad. Worm-eaten and injured by repairs.

277.

مهر و ماه

Mihr-u māh.

II 257.

A love story of Manūhar and Mad'humālat, comp. in 1065/1655 (cf. f. 59v) by Rāzī, or Mīr 'Askarī 'Āqil Khān, or, to give him his full name, 'Alī 'Askarī b. Muḥammad Taqī b. Muḥammad Qāsim Khwāfī (d. 1108/1696–1697), an official under Aurangzīb, cf. IvASB 159, 811, 812, 1278, 1279. Concerning this particular *mathnawī* poem see EIO 1634,2, 1636, 1637, R 699. *Ind. libr.* Spr 544. Cf. also above, No. 116 and IvASB 310, where a prose version of the same tale is described. The beginning in this copy is slightly different. At the top there is a *bayt*:

نورس بستان کلام قدیم، بسم الله الرحمن الرحیم

which is apparently taken from Malik Qumī (see above No. 264, 8). The poem itself opens with:

دلَم را با زبان افتاده کاری، که بردوش خرد بنهاده باری

Dated the 27th December 1827 (or 1884 of the Samwat era), copied by Baynī Prashād . . . (soiled), at Bhawānī, in the reign of (Muḥammad) Akbar.

Ff. 59; S 6,5 × 4,25; 5 × 2,5; ll 11, no *jadwals*. Or. pap. Bad Ind. shikasta. Cond. tol. good. Slightly worm-eaten and injured by moisture. On some pages space is left blank for the intended pictures, which have not been executed (ff. 4,8, etc.).

278.

دیوان علی

Dīwān-i-'Alī.

II 212.

A brief dīwān of Nāṣir 'Alī Sarhindī (d. 1108/1697), the same as the one described in IvASB 817. Poems belonging to different

classes are here mixed together in one alphabetical series; there is apparently a large lacuna after f. 33. Beg. as usual.

محبت جادۀ دارد نهان در خلوت دلها،

چو تار سبزه کم گردیده این را زیر منظرها،

Dated 1162/1749.

Ff. 38; S 7.25 × 5; 6 × 3.25; ll 15, no jadvāls. Brownish Or. pap. Ind. nast. Cond. fairly bad. A seal in the beg., dated 1256/1840.

279.

II 211.

The same.

Another copy of the same *dīwān* with similar beginning. Numerous marginal notes and emendations. Apparently slightly incomplete at the end.

Copied towards the end of the xii/xviii c.

Ff. 78; S 11.25 × 7; 8 × 4; ll 17, no jadvāls. Or. pap. Ind. nast. Cond. fairly good; worm-eaten. Numerous marginal notes.

280.

دیوان اثر

II 215.

Dīwān-i-Athar.

Poems of Athar, or Shafī'ā-i-Shīrāzī (d. 1113/1701–1702), see IvASB 823. The present copy contains:

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

بکش بوا دی افتادگی تن خود را، چو زربخاک نهان ساز دشمن خود را،

2. (f. 69v). *Rubā'īs*, unarranged, beg.

داري اکر آرزوی کوثر به بهشت،

حب علیت بس است رهبر به بهشت،

3. (f. 74v). *Mutafarriqāt*, or fragments, in different metres, beg.

نبود عقده ز کس خاطر مخزون مرا، استخوان نیست اثر دل پر خون مرا،

Copied in the middle, or towards the end of the xii/xviii c.

Ff. 81; S 8.25 × 5.25; 5.75 × 3; ll 13, within double jadvāls. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Bad vignette. Additional poems on the margins.

دیوان مخفی

281.

II 226.

Dīwān-i-Makhfī.

Poems of Makhfī, whose real name was Zibū'n-Nisā' Begum, a daughter of Aurangzīb (d. 1114/1703), see IvASB 824. In the present and in the next copies *qasīdas* are given separately from the *ghazals*. Beg. as usual:

ای ز ابر رحمتت خورم (خرم) کل بستان ما،
گفتگوئی حرف عشقت مطلع دیوان ما،

The *qaṣīdas* begin on f. 133 :

دل من بلبل حسن پریرویان کستانش،
فدا دیوار آن باغ (و) بقا حد خیابانش،

Tarjī'bands, *tarkībbands*, some quatrains, *qit'as*, etc., beg. on f. 145 :

آنکسن که در پرده بخود راز نهانداشت،
برداشت ز رخ پرده چو رازی به از آنداشت،

Copied in the xii/xviii c.

Ff. 156; S 10,75 × 6,25; 6,75 × 3,25; ll 13, within *jadwals*. Brown and coloured Or. pap. Ind. nast. Cond. good. Scrappy quotations on the fly-leaves.

282.

The same.

II 227.

Another copy of the same *diwān*, containing *ghazals*, alphabetically arranged, beg. as in the preceding copy; *qaṣīdas*, beg. on f. 137v, also as in that transcript; *tarjī'bands*, etc., on f. 151v, also beg. as in No. 281.

Copied in the beg. of the xiii/xix c., by Ḥasan 'Alī.

Ff. 166; S 8 × 5,5; 6 × 3,5; ll 13, within *jadwals*. Or. pap. Ind. nast. Cond. bad. Worm-eaten, repaired, dirty. Notes on the fly-leaves.

283.

دیوان عالی

Dīwān-i- 'Ālī.

I 394.

Poems of Nūru'd-Dīn Muḥammad, who bore the titles of Ni'mat Khān, Muqarrab Khān and Dānishmand Khān, and used the *takhalluṣ* 'Ālī (d. 1121-1122/1709-1710), see IVASB 826. It contains chiefly *ghazals*, alphabetically arranged, beg. as usual :

تمامی یابد از مصراع بسم الله دیوانها،
بدین کز مد این ابروست زیب روی عنوانها،

Qaṣīdas (f. 138), beg. as usual :

کشایش کره ما بهیچ باب نشد، هزار حیف که انکور ما شراب نشد،

Qit'as with chronograms (beg. on f. 141), a series of quatrains (beg. on f. 145); *fards* (beg. on f. 148v), with a few more *qit'as*; short *mathnawī* poems (beg. on f. 150); *tarjī'bands*, etc. (beg. on f. 151v).

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 160; S 11 × 6,25; 8,5 × 4,25; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. good.

284.

دیوان نجات

Dīwān-i-Najāt.

II 229.

Ghazals of Mir 'Abdu'l-'Āl Ḥusaynī Iṣfahānī, with the *takhalluṣ* Najāt (d. ca. 1126/1714). See EB 1162-1165, Pr 702, Ros 269, R 821, 1095, etc. Ind. libr. Bk 379, Spr 512. The present copy contains only *ghazals*, which are arranged alphabetically. Beg. as usual:

گرفتم مهر خاموشی ز لب طبع سخندانرا
زدم بر سر کل طغرای بسم الله دیوانرا

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 125; S 11 × 7; 7,5 × 3,5; ll 14, no *jadwals*. Or. and Europ. pap. (new margins). Ind. nast. Cond. bad. Worm-eaten and repaired.

285.

کل کشتی

Gul-i-kushtī.

II 242.

The well-known poem on wrestling, by the same Najāt, comp. in 1112/1700-1701, see RS 337, 376, EB 1162, 1164, 1165, Ros 269, R 821. Ind. libr. Spr 512. Lith. Lucknow, 1881, Murādābād, 1884, etc. Beg. as usual:

در کپ عشق هران نامه که دلخواه بود
زیفتش نام خوش حضرت الله بود

Copied in the beg. of the xiii/xix c.

Ff. 12; S 10,5 × 7; 7,25 × 3,25; ll 15, no *jadwals*. Or. pap. (new margins, of Europ. pap.). Ind. nast. Cond. tol. good. Worm-eaten. Stray notes on the fly-leaves.

286.

دیوان بیدل

Dīwān-i-Bīdil.

II 221.

Poems of 'Abdu'l-Qādir with the *takhalluṣ* Bīdil (d. 1133-1137/1720-1725), see IvASB 836, cf. also above, No. 152. The present copy, which is incomplete at the beginning and the end, opens with a series of *qasīdas*, alphabetically arranged; some of them contain chronograms.

Ghazals, alphabetically arranged, beg. (f. 20) :

ای آینه حسن تمنای تو جانها، اوراق کستان ثنای تو زبانها،

Rubā'īs, beg. on f. 92 :

یا رب ز می شوق ایامی بفرست، وز نشاء آرزو چراغی بفرست

Copied towards the end of the xii/xviii c.

Ff. 95; S 9 × 5,5; 7 × 3; ll 17, no jadvāls. Greyish Or. pap. Ind. nast. Cond. tol. good. Emendations on the margins.

287.

کلیات تاثیر

Kulliyyā-ti-Ta'thīr.

II 238.

A collection of poetical works (not complete, however) of Muḥammad Muḥsin Iṣfahānī, with the *takhalluṣ* Ta'thīr, an official under Shāh Sulaymān (1077-1105/1667-1694) and Shāh Ḥusayn (1105-1135/1694-1722), for some time a governor of Yazd. He died in the beginning of the Afghan invasion, 1135/1722, or shortly before it. The chronograms given in the works in this volume range up to 1120/1708. See *Riḡāḍu'sh-shu'arā'* (IvASB 230), f. 112v; the anthol. No. 326 in this catalogue, f. 214; the *Tadhkiratu'l-mu'ashirīn*, Spr 138; *Khulāṣatu'l-afkār*, EB 391, No. 58; *Makhzanu'l-gharā'ib*, EB 395, No. 439, etc. A copy of this dīwān, which appears to be rare, is described in Spr 577; the *mathnawī* poems are described in EB 1175, where the name of the poet is not given.

The present copy is rather bad, worm-eaten, and partly written without diacritical dots. It contains :

1. (f. 1v). *Qaṣīdas* and *tarjībānds*, in praise of the Prophet, Imams, Shāh Sulaymān (ff. 35, 36, 37); on the return to Iṣfahān of Muḥammad Khān from Astrābād (f. 37v), and on the promotion of Waḥīdu'z-Zamānī to the wazirat (f. 39). Beg.

ای ثنایت انس و جان را از بیان انداخته،

حیرت ذات تو در زبان انداخته،

2. (f. 40v). *Muḡaṭṭa'āt wa tawārīkh dar manqabat*. Chronograms on different happenings.

3. (f. 46v). *Mathnawīyyāt*, exactly the same as described in EB 1175, where this author has not been identified.

(a) *Minhāju'l-mi'rāj*, of religious contents, in praise of Muḥammad, etc.; beg.

ستایش همان حد فروزانه ایست، که از سبحة اش نه فلک دانه ایست

(b) (f. 57). *Da'watu'l-āshiqīn*, in the metre of Nizāmī's *Shīrīn-u Khusraw*, containing a *sarāpā*, descriptions of wine, etc.

(c) (f. 63v). *Gulzār-i-sa'ādat*, laudatory descriptions of some gardens, etc., at Iṣfahān, in the time of Shāh Ḥusayn, beg.

به سر دارد همای خامه دولت، ز وصف کلهشن باغ سعادت،

(d) (f. 71v). *Thamaratu'l-ḥijāb*, in the metre of Nizāmī's *Haft paykar*, on similar matters. Beg.

شبی از همدمان ایمانی، محفلی کرم بود روحانی،

(e) (f. 75v). *Husn-i-ittifāq*, containing a laudatory description of Quhistān, beg.

نعتست و فرشته بابل او، نه تفته ز آتش کل او،

(f) (f. 83). *Maymanat-nāma*, a laudatory poem, in the metre of the *Shāhnāma*, containing praises to different persons. Beg.

بنام خداوند فرد قدیم، که بنمود ما را راه مستقیم،

4. (f. 89v). *Ghazals*, alphabetically arranged, beg. as in Spr 577:

ای در کف حمد تو سر رشته عنوانها، دارند سر افزای از نام تو دیوانها،

5. (f. 288). *Mutafarriqāt*, mostly *fards*, alphabetically arranged.

6. (f. 300). *Rubā'iyyāt*, unarranged (the poem which is given as the initial one in EB 1175, is found here on f. 302v). Beg.

یا رب منم از تو از تو، باشد همه آب و رنگ کارم از تو،

Copied towards the end of the xii/xviii c.

Ff. 303; S 10,25 × 5,5; 7,75 × 3,5; ll 21, no jadwals. Or. pap. (new margins). Varying bad Ind. nast. and shikasta, in some places without dots. Cond. very bad, except in the middle. Badly injured by worms and repairs, so that many words, or lines have become illegible.

288.

دیوان قاسم دیوانه

Dīwān-i-Qāsim Dīwāna.

II 509.

Poems of Muḥammad Qāsim Mashhadī, with the *takhallus* Qāsim, or Qāsim Dīwāna (d. ca. 1136/1723-1724), see IvASB 845. The present copy is incomplete both at the beginning and at the end, and contains *ghazals* and other kinds of poems alphabetically arranged in one series. The beginning corresponds to f. 2, top, of IvASB 845 (Nb 109), i.e. the penultimate verse of the *ghazal*

which usually stands first in the *diwān*. The beg. of the next complete poem (it is the third in the Society's copy) :

از بسکه برون ریخت غبار از نفس ما ، شد رخنه دیوار شکاف قفس ما ،

There are a few *fards* at the end.

On ff. 102-103v there is a short fragment of a theosophico-religious treatise on امانت لله , beg.

حمد واحدی را که منزله است النخ

Copied probably about the middle of the xii/xviii c.

* Ff. 1-103v; S 6,5 x 3,75; 4,75 x 2; ll 15, within *jadwals*. Greyish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired. Incidental emendations on the margins.

289.

دیوان کرامی کشمیری

Dīwān-i-Kirāmī Kashmīrī.

II 223.

A fragment of the *diwān* of *Mīrzā Kirāmī*, son of 'Abdu'l-Ghanī Beg Qabūl, of Kashmīr (d. 1155/1742, as stated in EIO 1625, or 1156/1743-1744, as given in the *Sarw-i-Āzād*, No. 58, f. 42v). Almost all specimens of his verse, given in the *Riyādu'sh-shu'arā'* (IvASB 230), f. 390v, may be traced in this fragment, which contains only the initial pages of the original collection, namely a part of the letter *alif*, and 'crumbs' of ب and ت. Cf. about the author the *Makhzanu'l-gharā'ib* (EB 395, No. 2198), R 714, Spr 128. He is quite different from the poet, whose *diwān* is described in IvASB 804. Beg.

زندگی بخش است ما ز دیده کریان ما ،
چشم تر چون شمع باشد چشمه حیوان ما ،

Copied in the beg. of the xiii/xix c.

Ff. 9; S 8,25 x 5; 7 x 3,5; ll 20, no *jadwals*. Or. pap. Bad Ind. nast. and shikasta. Cond. not good.

290.

سکندر نامه جبلّی

Sikandar-nāma-i-jabalī.

II 269.

A short didactic *mathnawī* poem, dealing with legends of Alexander's campaign in the hills (f. 10v 'سخنهای نادر ز سیرش بکوه'). The date of completion is given on f. 26 as the 4th Dhī'l-hijja 1141/the 1st July 1729, in the time of Muḥammad Shāh. The author states that he has composed the poem on his return from Mekka at the request of one Sayyid 'Alī. He does not clearly mention his own name. Most probably his *takhalluṣ* is Sukhan

cf. f. 11 بقدر ساقی انمی بدو سخی and the end, f. 27v, بقدر بخش ما. There were many poets with this *takhalluṣ*, the most probable one amongst them is perhaps Mīr 'Abdu's-Ṣamad of Agra, who died ca. 1140/1728 (this date may be slightly inaccurate, as is usual in the *tadhkiras*), cf. Spr 150, 156, etc. That the author must have been of a fairly advanced age when he wrote his poem may be concluded not only from the fact that he had performed the pilgrimage, but also because he calls himself (f. 10v) a *khalīfa* of the Qādirī order; under ordinary circumstances both statements would better fit an old man. Beg.

الهی دلم از کرم شاد کن، غم خود ده غیر آزاد کن

Copied by Nūr Ahmad, apparently towards the end of the xii/xviii c.

Ff. 27; S 7.75 × 4.75; 5.5 × 3; ll 14, no *jadwals*. Or. pap. Ind. nast. Cond. fairly good.

291.

هیر و رانجهان

Hīr-u Rānjhan.

II 251.

The tale of Hīr and Rānjhā (or Rānjhan), based on a Panjābī love story, cf. above No. 118. It is the same poem as described in IVASB 918 (where it was included into the series of works of uncertain date, as it could not be identified on account of its being incomplete at the beg.). Both are identical with Spr 317. The author is Shāh Faqru'l-lah Lāhūrī, with the *takhalluṣ* Āfarin (d. 1154/1741, at Lahore). In this copy his authorship is mentioned in the colophon. The poem has been composed ca. 1143/1730-1731, as mentioned by Āzād in his *Khazāna-i-āmirā*, cf. EIO 1724. The beginning of IVASB 918 (Na 120) corresponds to f. 3, l. 3, of this copy. Beg. (as in Spr 317):

بذام چمن ساز ناز و نیاز، که خار نیازش بود سرو ناز

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 85; S 8.5 × 5.75; 6 × 3.5; ll 13, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good. *Scrappy notes and quotations on the fly-leaves. Very bad vignette.

292.

کلیات روحی

Kulliyyāt-i-Rūhī.

II 247.

Poetical works, in a religious strain, of Mīr Sayyid Muḥammad Ja'far Rūhī, or Ja'far Rūhī, as he is usually called. He was a native of Ranbhīrpūr, in Oudh, belonged to the Sufic order of the Indian Nī'matu'l-lahīs, lived at Lucknow, and died the 1st Ramaḍān 1154/the 10th Nov. 1741 (see *Riyādu'sh-shu'arā*, D 102, f. 208; *Sarw-i-Āzād*, No. 58, f. 46; Spr 156, EB 395, No. 888,

etc. ; his full name and the date of the death are also given here, on f. 158v). I have not been able to trace any reference to other copies of this *kullīyyāt*, which seems to be very rare. It contains :

1. (f. 1v). The preface, in ornate prose and verse, beg.

تا بزرگ غنچه دل حرفی زند آهنگ اوست، النخ

2. (f. 3). *Qaṣīdas*, of religious content ; the first of them, called *Ism-i-A'zam*, was composed in 1112/1700-1701 (its title is a chronogram). Beg.

یا رب ز درد کیست بدل نشتر افتاب، یقطره خون بود بسر خنجر افتاب،

3. (f. 7). *Ghazals*, alphabetically arranged ; they have been composed before 1114/1702-1703, in which year the *diwān* has been arranged, as appears from an introductory verse with the chronogram *دیوان غزلها*. Beg.

نکه دارد چراغ حسن معنی خلوت جانها،

که باشد ریشه نور سیه در چشم مژگانها،

4. (f. 100). *Rubā'īyyāt* ; from a chronogram on f. 125v it appears that they have been collected in 1142/1729-1730 (*سام غیب*). Beg.

ای جاوه که تو پاک از کرد نکاه، چشم جبرئیل (sic) نقش هائی در راه

5. (f. 125v). *Tarjī'band*, beg.

بحر لاهوت چون بجوش آمد، قطره زد موج و در خروش آمد،

6. (f. 129). The 'expanded' (*mustazād*) *ghazals*, quatrains, etc., beg.

صد موج ازان قلمز دیدار بر آید - خوش قطره زنان شد، النخ

7. (f. 133). *Parwāna-i-tajallī*. A mystico-religious composition, in bombastic ornate prose and verse, beg.

سخن از گرمی عشق است هوس میسوزد النخ

8. (f. 135v). Several *qaṣīdas* with chronograms : on the death of a Sufi, *Shāh Lad'hā* (1143/1730-1731) ; on the ascension of *Bahādur Shah* (1119/1707), etc.

9. (f. 137v). A short *mathnawī* in Sufic strain, beg.

چندین تعلیم کرد افسانه پرداز، قلم را شوخی مژگان طراز،

10. (f. 141). *Tadqīqu't-tahqīq*. A Sufic treatise, in ornate prose and verse, with many quotations from the earlier poets,

comp. in 1152/1739 (chronogram on f. 151v : *كشف و تحقیق کنه از آدم* : Beg.

الله لا اله الا هو الحى القيوم الخ ... اما بعد، بدانید ای محققان الخ

11. (f. 152). *Khutba-i-bayād*. An introduction to an anthology, in bombastic ornate prose, beg.

دلم تمام زبان وصف حسن جانان است، الخ

12. (f. 156). *Hikāyat*. A *mathnawī* poem in didactic strain, beg.

شنیدم روزی از آتش خروشی، چو شمع از اشک حیران خرقه پوشی،

At the end (f. 159) there are some further poetical quotations from the same poet.

Transcribed, according to the colophon on f. 155v, the 29th Jum. I 1153/the 22nd Aug. 1740, at Lucknow, by one Ghulām 'Alī, for Mīrzā 'Abdu'l-lah. The final folios (156-158) are dated the 1st Ram. 1154/the 10th Nov. 1741.

Ff. 159; S 13 × 8,25; 7,5 × 3,75; ll 15, no *jadwals*. Or. pap. in the original portion, Eur. pap. in the margins, which have been pasted on recently. Ind. shikasta-nast. Cond. tol. good.

293.

قصه حقیقت رای

Qiṣṣa-i-ḥaqīqat-i-rāy.

II 266.

A long *mathnawī* poem in moralising strain by Raghbat Siyālkūtī. He was apparently a pupil, or at least an associate of Āfarīn (see No. 291), whom he eulogises in terms implying that he was still alive at the time of composition (ff. 8-8v). The poem contains also praises (f. 4v) to Muḥammad Shāh (1131-1161/1719-1748). He cannot be identical with Mīr Abū'l-Ma'ālī Raghbat, mentioned in Spr 279, and seems to have been a Hindu, as Moham-medan religious terminology is almost entirely absent in his work. Beg.

سر نامه بقام دلفوازیست، کز وهر بیدخوا را برگ و ساز است،

Transcribed in Rajab of 1298/June 1881, by Nūr Ḥusayn Qādirī Mujaddidī, son of Miṣyān Khān Muḥammad Amnābādī.

Ff. 42; S 12 × 8; 8,25 × 4,25; ll 7, double *jadwals*. Or. pap. Ind. nast. Cond. fairly good. Bad vignette.

294.

دیوان نعمت

Dīwān-i-Ni'mat.

II 232.

Poems, in a religious strain, with pronounced Shi'ite tendencies, by one Ni'mat. There are no chronograms in them, and no

definite allusions as to any historical events. It is only possible to deduce that the author wrote apparently in the XII/XVIIIc., because in some of his poems (ff. 2, 2v), he refers to Šāyib (d. 1088/1677-1678, see above No. 274); on the other hand the present copy of his *dīwān* dates probably from not later than the beg. of the XIII/XIXc. There were several poets with the same *takhalluṣ* during the XII/XVIIIc. who might be identified with the present one: one is referred to in the *Hamīsha bahār* (Spr 129), Ni'matu'l-lah Khān, a son of the paymaster of troops under Aurangzib; another is mentioned in the *tadhkira* of Ḥayrat (Spr 159), Ni'matu'l-lah Khān b. Rūhi'l-lah Khān, an official under Farrukh Siyar and Muḥammad Shāh (he may be perhaps identical with the preceding one); a modern poet, Mīr Ni'mat 'Alī of Dihlī (of the beg. of XIII/XIXc.) is mentioned in Spr 172; two more Ni'mats, who also wrote Hindustani verses, are referred to in Spr 273, especially the second, Muḥammad Ḥafīz, a pupil of Minnat who wrote chiefly in Persian.

The *dīwān* contains almost exclusively *ghazals*, which are alphabetically arranged. There are only two quatrains at the end. Beg.

ز بسم الله زبان ها را بود مفتاح مشکلیها
بکمدش زینت آرا کشت لوح مصحف دلها

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 33; S 10,5 × 6,75; 7,5 × 3,75; ll 14, no *jadwals*. Or. pap. (new margins, of Europ. pap.). Ind. nast. Cond. tol. good. A brief note on f. 1.

295.

دیوان آرزو

Dīwān-i-Ārzū.

I 383.

Poems of Sirāju'd-Dīn 'Alī Khān Ārzū (d. 1169/1756), who is chiefly known by his lexicographical works. He composed an enormous amount of poetry, mostly in imitation of other poets, and the present collection forms only an insignificant part of the whole. It consists of *ghazals*, alphabetically arranged, with half a dozen *rubā'īs* at the end. This *dīwān* seems to be identical with Spr 337 (No. 108), which is said to have been composed in imitation of the poems of Athar (see above, No. 280). Beg. as in Spr 338:

چه پروری بغدای سمن تن خود را، نداده است کسی زور دشمن خود را،

Dated the 20th Šafar 1200/the 23rd Dec. 1785, by Mīr Muḥammad 'Alī.

Ff. 47; S 7,75 × 5,25; 7 × 4; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. good. A few marginal glosses.

296.

The same.

II 213.

Another copy of the same *dīwān*, beg. as in the preceding transcript.

Transcribed towards the end of the xiii/xix c.

Ff. 47; S 10×6,5; 8×5; ll 15, no *jadwals*. Europ. pap. Ind. nast. Cond. good.

297.

واله و سلطان

Wālih-u Sulṭān.

I 21.

The love story of 'Alī Qulī Wālih Dāghistānī (see above, No. 57), by Shamsu'd-Dīn 'Abbāsī Shāhjahanābādī, with the *takhalluṣ* Faqīr, or Maftūn (d. ca. 1180/1766-1767), see IvASB 866. It has been composed in 1160/1747. Beg. as usual :

ای واله حسن دلکشت جان، عشق تو بفر دو کون سلطان،

Dated (see f. 112) the 22nd Šafar 1282/the 17th July 1865.

*Ff. 13v-34v; S 19×12; 16×9; ll 38, in 4 columns; no *jadwals*. Thick Europ. pap. Ind. nast. Cond. good. On f. 35 there is a table of Persian poets, arranged in approximately chronological order.

298.

دیوان حزین

Dīwān-i-Ḥazīn.

II 243.

Poems of Muḥammad 'Alī b. Abī Ṭālib az-Zāhidī al-Jīlānī, with the *takhalluṣ* Ḥazīn (d. 1180/1766), see IvASB 861, 862; cf. also above, Nos. 55, 56. The present copy contains :

1. (f. 1v). The usual prose *preface*, beg.

افتتاح نامه نام آوران کیهان خدیو سخن النج

2. (f. 5). *Qaṣīdas*, beg. (as in IvASB 862, 8 and EB 1184, 1) :

غیر نفی غیرت یکتای بیهمتاستی، نقش لادرچشم وحدت بین من الاستی

3. (f. 53v). *Ghazals*, alphabetically arranged, beg.

سخن صریح سرائیم عشق پنهان را، بخون دیده طرازم لوح دیوان را،

4. (f. 312). *Rubā'īs*, unarranged, beg.

ساقی قدحی که دور کلزار گذشت، مطرب غزلی که وقت گفتار گذشت،

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 319; S 9,25×5,75; 6,25×3,25; ll 14, within double *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Incidental emendations on the margins.

299.

صفیر دل

Ṣafir-i-dil.

II 520.

A *mathnawī* poem, comp. in 1173/1759–1760, by the same Ḥazīn. It is the same work as the one described in IvASB 862, 2, opening, as usual, with a prose preface (f. 1v) :

له الحمد فی الاخرة و الاولى و السلام (sic) علی سیدنا الخ

Beg. of the poem itself (f. 2) :

ثناهای شایسته دلداری، سپاس فراوان ز ما یار را،

Dated the 27th Muḥarram 1175/the 28th Aug. 1761, at 'Azīmābād, copied by one Nand La'l.

Ff. 23; 8 9 × 4,75; 6,25 × 3,25; ll 13, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. A note at the end.

300.

دیوان غریب

Dīwān-i-Gharīb.

II 222.

Poems of Gharīb, Gharībā, Gharībī or Gharībān, as he variously calls himself in different places. In a poem in praise of Shāh 'Ālam he mentions the year 1183/1769–1770 (f. 61v), and in the last quatrain (f. 162v) he gives the date of completion of his *dīwān* also, as 1183/1769–1770 (1283 *minus* 100) :

سال تاریخ ز هاتف چو نمودیم سوال، بی صد گفت بگویند که دیوان غریب،

I have not been able to trace him in *tadhkiras*; most probably this particular Gharīb is referred to in Spr 229; if so, he was Naṣīru'd-Dīn Aḥmad of Kashmīr, living at Dihlī, who has written a voluminous Persian *dīwān*. The MS. contains :

1. (f. 1v). *Ghazals*, in alphabetical order, beg.

(damaged)... به بسم الله ده حسن قبول از من بدیوانرا، ز رحم

2. (f. 141v). *Tarjīb'band*, an imitation of the famous poem, beginning with 'ما مقیمان کوی دلداریم'. Cf. concerning it IvASB 909, Spr 590, Mehren 43, add also No. 323 in this Cat., f. 120, where it is ascribed to one 'Alā'u'd-Dīn (b.) 'Alā'i'l-Mulk, who settled in Oudh, apparently in the X or XI/XVI–XVIIc. Beg.

ما غریبان کوچہ یاریم، در نظر غیر او نمیداریم

More *tarjīb'bands* are found on ff. 149v, 152: a *mukhammas* on f. 153.

3. (f. 153v). *Rubā'īs*, chiefly in praise of God, the Prophet, Imams, and Sufic saints. Beg.

کوئیم ثنا از تن هر موسی خدارا، تا کس نکند فهم ازین صوت و صدارا،

4. (f. 163). *Qaṣīdas*, also of religious contents, chiefly praises of the Prophet, the early khalifs, Imams, and founders of the Sufic orders. Beg.

ای حمد تو ورد بر زبان ها، وی ذکر تو مونس بیجان ها،

Dated the 20th Jun. II 1184/the 11th Oct. 1770. The scribe's name is illegible. There are many additions and emendations on the margins, which may belong to the author himself.

Ff. 176; S 7,5 × 5; 5,5 × 3; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten. Seals in the beg. and end.

301.

دیوان علی اکبر

Dīwān-i-'Alī Akbar.

II 511.

Poems, in Sufic strain, by 'Alī Akbar Wahbī (?), apparently a follower of the Chishtī affiliation, who wrote close to the end of the XII/XVIIIc., because at the end (ff. 15v-16) there are several chronograms for the year 1198/1784. The dīwān contains comparatively few *ghazals*, not arranged in alphabetical order, also a few *qit'as*, *rubā'īs*, etc. Some further *ghazals* are added on ff. 13-16v, by a different hand. Beg. of *ghazals* (f. 1v):

خاک عربانی ما خلعت سلطانی (ما)،

کنج ویرانی ما ملک سلیمانی ما،

Beg. of *rubā'īs* (f. 9v):

برخی کویند حقّی ز خلق است بیرون، (sic)

قومی کویند او بخلق است درون،

Beg. of *qit'as* (f. 15):

آمد زبهر دایر چالاک و بمن گفت، خوش باش که تا چشم تو کوش و زبانم،

Copied in the beg. of the xiii/xix c.

Ff. 16; S 8,5 × 4,75; 6 × 2,75; ll 13, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. A note on ff. 1-1v, dealing with Kamāl-i-Khujandī. A few marginal notes.

302.

کارنامه

Kār-nāma.

II 516.

A long *mathnawī* poem dealing with the narrative of the war against Aḥmad Shāh Abdālī which terminated in 1162/1749. The author, Muḥammad Bakhsh, with the *takhalluṣ* Āshūb (cf. f. 39),

who took personally part in the campaign, refers to the present work in the preface to his history of Muhammad Shāh's reign, which he composed in 1196/1782 (cf. R 944-945, EIO 422, Elliot, Hist. of India, VIII, 233). It must, therefore, have been completed some time between these two dates. It is written in bombastic style; there are many autobiographical allusions. Before the ordinary beginning there is a quatrain (written in red ink) :

نظمي که پیر از شور تغذگ و توپ است
در گوش عدو صداء آن دلکوب است
از روی بدیقه این بیان واقع
موسوم بکار نامه آشوب است

The poem itself begins :

پس از حمد خلاق ارض و سما، هم از بعد نعت نبی الورا

Copied towards the end of the xii/xviii c.

Ff. 67; S 7,5 × 4,75; 5,5 × 2,75; ll 11, no jadvāls. Or. pap. Ind. nast. Cond. tol. good.

303.

فتح نامه

Fath-nāma.

II 349.

A versified laudatory history of the local Balūchī chieftains at Haydarābād in Sind, so-called Talpurs, or 'Abbāsī Amīrs, especially of Fath-'Alī Khān (d. 1801). The author calls himself (f. 13) Muḥammad 'Azīmu'd-Dīn Ḥusaynī Shirāzī Tatawī, and gives the date of composition as 1199/1785 (f. 15 فتحنامه), not 1191/1777, as in R 1041 where another copy is described. The present copy is incomplete, and the date of transcription is not found in it. The work is divided into the usual introductory doxology, praises of Fath-'Alī Khān (f. 7), his brother Ghulām 'Alī (d. 1811), etc., and five *majlises* (all that the present copy contains) :

- ۱ (f. 16) در بیان فضائل اخلاق حمیده
- ۲ (f. 22v) در ذکر طبقه عباسیان و میر بهرام شهید علیه الغفران
- ۳ (f. 33v) در بیان حالات میر بجار شهید علیه الرحمت
- ۴ (f. 59v) در بیان حالات میر عبد الله الشهید علیه الرحمة
- ۵ (f. 79) در بیان احوال عهد دولت میر فتح علیخان بهادر ظفر یاب و اعیان در توجه رایات عالیات بانهدام بذیات عدوی بی آب و رسانیدن انفعال بدین کهر بموجب التماس میر سهراب

These *majlises* are subdivided into numbers of smaller sub-sections, mostly called *dāstān*. Beg. of the poem :

بنام خداوند هر دو جهان، شه هفت کیتی و نه آسمان،

Transcribed apparently in the beg. of the xiii/xix c.

Ff. 96; S 10,25 × 6; 8,5 × 3,5; ll 14, no jadvāls. Brownish Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

304.

دیوان آزاد

Dīwān-i-Āzād.

I 384.

Poems of the well-known historian and biographer, Ghulām 'Alī Balgrāmī, with the *takhalluṣ* Āzād (d. 1200/1786), cf. above Nos. 58, 59. For his poems see EIO 1722; *Ind. libr.* Bk 423, Spr 364. The dīwān contains almost exclusively *ghazals*, alphabetically arranged, and only a few *rubā'īs* and *qit'as* with chronograms at the end. Beg. of *ghazals* :

بر آرز مدد بسم الله تیغ خوشمقالی را، مسخر کن سواد اعظم نازک خیالی را،

Rubā'īs, beg. (f. 48) :

ای پرتو جلوه تو آثار وجود، مخلوق تو آنچه هست در غیب و شهود،

Copied in the beg. of the xiii/xix c.

Ff. 50; S 7,75 × 5,25; 7 × 4; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good.

305.

II 507.

The same.

Another copy of the same dīwān, beg. as in the preceding note, No. 304 (both, *ghazals* and *rubā'īs*).

A very bad copy, rendered almost worthless by white ants and worms, dating from the earlier part of the xiii/xix c.

Ff. 38; S 9,5 × 6,25; 6,5 × 4; ll 12, no jadvāls. Or. pap. Ind. nast. Cond. hopelessly bad.

306.

II 218.

The same.

Another copy of the same dīwān, beg. as in No. 304, both with regard to *ghazals* and quatrains.

Copied towards the end of the xiii/xix c.

Ff. 49; S 10,5 × 6,75; 8,75 × 5; ll 16, no jadvāls. Europ. pap. Ind. nast. Cond. good.

307.

دیوان اصغر

Dīwān-i-Aṣghar

II 216.

Poems of Aṣghar, who also uses another *takhalluṣ*, Amjad 'Alī, an Indian Muhammadan (cf. f. 50v). He flourished apparently towards the end of the XII/XVIIIc. and in the beginning of the XIII/XIXc. Ṣa'ib is often referred to (cf. ff. 18, 37, 52, etc). At the end two chronograms are given for 1192/1778 (f. 62v (های شد روشن شهید), and 1195/1781 (ibid., (مقبول حق ضیاء الدین). Three Aṣghars are mentioned in Pr 630 (Nos. 241-243), but none of them seems to be identical with the present one. It is interesting to note that on ff. 1-4v, on the margins, many poems in *Hindustani* are given, with the same *takhalluṣes*, so that it appears that the author was an Urdu poet as well.

The present copy contains :

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.
خدایا نشئه عرفان کرامت کن دماغم را ، بموج بادله بپرنک دریا کن ایانم را ،
2. (f. 59v). *Rubā'īs*, not alphabetically arranged, beg.
های یار بمن تو آشنائی کردی ، دلبردی و باز بیوفائی کردی ،
3. (f. 63v). *Fards*, beg.

زخم من تا دوخت سوزی در جگر انداخته ، الخ

Dated the 29th Rab. II of 1227 of the Faṣlī era, i.e. beg. of the xix c. AD., copied by Bakhtāwar Sing'h.

Ff. 65; S 8.5 × 5.75; 4.75 × 2.5; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. good. The seal of the scribe, dated 1229/1814.

308.

(مثنویات منعم)

(Mathnawīyyāt-i-Mun'im).

II 261.

Lengthy *mathnawī* poems by Mun'im, dedicated to Shāh 'Ālam (1173-1221/1759-1806), cf. ff. 75, 79v, 148, etc. and also to his successor Muḥammad Akbar, 1221-1253/1806-1837. There are no indications as to the real name of the author, nor exact dates of the composition of the poems. Chronologically it might be possible to identify this Mun'im with Sayyid Nūru'l-ḥaqq, a qāḍī of Bareilly and a very prolific *mathnawī* writer, who used this *takhalluṣ*, mentioned in Spr 171 and 263. On f. 1 there is, however, a note, in a different handwriting, to the effect that the author is Mohan La'l, cf. Spr 263. Which of these two Mun'ims is the author, cannot be decided without more details concerning their works. The poems are written in exceedingly bombastic

style and contain nothing beyond the stereotyped verbiage on the subject of *ishq*. The volume contains :

1. (f. 1v). *Bihār-i-ishq* (cf. f. 71), a lengthy poem, beg. with a versified heading :

چيست وحدت بخود خدا دیدن، باعث زندگي فنا دیدن،

Beg. of the poem itself :

بنام آنکه دل دیوانه اوست، محبت راه خلوت خانه اوست،

2. (f. 73v; 72 is blank). A lengthy *mathnawī* poem on precisely the same subject as that of the preceding one. Apparently it contains no mention of its title. The opening *bayt* (in red ink) :

ایخراپ کردش بیم تو چرخ حشری (sic ?)
خنده جام صبوحه افتاب خاوری،

Beg. of the poem :

ای صبح قیامت جنون خیز، پرکاله آتش درون خیز،

3. (ff. 73v-110, in *margin*). Another similarly title-less *mathnawī*, in precisely the same style. Beg.

بسم الله الرحمن الرحيم، فاتحه نسخه عشق قدیم،

4. (f. 145; f. 144 is blank). (*Qisṣa-i-Shāhrukh-u Dilbar-i-Jahān*), a lengthy love story, beg.

ای شرار تجلی دلها، رونق (؟ رفق) نیمجان بسمل ها،

Dated the 17 Dhī Qa'da 1242/the 12th June 1827 (here 1826), the 21st year of Muḥammad Akbar.

Ff. 214; S 10,75 x 5,75; 8 x 3,25; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good.

309.

دیوان واقف

Dīwān-i-Wāqif.

II 241

Dīwān of Nūru'd-Dīn of Patiyāla in the Panjāb, with the *takhalluṣ* Wāqif (d. ca. 1200/1786), the same one as described in IVASB 877, where references to other catalogues are given. The present copy contains almost exclusively *ghazals*, alphabetically arranged. Only a few *fards* and *qit'as* are given on ff. 216v-217. Before the usual beginning :

ای بزم شوق تو فالان بهر سو سازها، رفته در هر گوشه زان سازها لوازه،

there is an additional verse in a different metre :

عبارک است بزم تو افتتاح کلام ، تبارک اسمک یا ذوالجلال و الاکرام ،

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 217; S 9,5 × 6; 7 × 3,5; ll 15, within double jadwals. Brownish Or. pap. Ind. careful nast. Cond. tol. good. Worm-eaten in the beg. and in the end. A few glosses on the margins.

310.

دیوان اختر

Dīwān-i-Akhtar.

II 210.

A defective copy of the diwān of Akhtar, who gives no particulars concerning himself, nor any chronograms. Twice he refers to Qatīl (ff. 6 and 36), most probably the poet and *inshā* writer (cf. R 64, Spr 277, and above, No. 60, 18), who died in 1233/1818; he also mentions Wāqif (f. 46v), who died in 1200/1786. There can therefore be no doubt that he flourished in the beg. of the XIII/XIXc. He may be identical with Akhtar, whose name was Akbar 'Alī Sarhindī, and who is said to have been more than 30 years of age in 1209/1794–1795 (see Spr 200). There are only *ghazals* in this volume, in alphabetical order; towards the end there are many lacunas, much space is left blank. Beg.

ای بسملة نامت سر دفتر عنوانها ، سر رشته توحیدت شیرازة دیوانها ،

Copied towards the end of the xiii/xix c.

Ff. 55 (there are also a number of blank leaves in the volume); S 10,25 × 6,75; 8 × 4,5; ll 16, no jadwals. Europ. pap. Careless Ind. nast. Cond. good.

311.

دیوان سروری

Dīwān-i-Surūrī.

I 393.

Poems of Surūrī, whose real name was Ghulām Murtaḍā, and who was still living at Lucknow in 1211/1796–1797, see Pr 948–950, Spr 573. The present copy slightly differs in its arrangement from the two mentioned above, and does not contain the *math-nawīs* and some other items mentioned in Pr 949. There are :

1. (f. 1v). *Ghazals*, alphabetically arranged, with special headings at the beginning of every letter. Beg. as usual :

خدایا درد عشق ده دل و جان سروری را ،

بحسن خویش بکشا چشم حیران سروری را ،

2. (f. 220). *Rubā'īs*, not alphabetically arranged, beg.

صد شکور بدرگاه خداوند کریم ، رحمت کن بندگان بالطف جسیم ،

3. (f. 224v). *Qaṣīdas*; their collection is called *Chilchirāgh* or 'candelabra,' as stated in an introductory quatrain, in which the date of completion is given as 1204/1789-1790:

قصائدم که مسمی بچلچیراغ آمد، بخلق بوی معانیش در دماغ آمد،
فراغ یافت چو کلکم ز کار تکوینش، سروش گفت که تاریخش از چراغ آمد،

Beg. of *qaṣīdas*, as usual:

ای نام تو ورد در دهانها، عاجز ز ثنای تو زبانها،

4. (f. 236). *Mukhammasāt*, also with a quatrain as a heading. The first, a very lengthy one, is an adaptation of a *qaṣīda* by Mu'izz Mūsawī Fīṭrat (d. 1106/1694-1695, cf. IvASB 806). Beg.

دارم مدام چون حرس افغان بی شمار، مانند بلبل ز چمن دور در بیار،

The second, in praise of Fāṭima, the wife of 'Alī, based on a *qaṣīda* by Ṭughrā (d. ca. 1078/1667, cf. IvASB 371). Beg. (f. 246):

شبی از آتش غم با دل و جان مضطر، دمدم جای سرشک از مژه میریخت کبر،

It seems as if this *dīwān* is not complete.

A very good, carefully written copy, dating from the beg. of the xiii/xix c.

Ff. 252 (some pages are left entirely blank); S 15 × 9; 9 × 4; ll 25, no jadvāls. Blue Or. pap. Ind. nast. Cond. very good. Only in a few places worm-eaten.

312.

(تصنیفات مسرت)

(*Taṣnīfāt-i-Masarrat*).

II 518.

Commentaries of Masarrat on different poems, his own and those of other writers. The author, 'Iwāḍ Rāy (عوض رای) with the *takhalluṣ* Masarrat was living in the beg. of the XIII/XIXc. He mentions on f. 27 the year 1212/1797-1748 as the date of composition of a poem in praise of Shāh 'Ālam (1173-1221/1759-1806); another of his works eulogises Nawwāb Sa'ādat-'Alī Khān of Oudh (1212-1229/1797-1814), cf. f. 16. It is difficult to state if he may be identical with Shankar Masarrat, mentioned in Spr 255. The present volume contains three of his works:

1. (f. 1v). A commentary on the opening distich of the *dīwān* of Ḥusayn Thanā'ī Mashhadī, cf. above, No. 255 (ff. 2v-6). The text of the commentary is slightly different. Beg.

در روش حسن و ناز هست بسی خوشنما،
غمزه بطرز ستم عشوه برنگ جفا،

2. (f. 10). *Nathr-i-dilgushā*. A eulogy, in ornate prose, on Sa'adat-'Alī Khān at the occasion of his building a palace, called *Qasr-i-dilgushā*. Beg.

حمد و ثنای شهنشاه هر دو جهان فرمانروای زمین و زمان النخ

3. (f. 27). (*Sharḥ-i-qaṣīda-i-Badī*). A commentary on the author's own *qaṣīda* in praise of Shāh 'Ālam, which he composed, as he states in the introduction, in 1212/1741-1798. The *qaṣīda* itself begins (f. 27v) :

افتاب اسمان اعتناء، اختر اوج آشنائی اعطفا،

Beg. of the treatise :

بعد حمد صانعی که قصیده موجودات را به صنعت های گوناگون

آراسته النخ

Transcribed in the beg. of 1864, the last item (3), dated the 26th Sha'bān 1280/ the 5th Febr. 1864.

Ff. 38 ; S 8 x 5 ; 6 x 3,25 ; ll 11, no jadvāls. Thin coloured Eur. pap. Good Ind. nast. Cond. good. A seal and notes on f. 1.

313.

بحر غم

Baḥr-i-gham.

II 338.

The story of the martyrdom of Imām Ḥusayn and his associates. It is dedicated to Muḥammad Ghawth Khān, a local chieftain in Southern India (f. 1v). The author, apparently a Madrasī (cf. f. 3), does not mention his own name (at least I have not been able to discover it though having looked through all the appropriate places in the poem). The title is a chronogram for the date of the completion, i.e. 1250/1834-1835 (ff. 3v and 23v, the same passage). Beg.

بنام آنکه بایک نقد دیدار، بدوکان محبت جان خریدار،

Dated 1262/1846.

Ff. 25 ; S 8 x 6,25 ; 6 x 3,25 ; ll 12, no jadvāls. Bluish Europ. paper (R. and J. L. Allford). Ind. nast. Cond. good. Marginal notes and emendations.

314.

سراج المحبة

Sirāju'l-maḥabbat.

II 394.

A prose version of the *mathnawī* poem dealing with the story of Hīr and Ranjhān, here ascribed (f. 18v) to the authorship of Qamaru'd-Dīn Minnat Dihlawī (d. ca. 1208/1793-1794), cf. EIO

1724, and IvASB 918. The compiler of the present version, completed in 1252/1836 (f. 19v), is the same 'Ibratī 'Azīmābādī as the author of the *tadhkira* called *Mi'rāju'l-khiyāl* (No. 60). Cf. also No. 246. Beg.

حمد حضرت خالقى كه شيرازة بندد نسخه دلفريزى بنى

Dated the 11th Ramadān 1281/the 7th Febr. 1865.

* Ff. 18-31v; S 11,5 × 7; 9,5 × 5; ll 19, no jadvāls. Europ. pap. Ind. nast. Cond. good.

315.

(اشعار ممتاز)

(Ash'ār-i-Mumtāz).

III 76.

Poems of Mumtāz, a modern author, who died after 1267/1850-1851. This may be deduced from the fact that the numerous chronograms, which he gives on ff. 12-30, range from the beg. of the XIII/XIXc., up to the year mentioned. Three poets of the name of Mumtāz are mentioned in Spr 262-263; Faḍl-'Alī, Iḥsānu'l-lah, and Nūr Aḥmad of Dihlī. The last one of these had died long before Sprenger was writing. The first of the three was a pupil of Sawdā who is said (Spr 285) to have died in 1195/1781. It is difficult to believe therefore that he should have continued to write poetry up to 1267/1850-1851, at an age of at least 80. The second Mumtāz, Iḥsānu'l-lah, remains, in the absence of more detailed information, the most probable author; but, there is no guarantee that the present Mumtāz has anything to do with either of the three.

The present copy is incomplete at the end; there are many lacunas and several folios are apparently misplaced. There are:

1. (f. 1). *Nazmu'n-nuthūr* (? half erased). A collection of versified grammatical rules, dealing with Arabic verbs. Beg.

الحمد لله كه خيالى اين لالى متلالى متفرقات را كه النخ

2. (f. 7v). *Sharḥu'sh-shukūk-i-saḥīr-i-Īrān*. A long *ghazal*, in which alternate *bayts* represent the dialogue between Saḥīr and the author. The former, meaning 'the ambassador', may be a *takhalluṣ* of a poet.

3. (f. 9). *Mu'ammāyāt*, on various names, dates, etc. At the end there are many lacunas. Ff. 31 and 32 belong probably to the next item, and are misplaced.

4. (f. 33). *Bahr-i-mawwāj*, a lengthy *mathnawī* poem, dealing with the history of the ancient prophets, of Muḥammad, his companions, etc., see Spr 504. It is incomplete at the end. Very unfortunately, the section on the circumstances of the composition, on f. 34v, is interrupted by a lacuna just in the beginning, and

there is, therefore, no chance to ascertain the exact date of composition. Beg.

شکر حق کاین نامی نامه ، زیب تو بگرفت از خامه ،

Transcribed apparently towards the end of the xiii/xix c.

Ff. 118; S 10,25 × 6,5; 7 × 4; ll 6, in three columns, in lines written at an angle to each other; no jadvāls. Or. pap. Ind. nast. Cond. tol. good.

316.

دیوان تفته

Dīwān-i-Tafta.

III 16.

Poems of a very modern author, who uses the *takhalluṣ* Tafta. Apparently the same diwān has been printed at Lahore in 1857; the original name of the compiler is given in it as Harī Gōpāl. In the present copy the chronograms, given at the end (ff. 375v-379), range up to 1273/1856-1857, so that it seems quite probable that the lithographed and the present diwāns are the same. This copy contains:

1. (f. 1). A prose preface, in florid style, dated 1265/1849, with the heading:

تقریظ اول دیوان تفته از دبیر الملک نجم الدوله میرزا محمد اسد الله
خان بهادر نظام جنک غالب تخلص مد ظله العالی ،

Beg.

هان ای غالب تیره روز انجم

2. (f. 3). *Ghazals*, alphabetically arranged, beg.

آبی دگر افروز کسی نوک سنان را ، اقبال بلندست شهادت طلبان را ،

3. (f. 368v). *Qit'as*, and short *mathnawī* poems, almost all containing chronograms, as mentioned above, ranging up to 1273/1856, beg.

بمکنی که تو نازی دوروزه نبود بیش ، کرا بماند و کرا ماند ای فدای تو من ،

4. (f. 379). *Rubā'īs*, alphabetically arranged, beg.

دادم بطهوری و نظیری جان را ، دیدم همگی قصاید و دیوان را ،

All over the margins there are numerous emendations, additional poems by the same Tafta, and quotations from a great number of different poets, especially from Jalāl Asīr. Some more poems from him and from Tafta are added on ff. 412-423. All these marginal and sometimes interlinear additions seem to be written by a different hand.

Copied towards the end of the xiii/xix c.

Ff. 423; S 12,25 × 8; 8,5 × 4,5; ll 17, no jadvāls. Europ. pap. Ind. nast. Cond. good.

317.

Zafaru'z-zafar.

ظفر الظفر

II 367.

A *mathnawī* poem in bombastic style, narrating the story of the Indian Mutiny of 1856. The composition was begun the 9th May 1857 (f. 9), by one Farāsū (فراسو), who may be identical with Frāsū, mentioned as an Urdu poet in Spr 227. The latter was a Frenchman, Captain François Akden (?). It is difficult to determine whether the two are the same. The poem consists chiefly of eulogies, and opens with praises to Jesus Christ (f. 2), Her Majesty the late Queen Victoria (f. 9v); but by far the greater space is occupied with eulogies of different local collectors, commissioners, etc. Beg.

در نظم سقتم بنام خدای، کریم و رحیم است و هم رهنمای،

The copy dates apparently from the same time as the work itself, i.e. the middle of the xiii/xix c.

Ff. 91; S 14.75 x 9.75; 12.5 x 7.5; ll 15, within jadvāls. Or. pap. Coarse Ind. nast. Cond. tol. good.

Poetry of uncertain date.

318.

Mathnawī-i-Sharafu'd-Dīn Awliyā.

مثنوی شرف الدین اولیا

II 260.

A religious poem, praising Muḥammad, the early khalifs, etc. It is apparently an imitation of the well known *mathnawī*, ascribed to Bū 'Alī Qalandar, a Sufic saint, who is supposed to have been living in the beg. of the VIII/XIVc., cf. R 668, Spr 565, etc. There is apparently no mention of the author's name. On f. 18 in the verse: *شرف ده از شرف دیدارم مرا الخ* the first *شرف* is written in red ink, as is often practised with the *takhalluṣes*. But there are no indications that this word is really a *takhalluṣ*, and this seems very unlikely. Probably the title, as above, is entirely based on a wrong assumption; it is written, in red ink, at the beginning of the poem. There is almost nothing in it to lead to a conclusion as to the date of composition. The praises to 'Abdu'l-Qādir Jīlānī, and the verse *وز طفیل صدر عالمگیر ما*, (f. 18), may perhaps suggest that it was composed under Aurangzib, in the end of the XI or beg. XII/XVII-XVIIIc. Beg.

ایها امهجور (ایها المهجور) عن وصل الحبيب،

بشنو از بلبل نواهایش عجیب،

Dated the 5th June 1881, copied by Husayn Amnābādī (cf. No. 320).

Ff. 18; S 9 x 5.5; 5.5 x 3; ll 7, double jadvāls. Bluish Europ. pap. Bold Ind. nast. Cond. good. Ugly vignette.

319.

Tigh-u qalam.

تغ و قلم

II 270.

An allegorical *mathnawī* poem, with a didactic tendency, by Mas'ūd. There is no date of composition, no allusions whatever to historical events. It is dedicated to one Shāhzāda Yūsuf Bahādur Khān (f. 6), but there is no key as to his identity. It appears from the text that the author, probably a clerk in the employment of that prince, had for some reason been punished and exiled. So he complains about poverty and humiliation, and the whole of the poem is intended as an apology. Amongst a dozen or more Mas'ūds mentioned in different *tadhkiras* none can be reliably identified with the present author. Beg.

قلم چون به تیغ زبان راز گفت، حقیقت بنام خدا باز گفت،

Dated the 15 Ramaḍān 1275/the 18th Apr. 1859.

Ff. 54; S 7,75 × 5,5; 6 × 3,5; ll 14, no jādvals. Bluish Europ. pap. Ind. nast. Cond. good.

320.

Ghazaliyyāt-i-Nawīdī.

غزلیات نویدی

II 234.

28 *ghazals* by one Nawīdī. There were more than a dozen poets who used the same *takhalluṣ*, mentioned in different *tadhkiras*. The collection is the same as the one described in Spr 526 and Bh 473 II. It consists of a series of *ghazals* written in such a way as to avoid the use of some particular letter. The enigmas, mentioned by Sprenger, or the preface and a *mathnawī* in praise of Humāyūn (probably taken from some other Nawīdī), referred to in Bh 473, are not found here. The poems have been repeatedly lithographed in India, at least five times (the latest Lucknow, 1893, 1899). On the whole, A. Sprenger seems to be right in regarding this versification as a product of some modern verse-maker. Beg.

صد شکر که شد دولت وصل تو میسر، گردید ز خورشید رخت دیده منور،

Dated 1881, by Fadlu'l-lah (?), son of Nūr Ḥusayn Amnābādī Qādirī Mujaddidī.

Ff. 24; S 8,5 × 5; 5,5 × 3; ll 7, within double jādvals. Grey Or. pap. Coarse Ind. nast. Cond. tol. good. Very bad vignette.

321.

Diwān-i-Shams.

دیوان شمس

II 237.

Poems, in Persian and in Hindustani, of one Shams, who does not give any details concerning himself, or concerning the period

in which he was living. Anyhow he seems to be a modern poet. Two Shamses are mentioned in Spr 287, but it is impossible to identify the present author with either of them. The poems consist chiefly of praises to Muhammad, in the form of *ghazals*, alphabetically arranged, both in the Persian and Hindustani parts. The copy contains :

1. (f. 1). Persian *ghazals*, beg.

ز مهر ذات تو کردید دوران بسکه نورانی
برنگ شمس روشن شد همه ذرات پنهانی

2. (f. 11v). Persian miscellaneous short pieces and fragments, such as a short *mathnawī*, a few *matla's*, *fards*, *qit'as*, quatrains.

3. (f. 14v). A *qasīda*, and several *ghazals*, etc., in *Hindustani*, beg.

محمد مظهر ذات خدا هی، حقیقت مین وه کب حق سی جدا هی

Copied apparently towards the end of the xiii/xix c.

Ff. 20; S 8,5 × 5,5; 6,25 × 3,25; ll 15, no *jadwals*. Europ. pap. Modern Ind. nast. Cond. good. A few additions on the margins.

322.

Anthologies.

همیشه بهار

Hamisha bihār.

III 41.

A large systematical anthology of Persian poets, compiled by Abū'l-Qāsim b. Ḥaydar Abū 'Alī Kāsānā'ī (? not clear), see f. 2, l. 5, and, secondly, on the margins, top. He prepared it (as stated on f. 2v), as a present to Shāh Sulaymān Ṣafawī (1077-1105/1667-1694). There are two prefaces, slightly differing the one from the other. One is written in the ordinary place on the pages, and the other on the margins. The quotations given here are usually very short. A large number of poets, ancient and more modern, are mentioned here, but no dates are given with reference to them. First are given extracts from princely poets, nobles and amirs; the common poets are combined in groups according to the province which was their birthplace. At the end there are a number of quotations of female authors. There is no order whatever in the arrangement of authors belonging to the same class. Occasionally blank spaces are left on the pages, and it seems as if the anthology had still to be supplemented by further additions.

1. (f. 3v). Princes, firstly the Safawides, beginning with Shāh Isma'īl, and ending with 'Abbās I; follow: the Timurides, Shaybanides; other dynasties, ancient and modern.

2. (f. 7v, in *marg.*). Wazirs, also beginning with those who served the Ṣafawī Shāhs.

3. (f. 10). Qizilbāsh nobles, who were high officials under the Safawides: the Shāmlū, Baharlū, Ustājilū, Dhū'l-Qadar, Afshārs, Qājārs, Bayāts, Taklū, Turkmāns; on ff. 24-33v there are specimens of the poetry of high officials, who, apparently, did not belong to the clans, mentioned just above.

4. (f. 34). Poets of Iṣfahān, and generally of 'Irāq. Specially dealt with: Shifā'ī (f. 34), Qādī Nūr Iṣfahānī (f. 35v), Damīrī Iṣfahānī (f. 36v), Taqiyyu'd-Dīn Muḥammad Hiznī Iṣfahānī (f. 37), Rūzbihān Ṣabrī Iṣfahānī (f. 37v), Jalāl Asīr (f. 39), Ḥasan Wahīb Iṣfahānī (f. 40), etc.

5. (f. 53v). Poets of Kāshān (there is no proper heading to this section). Specially dealt with: Ruknā Masīḥ (f. 53v), Muḥtasham (f. 56v), Kalīm (f. 57v), Muḥammad Qāsim Kāshī, or Mashhadī (f. 62), Muḥammad Hāshim Sanjar (f. 64v), Muḥammad Mā'sūm, his brother (f. 66v), Abū Turāb (f. 69v), etc.

6. (f. 79v). Poets of Qum. Specially: Nizāmī (who is supposed to have come from this place) (f. 79v); Muḥammad Sa'īd Ḥakīm Qumī (f. 79v), Ruknā, son of Rushdī Qumī (f. 81), Sadīd, the son of the preceding (f. 81v), Malik Qumī (f. 83), Darkī (f. 83v), Wāliḥī (f. 85), Shahīdī (f. 87v), etc.

7. (f. 95v). Poets of Sāwa (here *بلدة ساج*). Salmān Sāwajī (f. 95v), etc.

8. (f. 97v). Poets of Qazwīn. Ṭāhir Waḥīd (f. 97v), Sālik (f. 99), Ridā Masrūr (f. 101), etc.

9. (f. 106v). Poets of Ray. Muḥammad Qulī Salīm (f. 106v), Shāpūr Ṭihrānī (f. 109), Ḥusayn Nawras Damāwandī (f. 111), Ṣaydī (f. 112), etc.

10. (f. 116v). Poets of Hamadān, etc. 'Irāqī (f. 116v), etc.

11. (f. 124v). Poets of Jurbādaqān (Gulpāyagān), Kamara, etc. Faḍlī (f. 124v), 'Alī Naqī Kamarāī (f. 125v), Bāqir Naṭanzī (f. 129), etc.

12. (f. 130v). Poets of Ardīstān. Fathī (f. 130v), etc.

13. (f. 132v). Poets of Khalkhāl, Ṭārim, etc.

14. (f. 133). Poets of Yazd. Waḥshī (f. 133), Ḥasan 'Alī (f. 136), etc.

15. (f. 141). Poets of Bāfq.

16. (f. 142). Poets of Kirmān.

17. (f. 144). Poets of Shūshtar, Bahbahān, Lār, Mesopotamia. Faraju'l-lah Shūshtarī (f. 144), 'Abdu'l-lah Ḥālī of Karbalā (f. 147v), etc.

18. (f. 149). Poets of India. Amīr Khusraw (f. 149), Fayḍī (f. 152v), Ḥasan Dihlawī (f. 153), Ghanī Kashmīrī (f. 155), etc.

19. (f. 166v). Poets of Khorasan. Another section (طبعة دیگر) (f. 170v). The quotations are short, except in the case of Abū'l-Qāsim Fīndiriskī (f. 174), Muḥammad Ḥusayn Nazīrī Nishāpūrī (f. 176v), Naw'ī Khabūshānī (f. 180), Muḥammad Jān Qudsī (f.

182), Faṣihī Harawī (f. 184v), Nāẓim Harawī (f. 186), Raḍī Dānish Mashhadī (f. 187), etc.

20. (f. 212v). Poets of Ādharbayjān. Auhadu'd-Dīn of Marāgha (f. 212v), Rafī' Wā'iz Qazwīnī of Tabrīz (f. 214), 'Inwān, Muḥammad Riḍā Chalabī Tabrīzī (f. 215v); Ṣā'ib (f. 225v).

21. (f. 235). Poets of Gīlān and Māzandarān. 'Abdu'r-Razzāq Lāhijī (f. 235), Tālib Āmulī (f. 236), Nādim Gīlānī (f. 239), etc.

22. (f. 248v). Poets of Fārs. Hāfiz (f. 248v), Sa'dī (f. 249v), Bābā Fighānī (f. 251v), 'Urfī (f. 256), Lisānī (f. 258v), Ghiyāthā-i-Ḥalwā'ī (f. 259v), Ṣādiq Dast-i-ghayb (f. 260v) and Nizām Dast-i-ghayb (f. 261), etc.

23. (f. 272). Female writers.

Beg. of the preface :

بغیر حمد تو در لوح سینۀ مانیت، الخ ... حمد و سپاس منعمی را
سزاست کہ بیاض چہرہ خوبان الخ

A good, calligraphically written copy, dating from the end of the xi/xvii c. It seems most probable that the compiler and the scribe are identical.

Ff. 273; S 9 x 6; 8 x 4,25; ll 17, and a marginal column; double jādvals. Or. pap. Good careful nast. Cond. not good. Worm-eaten and badly pasted over. Scrappy notes and a few seals on the fly-leaves.

323.

(مجموعۂ اشعار)

(Majmū'a-i-ash'ār).

III 37.

An anthology of poets of the X and XI/XVI and XVII centuries, alphabetically arranged under the *takhalluṣes*. There are also short biographical notes of the authors. These, however, cease on f. 133, from where only the names of the authors are given, without any details. On f. 161v even the names of the poets cease to be given, and the places reserved for them are left blank. Sometimes, as on f. 44v, or on f. 190, although there are some details concerning the authors, their names are not given. The collection has no title, the name of the compiler is not mentioned. Here follow the names, alphabetically arranged, of the poets from whom the quotations are given (figures refer to folio numbers in this copy) :

1. 'Abdī Abarqūhī (x/xvi c.)	.. 122	7. 'Ārif, Bāyazīd (x/xvi c.)	119v
2. 'Abdī Gūnābādī (xi/xvii c. ?)	.. 123	8. Aṣghar, Mīr 'Alī Ādharbayjānī	18v
3. Ādhārī (أزری) Bukhārī (x/xvi c.)	15	9. Āshnā, 'Ināyat Khān, Muḥammad Ṭāhir (end xi/xvii c.)	.. 13v
4. Āghāzī, of Lār	.. 9v	10. Ashraf, son of Mīrzā Ḥabīb b. Mīr Muḥammad Bāqir	.. 7v
5. 'Alā'u'd-Dīn-i-'Alā'u'l-Mulk (came to Oudh)	.. 120	11. Āshūb, Mullā Husayn Māzandarānī (visited India, xi/xvii)	.. 12
6. Aqdāsī, Mullā Aqdās Mashhadī (lived in Qazwīn, d. 1004/1595-1596)	.. 6v	12. 'Askarī Kāshī	.. 127

13. 'Atā ..	133	55. Khwājū Kirmānī (d. 807/1404-1405) ..	68
14. Awjī Kashmīrī (xi/xvii c.) ..	9v	56. Muḥammad Ṣūfī, Mīr 'Alā'u'd-Dīn b. Mīr Mu'izzī'd-Dīn Muḥammad (end xi/xvii c.) ..	105v
15. Azraqī Harawī ..	10v	57. Mullā Bakhsh Āina Jaunpurī ..	41
16. Bāqī Hamadānī (end xi/xvii c.) ..	32v	58. Partaw Shīrāzī ..	29v
17. Bāqī, Mīr Muḥammad (x/xvi c.) ..	31v	59. Qalandar Yamānī (?) ..	165
18. Bīdīl, 'Abdu'l-Qādir ..	40	60. Qaplān Beg ..	165v
19. Burhān Abarqūhī ..	33v	61. Qāsim Gūnābādī ..	162v
20. Dā'ūd Dihlawī ..	71v	62. Qāsim Junābādī ..	44
21. Dhahabī (?) Kashmīrī ..	73v	63. Qāsim Khān ..	165v
22. Dīyā, Muḥammad Yūsuf ..	109	64. Qudsi ..	165
23. Durustī Samarqandī ..	70v	65. Rawshan Ḍamīr Panjābī ..	85
24. Faghfūr Gīlānī ..	146	66. Ruknā (?) (India, x/xvi c.) ..	84v
25. Fakhri Gurgānī ..	147	67. Sa'īd, Muḥammad Lāhijī (beg. xi/xvii c.) ..	95v
26. Fānī, Muḥsin ..	154	68. Sanjar, Muḥammad Hāshim b. Mīr Haydar Mu'ammā'ī ..	89
27. Faydī ..	145v	69. Sarkhūsh, Mīrzā Afdal (d. between 1124 and 1131/1713-1719) ..	89v
28. Fudūlī Baghdādī ..	156	70. Shakībī Isfahānī (beg. xi/xvii c., came to India) ..	100
29. Fusūnī, Afdal Khān ..	149	71. Sharīf Khān Amīru'l-umarā' ..	104
30. Ghanā'ī ..	136v	72. Sharīf Shīrāzī ..	101
31. Ghāzī, a servant of prince Muḥammad Mu'azzam ..	139	73. Shifā'ī, Sharafu'd-Dīn (xi/xvii c.) ..	100v
32. Ghiyāth Ḥalwā'ī ..	138	74. Shu'ayb Khwānsārī (xi/xvii c.) ..	103
33. Ghurūrī ..	136	75. Ṣidqī Astrābādī, Sulṭān Muḥammad (end xi/xvii c.) ..	108v
34. Ḥādīq, son of Humām b. 'Abdī'r-Razzāq Gīlānī (xi/xvii c.) ..	61	76. Aqā Ṣufyān ..	105
35. Ḥāfiz Shīrāzī ..	57v	77. Ṣuhufī Dhū'l-Qadrī Isfahānī (d. 1024/1615) ..	105
36. Ḥakīm Humām ..	64v	78. Sulṭān Beg Bukhārī (beg. xi/xvii c.) ..	96v
37. Ḥasan Shāmlū ..	60v	79. Surūrī Yazdī (visited India) ..	99v
38. Ḥaydarī, a pupil of Lisānī (x/xvi c.) ..	58v	80. Tāhir, Shāh ..	110
39. Ibn Hisām, Jamālū'd-Dīn Harawī (d. 736/1336) ..	20v	81. Tuḡhrā-i-Mashhadī ..	110
40. Hishmatī, Mullā 'Alī Beg (end xi/xvii c.) ..	63	82. Ummīdī Rāzī, Arjāsp, a pupil of Dawwānī (x/xvi c.) ..	1v
41. Husaynī Kāshī ..	62v	83. Unsi (Anisi ?), Abū'l-'Alī Beg Shāmlū (end x/xvi c., India) ..	14v
42. Ibrāhīm Ad'ham ..	15v	84. Unsi, Isma'il (d. 1025/1616) ..	11
43. Ilhām, Sharīf Mīrzā Isfahānī, came to India in 1026/1617 ..	20	85. 'Urfi Shīrāzī, Jamālū'd-Dīn Muḥammad ..	118v
44. 'Ināyā-i-Munṣif ..	135	86. Zakī Hamadānī (d. 1030/1621) ..	87v
45. 'Ishqbāz ..	128v	87. Zakī Kashmīrī ..	84v
46. Islām Khān ..	24	88. Zāl Beg Afshār ..	88
47. 'Izzat, 'Abdu'l-'Azīz of Agra ..	124	89. Zamānī, Mīr Muḥammad Zamān Sīstānī ..	88v
48. Ja'far Haydarābādī ..	50v	90. Zuhūrī (d. 1021/1612) ..	112v
49. Jāmī, 'Abdu'r-Rahmān ..	42v		
50. Jāmī'ī, Mu'īnu'd-Dīn Shīrāzī (extr. from his <i>Sāqīnāma</i> called <i>Chashma-i-Kauthar</i>) ..	50v		
51. Khān Zamān ..	69v		
52. Khatmī ..	70		
53. Khīyālī Gīlānī (beg. xi/xvii c.) ..	59v		
54. Khusrāw, Amīr ..	65v		

Copied apparently towards the end of the xii/xviii c., probably from an earlier *bayād*.

Ff. 200; S 10 x 6.5; 6 x 3.5; ll 10, within jadwals. Greyish Or. and bad yellow machine-made pap. (margins). Ind. nast. Cond. fairly good. Several lacunas towards the end. Bad vignette.

324.

Sab'a sayyāra.

سبعة سیارة

III 24.

A portion of a huge anthology, compiled by 'Alī Ridā Khān (?) (the name is partly destroyed, f. 2v), who collected it some time about the middle of the XII/XVIIIc. As he states in the preface, the whole work had to comprise seven sections (*matla's*), the I containing *ghazals*; II *qaṣīdas*; III *tarkīb-bands*; IV *quatrains*; V miscellaneous poetical compositions; VI *mathnawī* poems; VII specimens of ornate prose, and extracts from various historical works to describe the history of India up to 1136/1724 (the sixth year of Muḥammad Shāh's reign). Of all these sections the present MS. contains only the first, and even this is incomplete at the end. It consists of a huge series of *ghazals* from the most different authors (chiefly of the XI-XII/XVII-XVIIIc.). The arrangement is that which is usually given in the *dīwāns*, i.e. that poems are heaped together without any order under the last letter of the rhyming verses. The series breaks off just in the beg. of the letter *wāw*. There is a brief preface, beg:

سبحان الله رنگین خیالی متخیله چه نیرنگ است النخ

Copied in the xii/xviii c. Some pages are left blank.

Ff. 471; S 11,5×6,25; 9×4,75; no *jadwals*. Four columns of diagonally written lines, about 1,5 inches long. Thick Or. pap. Clear Ind. nast. Cond. fairly good. Some notes on f. 1, and two seals. One of them is dated 1193/1779.

325.

Miḥakk-i-kamāl.

محک کمال

II 456.

A large album of poetical quotations, chiefly from modern authors, without any apparent arrangement. The *dībācha* (ff. 1v-4) is written by Muḥammad Muḥsin (f. 2v), and dedicated (cf. f. 3) to Khudāyār Khān Bahādūr Thābit Jang 'Abbāsī, with his original name Nūr-Muḥammad. He was a local chief of Qandahār, and was captured by Nādir Shāh in 1152/1739 (cf. Elliot, Hist. of India, vol. VIII, pp. 97-98).

Copied for Mir Karam 'Alī Khān Tālpur, at Haydarābād in Sind, dated the 28th Shawwāl 1231/the 21st Sept. 1816, written by Muḥammad Ṣāliḥ b. 'Abdī'l-lah.

Ff. 281; S 11×7; 7,5×4; three columns of diagonally written lines, different in number. Double *jadwals* and gilt partitions. Greyish Or. pap. Ind. shikasta-nast. Cond. fairly good. A seal and scrappy notes on the fly-leaves.

326.

Safīnatu'sh-shu'arā'.

سفينة الشعراء

II 445.

An incomplete copy of a large and valuable anthology of Persian poets, ancient and modern, containing useful notices on

the authors whose poems are quoted. It would deserve to be classed as a *tadhkira* but for the compiler's explicit indications in the preface (f. 1v) to the effect that his chief object in writing this book was the selection of the finest quotations from each poet rather than an attempt at an historical study of Persian literature. The compiler does not mention his own name in the extant portion of his work, but, from incidental allusions, it appears that he was an associate of Anandrām Mukhlis̄ (d. 1164/1751), an official under Muhammad Shāh (for his biography see R 997). He is referred to on ff. 91v, 123v, 254. The author refers to himself also on ff. 1v, 232, 240, 316, 328 without mentioning his relation to Anandrām. On f. 348 he gives the date 1140/1727-1728 as the year in which he saw a poet, Sakhī, at Lahore. The anthology cannot have been finished before 1170/1756-1757, because this year is referred to as current at the time of writing, on f. 264v. There are also dates 1160/1747 (f. 29), 1152/1739 (f. 61v), 1151/1738 (f. 219), etc. The impression which this compilation makes is that of an unfinished *tadhkira*, still in a state of preparation. Many poets are mentioned twice, or even in three places, apparently having been entered from the different biographical works which the compiler utilised. Of some poets, especially those who flourished in India in the XII/XVIIIc., he gives long extracts; others, especially the ancient ones, are dealt with less extensively. His principal sources are the *tadhkiras* of Taqī Awhādī and of Naṣr-ābādī, to whom he refers very often; but he apparently also perused others which are not mentioned in the extant portion.

The anthology must originally have been a volume larger than Wālih Dāghistānī's *Riyādu'sh-shu'arā'*, and must have contained notes on some 2000 poets. The extant portion, dealing with some 700 authors, contains about one third of the original. The biographies are arranged in a loose alphabetical order, and only the letters, ا, ب, ت, ث, ج, ح, خ, د, ذ, ر, ز, س, ش, ص, ض, ط, are more or less complete. The sections which usually are the largest, namely those of ع and م, are here almost entirely lost, as also ظ, a large portion of ن, ز, almost the whole of ک, ل, م, ن, ی, ر, and و. The leaves are in great disorder; they have been pasted to new margins very carelessly, and there are no catchwords on many of them, so that the sequence is often doubtful. Many folios in the beginning (especially ff. 31-37), are damaged, and have become illegible at the top. On some others (55, 296-304v, 314v, 319v, 389, 409v, 410v, 411v, 412v, 413v, 414v, 416v, 417, 420v, 421v, 429v, 431, 450, 482, 495v) the names of the poets are not written, although space is reserved for this purpose.

In order to facilitate references to this anthology, the entries are given here in their proper alphabetical order:

1. 'Abbās I (995-1037/1587-1628) 433v
2. 'Abdu'l-Jalil Balgrāmī .. 430
3. Abdāl Iṣfahānī .. 35v
4. Ad'ham Beg, son of Shāh Qulī (xi/xvii c.) .. 42
5. Ādharī, Hamza (d. 866/1462) .. 17
6. Adīb Ṣābir Tabrizī (d. 570/1174) 8
7. (Āfarīn, Ni'matu'l-lah) Lāhūrī (xii/xviii c.) .. 54
8. Āfatī, Munshī (?) (x/xvi c.) .. 81
9. Afdal Khwāb-bīn (d. 921/1515) 23v, 34
10. Afdalu'd-Dīn Tarika (beg. x/xvi c.) .. 81
11. Aflākī .. 52
12. Afsar, Muḥammad 'Alī (xi/xvii c.) .. 40
13. ——— (another) (xii/xviii c.) 40
14. Āgahī Harawī (beg. x/xvi c.) .. 81v
15. ——— Khurāsānī (d. 932/1526) .. 18
16. ——— Yazdī (x/xvi c.) .. 81v
17. Ahālī Bīnā (d. 1019/1610-1611) 27v
18. Āhang Chaghataī (d. 902/1496-1497) .. 19
19. ——— Yazdī (x/xvi c.) .. 40
20. Ahī (d. 940/1533-1534) .. 81v
21. Ahlī Khurāsānī (d. 942/1535-1536) .. 82v
22. ——— Shīrāzī (d. 932/1525-1526) 83
23. Ahmad (d. 940/1533-1534) .. 24
24. ——— Beg Shīrāzī .. 46v
25. ——— Ghazālī (d. 517/1123-1124) 7
26. ——— i-Jām (d. 536/1141-1142) .. 5v
27. ——— Kārkiyā Gilānī .. 31v
28. ——— Kirmānī .. 46v
29. ——— Lāghar, Qādī (x/xvi c.) .. 31v
30. ——— Nīshāpūrī (beg. x/xvi c.) .. 23
31. Ahsan Najjār (end xi/xvii c.) .. 55v
32. ——— Zafar Khān (xi/xvii c.) .. 44
33. Ahsanī, Mīr (beg. xi/xvii c.) .. 31
34. Ahwalī Sīstānī (beg. xi/xvii c.) 31
35. Ajari Dīwāna Balkhī (beg. xi/xvii c.) .. 36v
36. Akhtari Turshīzī .. 32
37. ——— Yazdī (beg. xi/xvii c.) .. 32
38. Abū'l-'Alā' Ganjawī (d. 517/1123-1124) .. 7v
39. 'Alā'ī (d. 690/1291) .. 429
40. Abū 'Alī Sīnā (d. 427/1036) a long account .. 3
41. 'Alī Turbatī (d. 950/1543-1544) 429v
42. Alif Abdāl Balkhī (d. 931/1524-1525) .. 21, 34
43. A'mā, Muḥammad Muḥsin, of Sirjān .. 213
44. Amānī, Mīr (d. 980/1572-1573) 27
45. ——— 'Abdu'l-lah .. 51v
46. ——— Khān Zamān (India, d. 1040/1630-1631) .. 26, 42
47. Amanī, cf. Ummatī.
48. 'Am'aq, Shihābu'd-Dīn Bukhārī (vi/xii c.) .. 429
49. Amīn, Qādī, Khwānsārī .. 48
50. Amīnu'd-Dīn (x/xvi c.) .. 37
51. Amīnā-i-Najafī (beg. xi/xvii c.) 37
52. ——— i-Rashtī .. 52v
53. ——— i-Yazdī .. 47
54. Amīnī (end ix/xv c.) .. 34v
55. ——— Yazdī, Sultān Ibrāhīm (d. 932/1525-1526) .. 21v, 27v
56. Amīr Beg Natanzī (x/xvi c.) .. 34
57. ——— son of Shāhī Beg (beg. x/xvi c.) .. 34v
58. Amīru'd-Dīn (vii/xiii c.) .. 12v
59. Amīrī Khurāsānī (beg. x/xvi c.) 34
60. Anīs Khwārizmī (d. 910/1504-1505) .. 19v
61. Anīsī, Yol-Qulī Beg Harawī (beg. xi/xvii c.) .. 37v
62. Anṣārī Qumī (d. 895/1490) .. 23v
63. Anwar, Nūr Muḥammad Lāhūrī 40
64. Anwarī (d. 540/1145-1146), a long note .. 8v
65. Aqdasi Hamadānī .. 53v
66. ——— Mashhadī (d. 990/1582) .. 25
67. Arjumand Āzād, son of 'Abdu'l-Ghanī Beg .. 111
68. Arslān, Arslān Beg .. 51
69. ——— Qāsim (end x/xvi c.) 32, 408
70. Ārzū, Sirāju'd-Dīn .. 93
71. Asad ... (x/xvi c.) .. 32v
72. ——— Beg Qazwīnī .. 32v
73. ——— son of Ibrāhīm Shūshṭarī 46v
74. ——— Muḥammad 'Alī (d. 1160/1747) .. 29
75. ——— Qiṣṣa-Khwān (beg. xi/xvii c.) .. 32v
76. As'ad Wazīr (vi/xii c.) .. 12
77. As'adī Lāhūrī (beg. xii/xviii c.) 30v
78. Asadī, Abū'l-khayr Kamālū'd-Dīn .. 12
79. ——— Tūsī (d. 490/1097) .. 6
80. Āsafī Lāhijī (d. 920/1514) .. 85
81. ——— Qumī .. 50v
82. Ashnā (?) Muḥammad Ṭāhir (xi/xvii c.) .. 45
83. Ashraf Khān, Mīr Munshī Mashhadī .. 25v
84. ——— Muḥammad Shu'ayb b. Muḥammad Ṣāliḥ Māzandarānī (beg. xii/xviii c.) .. 62
85. Āshūb, Mīr (xi/xvii c.) .. 52
86. ——— Muḥammad Ḥusayn (beg. xi/xvii c.) .. 51v
87. Āshufta Astrābādī (middle x/xvi c.) .. 24
88. Asīr Abdāl Iṣfahānī (d. 930/1523-1524) .. 24v
89. Asirī (end x/xvi c.) .. 25v
90. ——— Mukhtār Beg Iṣfahānī .. 45v
91. ——— son of Ṣāhifī Shīrāzī .. 57v
92. Aslī (end ix/xv c.) .. 34
93. Ātashī (d. 972/1564-1565) .. 27
94. Athar, Shafī'a Shīrāzī .. 89
95. 'Attār, Farīdu'd-Dīn (d. 627/1230) .. 432

96. Auhad (Awhadī of Marāgha ?) .. 15v
 97. **Auhadī** (the author of the *Jām-i-Jam*) .. 35
 98. — Kirmānī .. 11, 35
 99. **Auji** .. 48
 100. — Shīrāzī .. 55
 101. Ausī (?) Badakhshī (end x/xvi c.) .. 27v
 102. Ayāz, Muḥammad of Bukhārā .. 55
 103. **Āzād**, Mīr (beg. xi/xvii c.) .. 32
 104. — Ghulām ‘Alī Balgrāmī (end xii/xviii c.) .. 53
 105. Āzādī, Khwāja ‘Alī (d. 901/1495-1496) .. 23
 106. ‘Azīz Kokiltāsh (x/xvi c.) .. 431v
 107. Bādhlī, Raffī Khān (beg. xii/xviii c.) .. 134
 108. Badīhī Nūru’l-lah Afandī .. 87
 109. **Badī’u’z-Zamān** (beg. xi/xvii c.) .. 115v
 110. — b. Tāhir Naṣrābādī (xi/xvii c. ?) .. 115v
 111. Badī’ī Samarqandī (end ix/xv) .. 113
 112. **Badr-i-Chāchī** (d. 741/1340-1341) .. 183
 113. — i-Jājarmī (? حاجرې), a disciple of Hamgar .. 183v
 114. **Bahā’u’d-Dīn**, desc. of Aṣḥalat Khān .. 191v
 115. — Ūshī (d. 707/1307-1308) .. 183
 116. — Muḥammad (Bahā’ī) .. 116
 117. Bahā’ī, Muḥsin .. 118
 118. Bahrām Mīrzā (x/xvi c.) .. 115v
 119. Bannā’ī, Kamālū’d-Dīn (beg. x/xvi c.) .. 113v
 120. Abū’l-Baqā, Mīr (ix/xv c.) .. 35
 121. **Bāqī** Astrābādī (x/xvi c.) .. 117
 122. — Damāwandī .. 117v
 123. — Nihāwandī (the author of the *Ma’āthir-i-Raḥīmī*) (xi/xvii c.) .. 117
 124. **Bāqir**, cf. also Muḥammad Bāqir.
 125. — Shāh .. 120
 126. — Khān Najm-i-Thānī (x/xvi c.) .. 113v
 127. — Shāh Mashhadī (xii/xviii c.) .. 120
 128. — Mutahawwir Jang Iṣfahānī .. 120v
 129. — Shīrāzī .. 121v
 130. — a desc. of Zaynu’l-‘Ābidīn Tabrizī .. 120
 131. Bāqirī .. 119v
 132. **Bāqīyyā-i-Kirmānī** (xi/xvii c.) .. 115v
 133. — Nānī .. 120v
 134. Barandaq Bukhārī (ix/xv c.) .. 184
 135. **Abū’l-Barakat** Samarqandī .. 35v
 136. — Shahrīsabzī (?) .. 35v
 137. Baṣīrī (beg. xi/xvii c.) .. 116
 138. Bayādī (end x/xvi c.) .. 117
 139. Bayānī, ‘Abdu’l-lah Marwārīd (end ix/xv c.) .. 113
 140. **Bayānī**, Mahdī, of Iṣfahān .. 187
 141. — of Sabzawār (d. 950/1543) .. 189
 142. Bāyazīd Tarkhān .. 118
 143. **Bazmī**, ‘Abdu’sh-Shakūr (d. 1073/1662-1663) .. 190
 144. — Mullā ‘Uqayl .. 117
 145. Bībadal Khān, Muḥammad Sa’īd (xi/xvii c.) .. 186
 146. **Bīdil**, ‘Abdu’l-Qādir (xii/xviii c.) .. 137
 147. — ‘Ināyatu’l-lah (d. 1097/1686) .. 191
 148. Bīgāna, Abū’l-Ḥasan of Nīshāpūr .. 118v
 149. Bihārī (d. 954/1547) .. 189
 150. Bihishtī of Harāt (xi/xvii c. ?) .. 122
 151. Bihzād of Iṣfahān .. 188
 152. Bīkasī Sabzawārī (x/xvi c.) .. 119v
 153. Bīnā, Abū Muḥammad, of Aḥmadābād in Gujrāt .. 136v
 154. Bīnīsh, Faṣīḥ of Kashmīr .. 128
 155. Bisāṭī Samarqandī (Ḥaṣṣarī) (ix/xv c.) .. 113
 156. **Bismil**, Muḥammad Taqī Dāmghānī .. 121v
 157. — Qazwīnī (d. 955/1548) .. 189
 158. Brahman, Chandarbḥān, of Lāhūr .. 136
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 519. — Tabrizī (middle xi/xvii c.) ... 393
 520. — Yazdī ... 388v
 521. Sā'ilī Khurāsānī (end ix/xv c.) ... 316v
 522. Sakhā, 'Alī Khān (d. 1150/1737-1738) ... 348
 523. Sakhī (?) Tīhrānī ... 392v
 524. Saklawand (beg. xi/xvii c.) ... 389
 525. Šālīḥ Badakhshī (end x/xvi c.) ... 418v
 526. Sālik Kāshānī, Muḥammad 'Alī (beg. xi/xvii c.) ... 319v
 527. (— ?) Muḥammad Ibrāhīm of Isfahān (xi/xvii c.) ... 356
 528. — Qazwīnī (xi/xvii c.) ... 387
 529. — Rūmī (xi/xvii c.) ... 351
 530. Sālim 'Alī Khān ... 389
 531. — Muḥammad Aslam (beg. xii/xviii c.) ... 342
 532. — Muḥammad Beg (x/xvi c.) ... 320
 533. — Muḥammad Shafī' ... 389
 534. Salīm, Muḥammad Qulī of Tīhrān (xi/xvii c.) ... 367

535. Salmān Sāwajī (d. 766/1364—1365) .. 307
 536. Sām Mīrzā (x/xvi c.) .. 310v
 537. Samandar, 'Abdu'l-Khālīq (d. 1016/1607–1608) .. 397
 538. Sāmī (x/xvi c.) .. 317
 539. — of Māwarā'annahr (x/xvi c.) (the same as the preceding ?) .. 319v
 540. — 'Ubaydu'l-lah of Lāhūr (xii/xviii c.) .. 337, 395
 541. Sāmī, Bayram Beg .. 388
 542. — Muhammad Aḥsan .. 391v
 543. Samī, Nakshabī .. 391v
 544. Sanā'ī (here Thanā'ī) (d. 410/1019–1020) .. 309v
 545. Sanjān, *see* Shāh Sanjān
 546. Sanjar (?), Mīr (Muḥammad) Ḥashim, son of Ḥaydar Mu'ammā'ī (Kāshānī) (beg. xi/xvii c.) .. 323, 390
 547. Sanjarī, 'Abdu'l-lah of Agra .. 396
 548. Saqqā, Bahrām (x/xvi c.) .. 315
 549. Sar'at, Muḥammad Ḥusayn, of Māzandarān .. 336v
 550. Sarfī Sāwajī (beg. xi/xvii c.) .. 419
 551. Sarkhūsh, Muḥammad Beg (d. 1127/1715) .. 362v
 552. Sātī (d. middle xii/xviii c.) .. 238
 553. Sattār, Muḥammad Ṣalīh (beg. xi/xvii c.) .. 395v
 554. Sawsanī, Mahābat Khān (beg. xi/xvii c.) .. 396
 555. Sayfu'd-Dīn .. 309
 556. — Ardaskanī ? (d. 570/1174–1175) .. 316v
 557. — Bākharzī .. 316
 558. — Nishāpūrī .. 316v
 559. Sayfī Bukhārī (beg. x/xvi c.) .. 318
 560. — Izadī (? Abardihi ?) .. 319
 561. Saylī of Bukhārā .. 389v
 562. Šayrafī Kashmīrī (d. 1003/1594–1595) .. 418
 563. Sayrī, Muḥammad 'Aḥud .. 395v
 564. Sayyid, S. 'Alī (xii/xviii c. ?) .. 397
 565. — 'Alī Khān, Jawāhir Raqam .. 397v
 566. — S. 'Isā of Kāshān (beg. xi/xvii c.) .. 389v
 567. — Raqamī (?) (end ix/xv c.) .. 411
 568. — Šalābat Khān (beg. xii/xviii c.) .. 387v
 569. Sayyidu'd-Dīn A'war (viii/xiv c. ?) .. 315v
 570. Shafī'a Shīrāzī, *see* Athar.
 571. Shāh Kabūd Jama, Naṣru'd-Dīn (end vi/xii c.) .. 406v
 572. — Naṣar of Iṣfahān .. 412
 573. — Rīdwan, Muḥammad Ḥasan .. 296
 574. — Sanjān (d. 940/1533–1534) .. 402v
 575. Shāh Sanjān, Ruknu'd-Dīn Maḥmūd (the same as the preceding ?) .. 406v
 576. — Shujā' (d. 786/1384) .. 404v
 577. Shāhī .. 412
 578. Shahīdī (viii/xiv c.) .. 403
 579. Shamsu'd-Dīn (d. the 4th Sha'bān 663/the 22nd May 1265) .. 404
 580. — Kirmānī (x/xvi c.) .. 407
 581. — Muḥammad, of Khurāsān .. 406v
 582. Shams-i-Kāshī (?) .. 409
 583. Shānī Taklū (beg. xi/xvii c.) .. 405
 584. Sharafu'd-Dīn Aqṣā (?) (x/xvi c.) .. 410
 585. S. Sharīf 'Allāma .. 409
 586. — Kāshī (x/xvi c.) .. 413, 484
 587. Sharīfā-i-Khurāsānī .. 414
 588. Shawqī .. 403v
 589. Shihābu'd-Dīn Ḥamza (?) b. Jamālī'd-Dīn Badā'ūnī (vii/xiii c.) .. 407v
 590. — Jābir (end ix/xv c.) .. 407
 591. — Kāshī (vi/xii c.) .. 407v
 592. — Kāshī (the same as the preceding ?) .. 409
 593. — Maqtūl .. 407v
 594. Shikūfī, Ḥaydar .. 416
 595. Shīrāzī, Ḥaydar Beg .. 414
 596. Shujā', *see* Shāh Shujā'.
 597. — of Iṣfahān (x/xvi c.) .. 413
 598. Shujā'ī Damāwandī, Sayfu'l-Mulk (end x/xvi c.) .. 402
 599. Shu'ūrī (d. 917/1511–1512) .. 414
 600. Šidqī Astrābādī, Sulṭān Muḥammad (d. 952/1545–1546) .. 418v, 421
 601. Sīhrī Rāzī .. 329
 602. Sīpāhī, Arslān Beg (xi/xvii c.) .. 395, 396v
 603. Sīpīhrī (d. 977/1569–1570) .. 314v
 604. Sīrābī, Abū Muḥammad of Sialkot (xi/xvii c.) .. 396
 605. Sīrāju'd-Dīn Minhāj .. 315v
 606. Šūfī Māzandarānī .. 420v
 607. Sujūd Balkhī .. 391
 608. Sukhan, 'Abdu's-Ṣamad .. 340
 609. — Imāmu'd-Dīn (x/xvi c.) .. 317
 610. Sulṭān, 'Alī Qulīkhān Shaybānī, *surn.* Khān Zamān (end x/xvi c.) .. 311v
 611. — Anṣārī (beg. x/xvi c.) .. 307
 612. — Shāh b. Il-Arslān Khwārizmshāh (568/1172, here 556/1161, d. 589/1193) .. 402
 613. Surūrī, Muḥammad Qāsim .. 329v, 390v
 614. Surūsh .. 337v
 615. Sūzanī Samarqandī .. 316
 616. Ṭabībī Kāshānī (d. 930/1523–1524) .. 425v
 617. Ṭabī, Muḥammad Bāqir .. 202
 618. Ṭabī (d. 944/1537–1538) .. 426

619. Tadhārī Abharī (d. 975/1567-1568) .. 192v
 620. **Tāhīr** (beg. xi/xvii c.) .. 426v
 621. — Beg (xi/xvii c.) .. 428v
 622. — Dakk'hanī (d. 952/1545-1546) .. 427
 623. **Tāhīrī** (end ix/xv c.) .. 428v
 624. Tahsīn, Ghulām Husayn (end xi/xvii c.) .. 195v
 625. **Tā'ib** Bukhārā'ī .. 205
 626. — Kirmānī .. 204v
 627. — Qarshī, *sur.* Fakhr-Imām (end xi/xvii c.) .. 205
 628. **Tā'ī** .. 426v
 629. **Tāju'd-Dīn** Aḥmad (d. 550/1155-1156) .. 11
 630. — Rūmī .. 199
 631. — 'Umar (an early poet) .. 199
 632. **Tajallī**, 'Alī Ridā (beg. xii/xviii c.) .. 210
 633. — Kāshī .. 200
 634. — Lāhijī .. 203
 635. **Tājī** (d. 935/1528-1529) .. 192v
 636. Tajrīd, Mīr Ḥaydar (beg. xii/xviii c.) .. 213v
 637. **Tālib** Gilānī (d. 949/1542-1543) .. 426v
 638. — Isfahānī (beg. xi/xvii c.) .. 428
 639. — Khāwī (?) .. 428v
 640. Abū — Mashhādī (xi/xvii c.) .. 425v
 641. **Tanhā**, 'Abdu'l-Laṭīf Khān (d. 1120/1708-1709) .. 205
 642. — Sa'īd Ḥakīm (also Sa'īd) (end xi/xvii c.) .. 208
 643. **Taqī**, *see also* Muḥammad Taqī and Taqīyyā.
 644. — Awhādī Isfahānī Daqqāqī Balyānī .. 201
 645. — Isfahānī .. 200v
 646. — Kāshī, Mīr, *sur.* Marwārīd .. 200
 647. — Nishāpūrī (d. 1121/1709-1710) .. 200v
 648. — Sabzawārī .. 200v
 649. — Shūstarī (d. ca. 1009/1600-1601) .. 195
 650. **Tārikī** (beg. x/xvi c.) .. 199
 651. **Tārimī**, 'Alī (d. 921/1515) .. 428
 652. **Tāriqī** Sāwajī (x/xvi c.) .. 428v
 653. **Tārūmī** (beg. xi/xvii c.) .. 194v
 654. Tasallī, Abū'l-Ḥasan .. 203
 655. Tashbīhī Kāshī, Kamālu'd-Dīn (beg. xi/xvii c.) .. 195, 200
 656. Taslīm, Muḥammad Hāshim of Shīrāz (end xi/xvii c.) .. 203v
 657. — Zaynu'l-'Abidīn (xi/xvii c.) .. 202v
 658. Ta'thīr, Muḥsin (beg. xii/xviii c.) .. 214
 659. Thābit, Muḥammad Afḍal (d. 1151/1738-1739) .. 219
 660. Thanā'ī, Ḥusayn Mashhādī (end x/xvi c.) .. 196, 224
 661. Thanā'ī, Mīr Muḥammad 'Azīm (d. 1153/1740-1741) .. 221v
 662. Thānī, 'Alī Akbar Khān (d. 1005/1596-1597) .. 198
 663. Thāqib, Mafākhīr Ḥusayn .. 222
 664. Thaurī, 'Alī Gāw .. 196
 665. Toghrul b. Alp Arslān (573-590/1177-1194) .. 423
 666. Tuḥmatī (?) Multānī (d. 1080/1669-1670) .. 195
 667. Turāb, Abū Turāb b. Muḥammad 'Alī Khān (beg. xii/xviii c.) .. 213
 668. **Tūsī** .. 426
 669. 'Ubaydu'l-lah Khān Uzbeḡ (940-946/1533-1539) .. 433
 670. Ulfatī Shīrāzī .. 52
 671. **Ummatī** (Amanī ?) Khurāsānī (beg. xi/xvii c.) .. 37
 672. — (Amanī ?) Shīrāzī (x/xvi c.) .. 37
 673. Ummī (end ix/xv c.) .. 19v
 674. Ummīdī, Arjāsp Tīhrānī (d. 930/1523-1524) .. 22, 34v
 675. Unsi, Ḥasan Beg (beg. xi/xvii c.) .. 51v
 676. Abū'l-Wafā-i-Khwārizmī (d. 835/1431-1432) .. 15
 677. Wafā'ī Isfahānī .. 498
 678. Waḥdat, Miḡān Gul (xi/xvii c.) .. 500
 679. Waḥīd Lak'hni of Lāhūr (xii/xviii c.) .. 490v
 680. Wālā, Diyā'u'd-Dīn, *sur.* Islām Khān (d. 1074/1663-1664) .. 500
 681. Wāṣil, Muḥammad (d. 1150/1737-1738) .. 496
 682. Wāthiqī of Nishāpūr .. 497v
 683. Wiṣālī, Muḥammad .. 497v
 684. Wuḡfī of Harāt (d. 960/1553) .. 498
 685. Wuḡū'ī Nishāpūrī (d. 1002/1594) .. 497
 686. Ibn Yamīn (d. 750/1349-1350) .. 15
 687. Zamānī, Muḥammad Zamān .. 303v
 688. Zinat Khān Kokiltāsh (end x/xvi c.) .. 303v
 689. **Zinatī** Astrābādī (xi/xvii c.) .. 303v
 690. — Ja'far (beg. xii/xviii c.) .. 305
 691. **Zulālī** Khwānsārī (end ix/xv c.) .. 302v
 692. — Khwānsārī (xi/xvii c.) (another) .. 302v
 693. — Ūrganchī .. 302v

Beg. abruptly :

این تذکره سفینه الشعرا مولف این نسخه طبع رسا و خاطر

معانی پسند النخ

Copied probably towards the end of the xii/xviii c. The MS. may be contemporary with the author of the work.

Ff. 503; S. 10 × 6,5; 6 × 2,75; ll 15, within *jadwals*. Or. pap. Very bad Ind. shikasta, often dotless. Cond. very bad, folios are mixed. Marginal notes and emendations on some leaves.

327.

(مجموعه اشعار)

(Majmū'a-i-ash'ār).

II 458.

An album of poetical quotations. The poets are arranged in alphabetical order, under the *takhalluṣes*, and after many names some biographical details are added, occasionally containing interesting information. The series, however, is not complete, as the names are only those which begin with *ک - ص* and a few with *م*. The length of the extracts and of the biographical notes differs, from a few lines to several pages. Poetry of all periods is represented, up to the first half of the XII/XVIIIc. There is no introduction, nor a final colophon; the name of the compiler is not mentioned.

Copied, on coloured paper, apparently towards the end of the xii/xviii c. On f. 132 a colophon is dated the 8th Sha'bān 1185/the 16th Nov. 1771, at Rāmnaḡar.

Ff. 211; S. 3,75 × 7; varying number of lines and of columns. Coloured Or. pap. Bad Ind. shikasta, often very minute and dotless. Cond. not quite good. Paintings (flowers) on some folios.

328.

(مجموعه اشعار)

(Majmū'a-i-ash'ār).

II 517.

A large collection of quotations from different poets (chiefly those of the XI and XII/XVII-XVIIIc.). They are arranged under *subjects*, and the latter, in their turn, follow each other in alphabetical order. Almost all of them deal with descriptions of ideal beauty, different forms of love, etc. The quotations are usually isolated *bayts*; longer extracts appear very rarely. No preface or colophon.

The copy, dating probably from the end of the xii/xviii c., lacks the initial and concluding folios.

Ff. 207; S. 9 × 5,5; 8 × 4; no *jadwals*. Three columns of diagonally written lines, about 1,5 inches long. Greyish Or. pap. Ind. shikasta. Cond. not quite good.

(مجموعۃ اشعار)

I 748.

329.

(Majmū'a-i-ash'ār).

A short anthology of *qaṣīdas*, *mathnawīs*, a few *ghazals* and quatrains, in Persian and Hindustani, by different authors. The majority of them belong to the Indian poets of the end of the XII/XVIIIc., and many contain praises of Nawwāb Āṣafu'd-Dawla of Oudh (1188-1212/1774-1797); some even give chronograms for the date 1192/1778 (cf. ff. 25, 39v). The MS. is very defective, a great many folios have been lost. Of those poets whose names appear here, the following may be mentioned: Sanā'ī (an incomplete *qaṣīda* in praise of Sinjar) (f. 1v); Ṣafā'ī Qumī, i.e., Ṣafīyyu'd-Dīn Muḥammad Khān Qumī, cf. EB 395 No. 1412 (ff. 6v, 9v, 14v, 15, etc.); Salāmu'l-lah Khān Salīm, a poet of Āṣafu'd-Dawla, cf. Spr 284 (f. 24v, etc.); Aḥsan (in Hindustani), apparently the same as the one referred to in Spr 199 (f. 29, etc.), and some others.

Many poems have no beginning, or end, or are damaged in the middle, so the booklet cannot be of any practical use whatever.

Copied apparently towards the beginning of the xiii/xix c. (perhaps about 1192/1778, which is mentioned at the end of the volume).

Ff. 39; S 9,75 × 6,25; 6,5 × 3; different number of diagonal lines, two columns, within *jadwals*. Brown Or. pap., new margins (Eur. pap.). Ind. nast. Cond. bad. Paper is decayed. Several seals on f. 1.

(مجموعۃ اشعار)

330.

II 457.

(Majmū'a-i-ash'ār).

An album of poetical quotations from different authors, mostly modern, arranged alphabetically, under the *takhalluṣes*. The quotations are usually very short, almost exclusively isolated *bayts*. Many little-known poets are referred to, but without any biographical or other details.

Copied probably towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 301; S 9,75 × 5,75; 8 × 4; three columns of diagonally written lines, about 1,5 inches long. No *jadwals*. Brownish Or. pap. Bad Ind. shikasta. Cond. fairly good.

VII. MUHAMMADAN THEOLOGY.

A. Coranic Studies.

1. Commentaries on and Translations of the Coran.

331.

فتح الرحمن بترجمة القرآن

Fathu'r-Rahmān bi-tarjūmati'l-Qur'ān.

III 83.

The text of the Coran with a literal Persian translation by Aḥmad b. 'Abdi'r-Rahīm al-'Umarī ad-Dihlawī, surnamed Waliy-yu'l-lah (d. 1176/1762-1763), cf. f. 2v. He completed it in the beg. of Ramaḍān 1151/the end of Dec. 1738 (f. 2). It is apparently the same translation as the one described in EIO 2677. Lith. in Delhi, 1866. Beg. of the introduction :

حمد نا محدود خدايوا تبارک و تعالی که الخ

Beg. of the translation (f. 6) :

بنام خدا بخشاینده مهربان، ستایش خدایراست الخ

Dated the 10th Rab. II 1178/the 7th Oct. 1764, copied by 'Izmatu'l-lah b. Ḥāfiẓ Luṭfi'l-lah.

Ff. 444; S, 10,5 × 5,5; 8,5 × 3,5; ll 22, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Numerous marginal and interlinear notes and glosses. Notes at the beginning and end, of religious contents.

332.

تفسیر قرآن

Tafsīr-i-Qur'ān.

III 91.

A commentary on the Coran, *sūras* 1-16, completed the 9th Shawwāl 519/the 8th Nov. 1125, at Bukhārā, by Abū Naṣr b. (sic) Aḥmad b. al-Ḥusayn b. Aḥmad b. Sulaymān Darwājākī (or Wardājākī) :

قال الشيخ الامام (illegible) ... الملة و الدين الزاهد الاستاذ فخر الملة تاج المفسرين ابو نصر بن احمد بن الحسين بن احمد بن سليمان درواجكي في تفسير كلام الله تعالى و املي بالبخارا (illegible)...التاسع من شوال سنة تسع عشر و خمسمائة،

In the colophon it is called *Tafsīr-i-Zāhidī*; the sentence is rather suspect :

تمت تفسير القرآن بنصف الاول من تفسير الزاهدي

The last two words are added under the *jadwal* line, apparently by a different hand, and this circumstance as well as the repetition of the word *tafsir* in the same sentence do not allow us to place much reliance on this statement. Neither Sam'ānī, nor Ḥajjī Khalifa mention this name. The *nisba* Darwājakī is suspicious (Sam'ānī gives دروازي).

The work described further on, No. 333, is also called *Tafsir-i-Zāhidī*, but unfortunately it begins with the 19th *sūra*, so that a collation is impossible. The style of the two works does not differ very much; but although in No. 333 a sentence is often to be met with: قال الشيخ الامام الزاهد رحمه الله عليه (ff. 1v, 13, 18, etc.), I have here not found anything similar beyond only one instance of: قال الشيخ الاسلام (sic) الزاهدي رضي الله عنه: (f. 502, l. 10). It is strange also that this volume, which in the colophon is called a complete "half" of the work, contains only 16 *sūras*, instead of the customary 18.

The authorities incidentally quoted are old works of the IV/X and V/XIc. This is, however, only in the beginning. In the text there are almost no references whatever. The *sūras* begin: 1 on f. 4; 2 on f. 8; 3 on f. 170v; 4 on f. 228; 5 on f. 281; 6 on f. 320; 7 on f. 354; 8 on f. 397v; 9 on f. 412v; 10 on f. 439v; 11 on f. 456v; 12 on f. 473; 13 on f. 497v; 14 on f. 510v; 15 on f. 518v; 16 on f. 526. Beg.

الحمد لله الذي انزل الفرقان نوراً مضياً النج

Beg. of the 16th *sūra* (Persian text):

آمد يا محمد فرمان خداوند تعالی بحرب کردن النج

Copied towards the end of the xi/xvii c., or in the beg. of the xii/xviii c.

Ff. 542; S 11,5 × 7,25; 8 × 4; ll 27, within *jadwals*. Or. pap. Ind. coarse nast. Cond. not quite good. The ink contains some sticky substance causing the pages to stick together and to become dirty. On some of them a thin film of the surface of the paper has torn off, having stuck to the opposite page. Incidental notes on the margins. A vignette, damaged.

333.

تفسير زاهدي

Tafsir-i-Zāhidī.

I 210.

The *second* vol. of a Persian commentary on the Coran, from the 19th *sūra* to the end. The title is only given in the colophon. There are no indications as to the author's name; references are usually given to only very early authorities. Comparatively often the sentence is repeated: قال الشيخ الامام الزاهد رحمه الله عليه (ff. 1v, 13, 18, etc.). According to Ḥajjī Khalifa (vol. II, p. 362,

No. 3276), the author is identical with the compiler of the *Targhību'ṣ-ṣalāt* (cf. IvASB 1032), whose name he gives as Muḥammad b. Aḥmad az-Zāhid. The *Targhību'ṣ-ṣalāt* has probably been written a long time before the middle of the X/XVIc. It is impossible to arrive at a definite conclusion as to whether this work is a part of the same commentary as No. 332, above. But this would not be improbable, judging from the style of both.

The work gives a translation of every verse of the Coran, with a detailed Persian explanation. The language is simple, but considerably modernised in this copy. Beg.

سورة مريم، كلها مكيه و هي ثمان و تسعون آية النج

Beg. of the commentary itself:

كبيدعص، قال ابن عباس رضي الله عنه النج

Copied by Muhammad Akram b. Muḥammad Sharīf b. Muḥammad, and dated the 25th Šafar 1121/the 6th May 1709.

Ff. 415; S 11,25 × 7,5; 9 × 5; ll 25, no jādvals. Brownish Or. pap. Good Ind. nast. Cond. tol. good. Worm-eaten. A few glosses on the margins.

334.

تفسير يعقوب چرخي

Tafsīr-i-Ya'qūb Charkhī.

I 219.

A good and fairly old copy of the commentary on a portion of the Coran, by Ya'qūb b. 'Uthmān b. Maḥmūd al-Ghaznawī al-Charkhī (d. 838/1434-1435), see IvASB 957. It contains explanations to *sūras* 1 and 67-112: s. 1 on f. 3; 67 on f. 6; 68 on f. 14v; 69 on f. 26; 70 on f. 37; 71 on f. 41; 72 on f. 45; 73 on f. 51v; 74 on f. 57v; 75 on f. 63; 76 on f. 66; 77 on f. 71v; 78 on f. 74; 79 on f. 79; 80 on f. 84; and the minor *sūras*, 81-112 on ff. 86v-123v. A portion of the *sūra* 112, the whole of 113 and the greater part of 114 are lost, as there is a lacuna in the MS. Beg.

لك الحمد يا من بيده الملك وهو على كل شيء قدير ... و بعد،
يقول العبد الفقير النج

Copied towards the end of the x/xvi c., or in the beg. of the xi/xvii c. (ff. 72-79 are of a more modern origin).

Ff. 124; S 9,5 × 6,25; 6,5 × 3,5; ll 19, within jādvals. Or. pap. Khorasani nast. Cond. tol. good. Slightly injured by moisture. Mediocre double page 'unwān. A few notes and seals in the beg.

335.

تفسير سورة يوسف

Tafsīr-i-sūra-i-Yūsuf.

I 215.

A detailed commentary on the XII *sūra* of the Coran, dealing with the story of Joseph. The author is Mu'in al-Miskīn, or,

to give him his full name, Mu'īnu'd-Dīn b. Muḥammad Farāhī Harātī (d. 907/1501-1502). See EB 453. It contains copious Sufic references, and frequent poetical quotations. Beg.

ربنا آتنا من لدنك (here الذنك) رحمة ... همي گوید بنده
ضعیف مرعین المسکین الخ

A quite modern copy, transcribed shortly after 1862 (this year appears in the water-marks of the paper).

Ff. 349; S 13 × 8; 10 × 5; ll 17, no jādvals. Europ. pap. Ind. nast. Cond. good.

336.

تفسیر سورة الواقعة

Tafsīr-i-sūratu'l-Wāqī'a.

I 214.

A detailed commentary on the 56th chapter of the Coran, comp. in 1083/1672-1673, at Jalesar (near Agra, in the colophon also called Aurangnagar), by (Muḥammad) Sulṭān b. Sayyid Khwājagī Husaynī. It is based on many standard works, partly Sufic. Beg.

الحمد لله الذي اعطى زمرة المؤمنين الخ ... و چون درین هنگام که
یکهزار و هشتاد و سه سال از هجرت گذشته این فقیر قلیل البضاعت سید
سلطان ابن سید خواجگی حسینی از خاک جلیسر الخ

Dated the 6th Shabān 1104/the 12th Apr. 1693, copied by Shāh Muḥammad al-Qurayshī al-Hāshimī, at Jalesar, or Aurangnagar.

Ff. 69; S 13 × 8,25; 6,75 × 4,5; ll 18, within jādvals. Or. pap. New margins of Europ. pap. Ind. nast. Cond. tol. good.

337.

نعمت عظمی

Ni'mat-i-'uzmā.

I 1059-1060.

A voluminous commentary on the Coran, by the famous humorist Nūru'd-Dīn Muḥammad, who is usually called Ni'mat Khān 'Ālī (d. 1121-1122/1709-1710), cf. f. 4v. The work was started in 1112/1700-1701, completed in 1115/1703-1704 (see vol. II, f. 427), and dedicated to Aurangzib (vol. I, f. 4). It is strange that the biographers apparently do not mention the existence of this work by 'Ālī. This may be due to the fact that it shows definite Shi'ite tendencies (it is mentioned in the *Kashfu'l-hujub*, p. 583), and was probably not made public. The present copy is divided into two vols., the first containing sūras 1-16, the second 17-114. There are occasional poetical passages, mostly by the author himself. Beg. of the preface:

صبح صادق سخن از پرتو آفتاب ربوبیت که الخ

Beg. of the Persian text of the first *sūra* (f. 9v) :

يعني ابتدا ميکنم بنام الله که معبود بحق است النخ

Beg. of the second vol. (s. XVII) :

سورة بني اسرائيل مكية النخ ... سبحان نام تسبيح است يعني
بياکي ياد کردن النخ

In the beg. of the vol. I there are : a note on the Coranic verses concerning the New Testament, a list of famous *tafsīrs*, and a short note on the Nuṣayrīs (giving no new information whatever).

Copied in the middle of the xii/xviii c.

2 vols. Ff. 395 and 427 ; S 14 × 8,75 ; 9,5 × 5 ; ll 21 ; and 13 × 8,5 ; 11 × 6 ; ll 25, within double *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes and glosses.

2. *Treatises on the correct methods of reading, reciting, etc., the Coran.*

338.

لغة القرآن

Lughatu'l-Qur'ān.

I 855.

A dictionary of the rarer words met with in the Coran, explained in Persian. In the colophon the authorship of this work is ascribed to Sayyid Sharīf, without any particulars concerning him. He may perhaps be identical with the famous author of the *Sharf-i-Mīr*, Mīr Sayyid Sharīf Jurjānī (d. 816/1413-1414), see EIO 2699, Br 19, where the work is called *Tarjūmān-i-Qur'ān*. Here the title as above is given in the colophon. Beg.

الحمد لله ... این کتاب ترجمان قرآن است و ترجمان النخ

The words are given not in alphabetical order, but in the order of their occurrence in every *sūra*, as they are traditionally placed.

Copied in the xii/xviii c.

Ff. 61 ; S 7,25 × 4,25 ; 4,75 × 2,25 ; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. fairly good. In the beg. the text of some *sūras* with a translation is placed on the margins. Notes.

339.

(مجموعه در تجوید)

(Majmū'a dar tajwīd).

I 770.

Two treatises on the methods of reading the Coran :

1. (ff. 1v-38). *Qawā'idu'l-Qur'ān*, by Yār Muḥammad b. Khudādād Samarqandī, dedicated to the Shaybanide prince

‘Ubaydu’l-lah (940-946/1533-1539), cf. f. 2v. See IvASB 973. Beg. as usual :

حمد بیکد و ثنای بیعد حضرت قادریا که النخ

2. (ff. 38-49v). *Fātiḥ dar Fātiḥa* (? cf. f. 38v, l. 8), by Jalālu’ d-Dīn Muḥammad b. ‘Abdi’l-Jalīl b. Maḥmūd b. Muḥammad aṣ-Ṣāqī (aṣ-Ṣādiqī ?). He does not mention the date of composition. At the end of the *risāla* there are several references to different authorities ; all of them are early classical works on the subject. Beg.

الحمد لله (الذي) انزل على عبده الكتب وفتح ابواب النخ

Copied towards the end of the xii/xviii c.

Ff. 49; S 7,5 x 4,5; 6 x 3; ll 15, no jadvāls. Brownish Or. pap. Ind. nast. Cond. not good. Badly injured by worms.

340.

تحفة شاهي

Tuḥfa-i-Shāhī.

II 141.

A treatise on *tajwīd*, and cognate matters, by ‘Imādu’ d-Dīn ‘Alī ash-Sharīf al-Astrābādī (f. 2v), who dedicated it to Tahmāsp I, the Safawide, see IvASB 975. It is divided into a *muqaddima*, 12 short *bābs*, and a *khātima*. Before the usual beginning :

حمدی که قاریان و این من شوی الا یسبح بحمده النخ

there is a quatrain, beg.

ای کنه تو برتر از شناسائی ما، النخ

Dated the end of Shawwāl 1109/the beg. of May 1698.

Ff. 35; S 7,25 x 4; 5,5 x 2,75; ll 14, within jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

341.

مقصود القاری

Maqṣūdu’l-qāri’.

I 849.

A short treatise on the correct pronunciation of the Arabic letters and the rules for reading the Coran, by Nūru’ d-Dīn Muḥammad Qāri’, who dedicated it to Jahāngīr (1014-1037/1605-1628). See Pr 141, and Bh 156,5. Beg.

بعد الحمد و الصلوة على رسوله محمد و آله النخ

Copied towards the end of the xii/xviii c.

* Ff. 24v-28v; S 10 x 6,5; 8,25 x 4,25; ll 22, within jadvāls. Or. pap. Ind. nast. Cond. not good. Injured by moisture and repairs.

خلاصة القراءة

342.

I 423.

Khulāṣatu'l-qarā'at.

A treatise on the rules of reciting the Coran and other connected matters, by Qāsim Jaunpūrī (f. 2), who dedicated it to Shāhjahān (f. 2v). As mentioned on f. 3, the work has been compiled with the assistance of Naṣīru'd-Dīn Muḥammad Qārī'. It is divided into 9 short *bābs*. Beg.

حمد بیحد مر حضرت قادری کہ کلام مجید و فرقان حمید النخ

On the margins of ff. 1v-3 there is a very short treatise on the same subject (رسالہ مختصر در بیان تجوید جہت تعلیم فرزند). It is divided into one *muqaddima* and 12 *faṣls*. The author's name is not mentioned. Beg.

الحمد لله المتكلم الجواد المبين النخ

Copied in the beg. of the xiii/xix c.

Ff. 17; S 9,75 x 6,5; 7 x 4; ll 10, no *jadwals*. Or. pap. Ind. nast. Cond. fairly good. A seal on f. 1.

حلیۃ القاری

343.

I 341.

Hilyatu'l-qārī'.

A comprehensive treatise on the methods of reading the Coran, with all the connected customary disciplines. The author calls himself (f. 2v) Aḥmad b. Ruknī'd-Dīn al-Ḥusaynī al-Kūhgī-lū'i, and states that when travelling in the Deccan, he found himself at Ḥaydarābād in 1083/1672-1673, when he began this work. It has not been completed, however, till 1095/1684 (f. 3v), and is dedicated to the Quṭb Shāh Abū'l-Ḥasan (1083-1098/1672-1687), cf. f. 3. The work is divided into a *muqaddima*, fourteen *bābs*, and a *khātima*; here, however, only 12 *bābs* are given:

(f. 5v) مقدمه، در فضایل تلاوت کلام معجز النخ

(f. 9v) باب اول، در بیان حروف هجا و مخارج آن،

(f. 15v) باب دوم، در صفات حروف النخ

(f. 23v) باب سیم، در بیان رعایت کردن حروف در حالت تلفظ نمودن،

(f. 41v) باب چهارم، در بیان مدات و فقرات،

(f. 50) باب پنجم، در بیان احکام نون ساکن و تنوین،

(f. 54v) باب ششم، در بیان ادغام و معانی ادغام در حکام آن،

- (f. 59) باب هفتم، در بیان تفخیم و ترفیق،
 (f. 63v) باب هشتم، در بیان هائی کنایه و احکام آن،
 (f. 65v) باب نهم، در بیان انواع تلاوت قرآن عظیم و احکام آن،
 (f. 71v) باب دهم، در بیان استفاده بسم الله و کیفیت آن،
 (f. 74v) باب یازدهم، در بیان وقف و انواع و احکام آن،
 (f. 119v) باب دوازدهم، در رسم الخط و طریق اصلاح آن،

At the end there is a list of the names of the seven orthodox authorities on variants in the text of the Coran (f. 123v-124v).

Beg. of the treatise itself:

انواع حمد و سپاس متجاوز از حد و قیاس مر بارگاه النج

On ff. 125-126v there is a versified index of the *sūras* of the Coran, with the title of *احصای سوره کلام الله*, beg.

بدانکه یکصد و چار و ده است در قرآن،
 که کرده فصل به بسم الله اش خدای جهان،

On ff. 127v-139 there is a treatise on the correct pronunciation of the Arabic sounds while reciting the Coran. The name of the author and the title of the work are not given in it, but there is a heading on f. 127v: (sic) *هذا الكتاب التجويد کلام الله*. Beg.

بدانکه بعد از معرفت الله ارکان ایمان نماز است النج

Copied towards the end of the xii/xviii c. The last item is of more modern origin. It is bound separately as No. I 341a.

Ff. 139; S 10,25 × 6,5; 6 × 3,5; ll 15, within double *jadwals*. Or. pap. (new margins). Ind. nast. Cond. tol. good. Worm-eaten. A few notes on the margins. A note on the "seven readers of the Coran" at the end, f. 139.

344.

(مجموعه)

(Majmū'a).

II 31.

Apparently a fragment of a larger *majmū'a* on religious matters. It contains:

1. (ff. 1v-9v). An anecdote, ascribed to Yūnus b. Ṭāhir Balkhī, about a pious man in Iṣfahān at the time of Maḥmūd Ghaznawī, who used to recite some special prayers. Beg.

روایت کنند از یونس بن طاهر بلخی که امام بلخ بود چنین گفت که النج

2. (ff. 10-96v). Extracts from the Coran, apparently not connected with the preceding article. They begin abruptly with

sūra 7, 41, and end with 76, 10. At the end there is a *du'ā*, to be recited for conclusion.

Copied probably in the beg. of the xi/xvii c.

Ff. 96; S 6,5 × 4,75; 4 × 2,25; ll 7, within jadvāls. Or. and Europ. pap. (new margins). Calligr. Ind. nast., of Herati type. Cond. tol. good. Mediocre vignette.

(مجموعه در تجوید)

345.

II 139.

(Majmū'a dar tajwīd).

Two short treatises on the principles of reading the Coran, etc., in verse and prose.

1. (ff. 1v-4v). *Zīnatu'l-qāri'*. A short, partly versified, work on *tajwīd*, apparently quite different from the treatises bearing the same title, referred to in IvASB 985 (2) and in Bh 156 (2,3). Beg.

زیفت القاری کتاب ساختم، نظم آنرا پارسی پرداختم،

2. (ff. 5-16v). *Muntakhabu't-tajwīd*. Another short treatise on the same subject, of the same type, also without the name of the author. Beg.

ای نوا ساز پرده تفریل، راست آمد بیان آن ترتیل،

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 16; S 8 × 5; 6,5 × 3; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. good. Notes and emendations on the margins. Seals on ff. 1, 5, damaged.

346.

خلاصه مستخلص المعاني

Ia 57.

Khulāṣa-i-Mustakhlṣu'l-mā'ānī.

A vocabulary of the rarer words in the Coran, arranged under every *sūra*. They follow in the same order as in the India Office copy, see EIO 2701: *sūras* 1, 114-2. The name of the author and the date of composition are not given. Beg.

الحمد لله ... بدان الهمك الله تعالى که چون بعضی از اصحاب النخ

Copied in the beg. of the xiii/xix c.

Ff. 53; S 9,75 × 6; 6,25 × 3,5; ll 13, within double jadvāls. Or. pap. Ind. nast. Cond. good. At the end there is a short note on the number of hairs on the different parts of Muḥammad's body.

347.

(مجموعه در تجوید)

II 140.

(Majmū'a dar tajwīd).

A short note-book containing a few extracts and notes on different matters connected with Coranic studies:

1. (ff. 1v-2v). A note on the principal schools of "readers" of the Coran, in Persian.

2. (ff. 2v-6). (رسالة فى التجويد). A short treatise on *tajwīd*, in Arabic, divided into several *faṣls* (unnumbered). The name of the author is not given. Beg.

الحمد لله ... اما بعد، فهذه رسالة متعلق (?) بالتجويد، فصل،
فى الاظيار، اعلم ان الخ

3. (ff. 6v-7). A note (in Persian) on customs, connected with the recitation of the Coran.

4. (ff. 7-9). On the number of letters, words, etc., in the Coran.

Copied about the middle of the xiii/xix c.

Ff. 9; S 8 × 5; 6 × 3; ll 13, no *jadwals*. Eur. pap. Ind. nast. Cond. good. Notes and a seal (erased) on f. 1.

B. Works belonging to the Sunnite Schools of Islam.

1. Tradition.

348.

لباب الاخبار

Lubābu'l-akhbār.

I 849.

The well-known collection of 400 principal *hadīths*, explained in Persian, by Muḥammad (b.) Maḥmūd Mustawfī, see IVASB 987. Beg. as usual:

حمد بیکد و مدح مر خدا یرا جل جلاله و عم نواله الخ

Copied towards the end of the xii/xviii c.

* Ff. 1v-24; S 10 × 6,5; 7,75 × 4,25; ll 21, within *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

349.

قندییه

Qandīyya.

II 496.

A description of the religious places at Samarqand, graves of holy men, etc., with short details on the general history of the place. Its original title is *Kitābu'l-qand fī ta'rikh Samarqand*. It is an extract, made by Muḥammad b. 'Abdī'l-Jalīl as-Samarqandī, a disciple of Abū Ḥafṣ 'Umar b. Muḥammad an-Nasafī (d. 537/1142-1143), from the latter's work *Ta'rikh Samarqand*, in Arabic. The latter book was a continuation of the work on the same subject by Abū Sa'īd 'Abdu'r-Raḥmān b. Muḥammad al-Idrīsī (d. 405/1015), see W. Barthold, *Turkestan*, vol. II, p. 16, and v. I, pp. 48-51, where extracts from it, of purely historical contents, are edited. It is the same work as MSS. aa 574 ag and

abb 574 ag in the Asiatic Museum, St. Petersburg, or No. 859 in the library of the University of St. Petersburg. It was several times lithographed in Tashkend and Samarqand.

On f. 1 there is a note, apparently in the same handwriting as that of the bulk of the MS: الجزء الاول من رساله قنديه

But that it is only the first part is not mentioned in the colophon. Beg.

روایت میکنند از احادیث پر انوار که چنین آورده اند که انج

Dated the 4th Muḥarram 1039/the 24th Aug. 1629, the second year of Shāh-jahān's reign, at Agra, by Nūru'd-Dīn Ḥusayn b. Muḥammad Sharīf Samarqandī.

Ff. 26; S 7,75 × 4,5; 5,5 × 2; ll 17, no jadvāls. Or. pap. Good Ind. nast. Cond. tol. good. Worm-eaten. Seals of the scribe.

350.

شرح قصیده برده

Sharḥ-i-qaṣīda-i-Burda.

II 525.

A paraphrase of and the commentary on the famous poem, *Qaṣīda-i-Burda* of Muḥammad Būṣīrī (d. 694–697/1295–1298), by Faḍlu'l-lah b. Rūzbihān Iṣfahānī, who wrote it in 921/1515. It is the same work as described in IvASB 989, but the present copy does not contain the introduction, and is slightly incomplete at the end, so that it corresponds to ff. 37, l. 11—f. 109 (middle) of Nc 29. Beg. abruptly:

ا من تذکر جیران بدی سلم، انج ... ایا از یاد کردن همسایگان
که ساکنند در موضعی انج

Copied towards the end of the xii/xviii c.

Ff. 52; S 9 × 6,25; 6,75 × 3,25; ll 15, no jadvāls. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Seals on f. 1.

351.

آثار احمدی

Āthār-i-Aḥmadī.

I 1.

The tradition about Muḥammad, his first successors, and the 12 Imāms, by Aḥmad b. Tāji'd-Dīn Ḥasan-i-Sayfu'd-Dīn Astrā-bādī, based on *Raḍātu'l-aḥbāb* (comp. 888/1484), see IvASB 69. As the present copy is dated 964/1556–1557, the author must have been writing about the beginning or the middle of the X/XVIc. Beg.

خدایا ز شکرت زبان کام یافت، انج ... صحیح ترین مورخان
پاکیزه بیان نیکو ادا انج

On the last folio there is the beginning of a religious poem.
beg.

بکویم حمد رب العالمین را ، عطا کو کرد بر ما عقل دین را

Transcribed by Aḥmad al-Hāshimī in 964/1556-1557.

Ff. 184; S 9 × 7; 7,5 × 5,5; ll 22, no jādvals. Or. pap. Indo-Khorasani nast. Cond. rather bad. Dirty, worm-eaten, badly repaired. Marginal notes and glosses. On f. 1 and 183v there are some notes dated 991 and 992 AH. A lacuna after f. 40

352.

تکملة مدارج النبوۃ

Takmila-i-Madārijū'n-nubuwwat.

I 224.

The concluding chapter of the *Madārijū'n-nubuwwat*, by the well-known 'Abdu'l-Ḥaqq Dihlawī (d. 1053/1643), see IVASB 65 (this copy corresponds to ff. 711-721 of D 283). It deals with some special virtues ascribed to Muḥammad. Beg.

تکملة، در بیان صفات کامله رسول الله الخ

At the end there are several notes of religious contents in Persian and Arabic. Most probably they are marginal notes possibly transcribed from another copy of this or some other work. Many of them contain the dates of the deaths of different divines.

The main portion of the volume was transcribed by Muḥammad Wārith b. Muḥammad Bāqir aṣ-Ṣiddiqī, and dated the 9th Muḥarram 1136/the 9th Oct. 1723.

Ff. 26; S 7,25 × 5; 5 × 2,75; ll 15, no jādvals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. A few marginal glosses.

353.

ترجمه حجة الوافية

Tarjuma-i-Ḥujjatu'l-wāfiya.

II 539.

A translation of an Arabic *risāla* on the elementary ideas concerning *ḥadīths* in general, by Shamsu'd-Dīn Muḥammad Hāshimī 'Abbāsī, who used the *takhalluṣ* Faqīr (d. ca. 1180/176-6 1767), cf. above, Nos. 178, 297. The translator gives his name as Ghulām Imām, and does not mention the exact date of his undertaking. Beg.

الحمد لله حق حمده ... بعد میگوید احقر انام الخ

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 19; S 5 × 3; 3,5 × 1,75; ll 9, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Notes on f. 1.

354.

(مجموعه در حدیث)

(Majmū'a dar ḥadīth).

I 814.

Two short works dealing with the subject of tradition, quite fortuitously joined in one cover :

1. (ff. 1v-12v). *Risāla dar bayān-i-faḍāyil-i-Makka*. A short treatise dealing with *ḥadīths* which indicate different points of religious excellence ascribed to the places of pilgrimage in Mekka. It is a paraphrase, or probably a free version, of the Arabic treatise on the same subject ascribed to Ḥasan Baṣrī (d. 110/728), cf. Brock. I, 67. The translator's name is not given. Beg.

الحمد لله ... اما بعد، این ورق چند است در بیان فضایل مکة المنى

Folio 13 is left blank. Ff. 13v-14v are occupied by prayers, in Arabic, for the use of pilgrims, with Persian explanatory notes.

Copied in the end of the xii/xviii c.; S 8 × 5; 5,25 × 2,75; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Ff. 4v-5 are left blank, but the text is not interrupted.

2. (ff. 15-18). *Al-kashf 'alā* (usually 'an) *muḥāwazat ḥadhi-hi'l-ummat al-alf*. A short eschatological treatise, in Arabic, by the famous theologian, Jalālu'd-Dīn 'Abdu'r-Raḥmān as-Suyūṭī (d. the 18th Jum. I 911/the 17th Oct. 1505), composed by him in 898/1492 (f. 15, l. 3), see Brock., II, 151 (No. 135). Beg. is damaged:

..... عبادة الدين اصطفى، وبعد، فقد كثر السؤال المنى

Copied towards the end of the xii/xviii c. S 8 × 5; 7,25 × 3,75; ll 26, no *jadwals*. Or. pap. Ind. nast. Cond. hopelessly bad. The text is rendered illegible by moisture. Scrappy notes at the end.

355.

(ترجمة اربعين منظوم)

(*Tarjuma-i-Arba'in-i-manẓūm*).

II 138.

A versified translation of a set of 40 selected *ḥadīths*, by Ghulām Muhyī'd-Dīn, who used the *takhalluṣ* Shā'iq. He dedicated it, in the prose preface, to some prince, whose name he does not mention, and there are no indications as to the date of composition. It is different from IvASB 897. Cf. above No. 166. Beg.

غزاة روی شاهد سخن حمد معبودیست که المنى

A bad copy, dated 1245/1829-1830.

Ff. 10; S 7,25 × 4,5; 6 × 3,25; ll 15, no *jadwals*. Or. pap. Bad Ind. nast. Cond. tol. good. Numerous notes and emendations on the margins.

356.

2. *Sunnite fiqh*.

فتاوی قراخانی

Fatāwī-i-Qarākhānī.

I 690.

An old and slightly incomplete copy of this well-known work on *Sunnite fiqh*, by Qarākhān (or Qabūl Qarākhān, as in other copies) (f. 2, l. 10), who rearranged and edited the original draft of it, composed by Ṣadru'd-Dīn Ya'qūb Muẓaffar Kirāmī (f. 2, l. 10-11), towards the end of the VIII/XIVc. See IvASB 1034.

The work is divided into the customary sections; at the end (ff. 317-326) folios are misplaced and greatly mutilated. The original copy was probably very incomplete, and the missing portions have been supplied by a modern hand (probably of the XII/XVIIIc.), namely, ff. 1-2, 245-248, 257-284, 286, 317-end. Beg.

حمد و سپاس و ثناء بی قیاس مرعلیم مطلق النج

Copied (the bulk of the MS.) in the beg. of the x/xvi c., India (peculiar shikasta of that period).

Ff. 326; S 10,5×6; 8,5×4; ll 25, within jādvals. Or. pap. Ind. shikasta. Cond. rather bad. Injured by worms and moisture. Glosses and notes on the margins. A fragment of a *fihrist* at the beginning. The last folio does not belong to the work.

357.

مختار الاختیار

Mukhtāru'l-ikhtiyār.

II 331.

The well-known treatise on the principles of Sunnite *fiqh*, composed towards the end of the IX/XVc. by Ikhtiyāru'd-Dīn Husaynī Harātī (he died probably ca. 928/1522). See IvASB 1035, where the headings of the chief three parts (*mabḥaṭhs*) into which the work is divided, are given. The present copy is slightly incomplete at the beginning where probably only one folio is lost. It opens with f. 2, l. 3 of Ac 45 (IvASB 1035). The first *mabḥaṭh* ends on f. 69v. The second begins, with a special introduction, on f. 70v. The third begins on f. 153v (without an introduction).

Copied by Muḥammad Riḍā Husaynī in 1128 (f. 69v) and 1129/1716-1717 (the colophon of the second part is not dated).

Ff. 194; S 8,5×5,25; 7,25×3,25; ll 17, no jādvals. Or. pap. Ind. nast. and shikasta. Cond. good. Slightly worm-eaten at the beginning.

358.

مفتاح الصلوة

Miftāhu'ṣ-ṣalāt.

II 329.

The same treatise on the details of prayer and connected matters, as described in IvASB 1039. The suggestion made in that note that the year 1061/1651, given as the date of completion in the concluding lines, refers to the completion of the work itself, not of any particular copy, seems to be correct, because the same date is found also here, mentioned in exactly the same terms as in Ac 48: the last day of Dhī'l-hijja 1061/the 13th Dec. 1651. Beg.

الحمد لله ... بدائمه تا نيك بخت كند ترا حق تعالى النج

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 134; S 7,5×4; 5,25×2; ll 12, no jādvals. Or. pap. Ind. nast. Cond. very bad. Worm-eaten, injured by moisture; the paper of some folios is decayed. Many marginal notes. Notes and prayers on several folios in the beginning and end of the volume.

359.

مجموعه سلطانی

Majmū'a-i-Sultānī.

II 328.

The well-known compilation on the elements of *fiqh*, said to be composed by direction of Maḥmūd of Ghazna (بندگی), (حضرت سلطان المشايخ و الاولياء سلطان محمود غزنوی !!), see IvASB 1046.

In the preface it is stated that the work is divided into 48 *bābs* (f. 2), but in fact it contains only 43, all in a catechetical form. Beg.

الحمد لله ... بدان اعدك الله ... که این کتاب است معظم النخ

Dated the 11th Jun. I 1145 (the 16th year of Muḥammad Shāh's reign), or the 30th Oct. 1732, copied by Muḥammad Maḥbūb Qurayshī.

Ff. 132; S 8,5 × 5; 6,5 × 3,5; ll 11, within *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes and glosses. A note on f. 1.

360.

خلاصة الفقه

Khulāṣatu'l-*fiqh*.

I 359.

A concise exposition of the system of Sunnite *fiqh*, in 18 *bābs*, by 'Abdu'l-Laṭif. It is the same work as the one described in IvASB 1062. This copy is older than the preceding one, but apparently also contains no information which helps to identify the period at which the treatise has been written. Judging from its general style and the language it must be a fairly modern work. Beg.

الحمد لله يعني بكونيد که همه سپاس و ستایش النخ

Copied towards the end of the xii/xviii c.

Ff. 377; S 10 × 6; 7,25 × 3,75; ll 15, within *jadwals*. Rosy Or. pap. Ind. nast. Cond. tol. good. A *fihrist* on fly-leaves at the beginning.

361.

اختیار

Ikhtiyār.

II 501.

A compilation on the Hanafite doctrine concerning criminal offences. It was compiled in 1212/1797-1798 (the title is a chronogram for this date, f. 2v), by Salāmat 'Alī Khān, surnamed Ḥadhāqat Khān, at Muḥammadābād (f. 1v, bottom), at the command of Mr. John Knife (جان نیف). See R 24; printed Calcutta, 1244/1828. The book is divided into a *muqaddima*, on the general principles of penal law according to Hanafite ideas, and two *kitābs*, the first on *hadd*s (f. 19), and the second on *janāyāt* (f. 90). The work consists of quotations from the classical

treatises on the subject, in Arabic, with a Persian translation.
Beg.

شکر و سپاس بیحد آن قاضی الحاجات را سزد که الخ

Dated the 22nd Šafar 1219/the 1st (*sic*, really 2nd) June 1804.

Ff. 215; S 12,25 × 7,25; 7,5 × 4; ll 15, within double jadvāls. Or. pap. Ind. nast. Cond. good. A gaudy vignette, and minor decorations at the headings of various Chapters.

362.

مسائل اربعین فی بیان سنة سید المرسلین

Masāyil-i-arba'in fi (dar) bayān-i-sunnat-i-Sayyidu'l-mur-salīn. Ia 238.

A treatise on the prescriptions of Sunnite *fiqh* connected with marriage and burial (در رسوم و شادی و ماتم). The name of the compiler is apparently not given. It consists of quotations of different Coranic verses and traditions, explained in Persian, and illustrated by examples from practice. Beg.

الحمد لله الذي خلق من الماء بشراً الخ

Copied at Rājpur, near Dehra Dun, by 'Ināyatu'l-lah, and dated the 23rd Rajab 1261/the 28th July 1845.

Ff. 68; S 8,5 × 5,25; 6,5 × 3,75; ll 17, no jadvāls. Or. greyish pap. Vulgar Ind. nast. Cond. tol. good. Slightly worm-eaten.

3. Principles of Sunnite theology, moral doctrine, and forms of worship.

363.

مغنی نامه

Mughnī-nāma.

II 330.

A treatise on the different observances of Muhammadanism according to Sunnī doctrine, by 'Alī b. Faqīh Maḥmūd b. Ḥusayn Isma'il (f. 2, ll. 2-3). The author, a Persian Sunnite, gives some details concerning his biography in the introduction. He had to escape to India after the triumph of Shi'ism under Shāh Isma'il of Persia, and found employment under the kings of Gujrat and Khandesh. He wrote his book in 932/1525-1526, at Panāla (? f. 2, l. 4), in order to give a clear and authentic exposition of the Muhammadan system for the local Muslims whose ignorance and addictedness to superstitions surprised the learned divine. The book is divided into six *bābs*: I, on the general principles of Muhammadan theology (f. 8v); II, on purifications (f. 16v); III, on *namāz* (f. 70v); IV, on *zakāt* (f. 232); V, on fasting (f. 243); VI, on pilgrimage, etc. (f. 271). Beg.

حمد و سپاس بیحد مرصانع علیم جل جلاله الخ

Several notes of religious contents on ff. 302-304v.

Dated the 12th Rajab 1268 the 2nd May 1852, at Madras, copied by Muḥammad Bahā'u'd-Dīn Jahrumī Nāyifī.

Ff. 304; S 7,5 × 5,5; 5,5 × 3,5; ll 13, no jādvals. Eur. pap. Ind. nast. Cond. good. Numerous notes on the margins.

364.

فصول اربعه

Fuṣūl-i-arba'a.

I 722.

A treatise on the elementary principles of Sunnite doctrine, with brief notes on the founders of the principal schools, some Sufic orders, and a list of the chief heretical sects. The author calls himself Abū'l-'iṣmat Muḥammad Ma'ṣūm (b.) Bābā Samarqandī, apparently identical with the writer with a similar name, referred to in IvASB 970. He was writing towards the end of the X/XVIc. or the beg. of the XI/XVIIc. There are references to the *Nafaḥātu'l-uns*, *Ḥabību's-siyar*, etc., and the author mentions that his spiritual guide was one Sayyid 'Abdu'l-lah Balkhī, apparently belonging to the Naqshbandī affiliation (f. 31). The work is divided into four *faṣls* :

۱ (f. 1v) در اعتقادات

۲ (f. 8) در بیان احوال خلفای اربعه النخ

۳ (f. 31) در بیان مذاهب باطله

۴ (f. 37v) در بیان آنکه مذهب حق مذهب اهل سنت و جماعت

است و فرق ناجیه عبارت از ایشان است

The treatise contains nothing new, and the account of the sects is based on the well-known sources. Beg.

الحمد لله ... اما بعد، این مجموعه ایست در بیان عقاید بطریقه

عقاید ما تریدیه النخ

Dated the 27th Sha'bān 1190 (the 18th of Shāh 'Ālam), i.e. the 11th Oct. 1776, copied by Zakiyyu'd-Dīn Kātib.

Ff. 38; S 8,5 × 6; 6,75 × 4; ll 27, no jādvals. Or. and Eur. pap. Ind. nast. Cond. not good. Worm-eaten, repaired. Ff. 1-12 are of more recent origin, written by a different hand. Seal at the end.

365.

منتخب العقائد

Muntakhabu'l-'aqā'id.

II 144.

A treatise, in prose and verse, dealing with an exposition of the correct form of the Sunnite system, and a refutation of the

Shi'ite practices, by Muḥammad Jamīl b. Abī Turāb al-Badakhshī al-Hārithī, see IvASB 1075 and Bl 61. According to the concluding lines of Ad 22, the work has been written in Kashmir in 1016/1607-1608. This passage is not found in the present copy. Beg. as usual:

بعد از حمد و سپاس و ستایش ملک عالم النخ

At the end (ff. 110-111v) there are a few notes of religious contents. A note in Arabic on ff. 113v-114v.

Dated the 21st Šafar 1120/the 12th May 1708.

Ff. 114; S 9,25 × 5,25; 7 × 3; ll 15, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Paper is decaying. Slightly worm-eaten. A few marginal notes and glosses. Notes and seals on f. 1.

366.

نافع المسلمین

Nāfi' u'l-muslimīn.

II 332.

A collection of useful notes on different subjects of Muhammadan dogma and practice, mostly in a catechetical form. The author calls himself (f. 1v) 'Abdu's-Salām b. 'Abdi'l-'Azīz Lāhūrī. He may be identical with Mullā 'Abdu's-Salām Lāhūrī mentioned in the *Tuhfatu'l-kirām* (Pr 568, No. 44), who is said to have died in 1037/1627-1628. Beg.

حمد بیکد مر خالقی را که وجود انسان را با حسن صورت النخ

On ff. 146v-148 there is *Šad pand-i-Luqmān*, or the hundred counsels of Luqmān, of magical contents, the same as described in IvASB 1526 (1). Beg. as in that copy:

الحمد لله ... اما بعد، این صد پند سودمند دلپذیر است که النخ

On ff. 148-149v there is *Rūz-nāma-i-hayd-i-'awrāt*, dealing with predictions of the fate of women by observation of the day of the week on which their menstruation begins; also about the causes of barrenness of women and methods for its removal. It is based on the authority of Peris who, at his command, submitted a detailed report to Solomon. Beg.

روز نامه حیض عورات که سعد و نکس النخ

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c., by Shaykh Maḥmūd.

Ff. 149; S 7,25 × 4,75; 5,75 × 3; ll 13, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

367.

تكميل الايمان

Takmilu'l-īmān.

II 150.

The well-known summary of the principal outlines of the Muhammadan doctrine, by 'Abdu'l-Ḥaqq b. Sayfi'd-Dīn Dihlawī (d. ca. 1053/1643), see IvASB 1078. Beg. as usual :

الحمد لله ... اما بعد ، ميکوید فقیر ... عبد الحق النخ

Dated the 9th Rab. II 1128/the 2nd April 1716, copied by Najmu'd-Dīn Ḥasan b. Muḥammad Husayn al-Qādirī.

Ff. 80 ; S 8 × 4,5 ; 5,5 × 2,5 ; ll 16, no jādvals. Old Europ. and Or. pap. Cond. tol. good. Numerous notes and glosses on the margins, by different hands.

368.

اساس الاسلام

Asāsu'l-islām.

II 327.

A versified summary of the principles and principal prescriptions of Muhammadanism, comp. in 1064/1653–1654 (see f. 1v, l. 5 from the bottom), by Mir 'Ābid (see f. 2, l. 7, and the colophon on f. 34v). It is the same as the work described in IvASB 757, where references to other catalogues are given. Beg. as usual :

بسم معبود کل موجود ، من له حمد کل محمود ،

Numerous notes, prayers, scrappy quotations, etc., in Persian, Arabic and Urdu on 6 additional folios in the beg. On ff. 35–35v there is the beginning of another versified treatise, on prayer, etc.

Copied towards the end of the xii/xviii c., by Ghulām Muḥyī'd-Dīn b. Sayyid 'Abdu'l-Qādir بھوری .

Ff. 35 ; S 7,25 × 4 ; 5,5 × 2,25 ; ll 17, within jādvals. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten, dirty. Numerous marginal and interlineal glosses. Seals on f. 1.

369.

اصول الايمان

Uṣūlu'l-īmān.

I 53.

A short treatise on the religious advantages of love cherished towards Muḥammad, 'Alī, and their relatives. The author calls himself Muḥammad Sālim ad-Dihlawī al-Bukhārī, son of Muḥammad Salāmu'l-lah b. Fakhri'd-Dīn b. Muḥibbi'l-lah b. Nūri'l-lah b. Nūri'l-Ḥaqq b. 'Abdi'l-Ḥaqq Dihlawī (the famous divine who d. 1053/1643–1644). As the author was separated from his ancestor by five generations, he must have lived in the beg. of the XIII/

XIXc. The work is divided into a *muqaddima*, 5 *faṣls* (or *wasls*) and a *khātima*. The *muqaddima* is very short and deals with the enumeration of the sources on which the work is based. The first *faṣl*, on love for Muḥammad, beg. on f. 2v; II, on love for the *Ahl-i-bayt*, or the family of Muḥammad in general, f. 6v; III, on love for 'Alī in particular, f. 17; IV, on love for Fāṭima, 26v; V, on love for Hasan and Husayn, on f. 28; *khātima*, on the privileges of the sayyids, f. 34. The book is written in a flowery style, with many poetical quotations, in Shi'ite strain. Beg.

الحمد لله الذي اوجب محبت اهل بيت النبي الغ

The date given in the colophon is mutilated, and there is a worm-hole. It may be the 13th Šafar either of 1160 or 1260. The former seems to be too early, and the second too late for the MS., which apparently dates from the beg. of the xiii/xix c.

Ff. 36; S 8 × 5,25; 5,5 × 3,5; ll 14, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Numerous marginal notes.

370.

منافع القلوب

Manāfi' u'l-qulūb.

I 988.

A collection of short elementary notes, rules, etc., on different principles of Muhammadan doctrine. The authorship is ascribed to Qāḍī Shihābu'd-Dīn, Maliku'l-'ulamā', but there are no indications to facilitate his identification. The work begins abruptly:

باب اول در بيان مسائل اعتقاديّه، در محيط روايت است الغ

But further on there is apparently no division into *bābs*, but only into short *mas'alas*, *mathalas*, *aḥkām*, etc. It was probably intended for beginners. The authorities which are here referred to, are mostly old Hanafite classic books. Cf. Bh 141 (1).

Dated the 8th Sha'bān 1249/the 21st Dec. 1833.

Ff. 49; S 8,5 × 5; 6,25 × 3,5; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Notes on the fly-leaves in the beginning.

C. Works belonging to the Shi'ite School of Islam.

1. Tradition.

371.

ترجمه چهل حديث

Tarjuma-i-chihil ḥadīth.

I 514.

A translation of and a commentary on a set of forty selected *ḥadīths*, dealing with different religious institutions, but especially establishing the privileges of the descendants of 'Alī. At the end there are special discussions on this subject, mostly in catechetical

form, as well as several historical anecdotes about the respect shown on various occasions to the Sayyids by different pious rulers. The author calls himself Shihāb(u'd-Dīn) b. Shams(i'd-Dīn) b. 'Umar adh-Dhāwulī (usually az-Zāwulī) ad-Dawlatābādī (d. 849/1445, see Brock., II, 220). The *ḥadīths* are grouped under 10 *bābs*. Beg.

الحمد لله ... اما بعد، عرض میدارد بخدمت درگاه نبوی الخ

Dated the 10th Muḥarram 1103/the 3rd Oct. 1691.

Ff. 22; S 11 × 5.5; 8 × 4; ll 23, no jadvāls. Or. pap. Ind. nast. Cond. bad. Worm-eaten. Incidental emendations. A note of religious contents on f. 22v.

372.

تنبيه الغافلين و تذكرة العارفين

Tanbīhu'l-ghāfilīn wa tadhkiratu'l-'ārifīn.

I 233.

A paraphrase of and commentary on the *Nahju'l-balāghat*, a treatise containing the apocryphal utterances of 'Alī. Its authorship, which is not known with certainty, is here ascribed (f. 2) to Rāḍiyyu'd-Dīn Muḥammad Mūsawī, who is often also called Sayyid Sharīf Rāḍī, a writer of the V/XIc. (cf. IvASB 1107). The present Persian version is exactly the same as the one described in R 18. It has been compiled by Fathu'l-lah b. Shukri'l-lah Kāshānī (f. 2), who died, according to R 1077, in 978/1570-1571. The *Kashfu'l-hujub* (p. 143) gives 997/1589 as the date of his death. In the present copy the concluding folios seem to be of a more modern origin than the bulk of the volume, and do not contain the date of completion which is given in the British Museum copy as 955/1548. The original text is here written in red, and almost every word is commented upon. Beg.

الحمد لله الذي هدانا لهذا وما كنا لنهتدى (للهتدى) الخ

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c. The name of the scribe is given as Sayyid Muḥammad 'Alī.

Ff. 402; S 12.5 × 9.5; 8.25 × 5.5; ll 17, within double jadvāls. Or. pap. Ind. nast. Cond. not quite good. Some leaves, of dark paper, are crumbling. Worm-eaten and repaired. A few marginal notes. On the last folio a seal dated 1251 AH. Notes on f. 1.

373.

ده مجلس

Dah majlis.

II 362.

Shi'ite legends concerning the deaths of Muḥammad, the Imams and other saints, see IvASB 1106. It is chiefly based on the *Rawḍatu'sh-shuhadā'* of Ḥusayn Wā'iz al-Kāshifi (d. 910/1505),

but the exact date of composition remains unknown. Beg. as usual:

باز این چه شورش است که در خلق عالم است، الخ ... اما راویان
اخبار شدت آثار الخ

A bad copy, dated the 20th Dhī'l-Qa'da 1193/the 29th Nov. 1779, transcribed by Fayḍu'l-lah of Wadā'pūr.

Ff. 53; S 8,5 × 6; 7 × 4,25; ll 15, no jādvals. Or. pap. Ind. nast. Cond. hopelessly bad. The book has been badly injured by moisture so that many pages are illegible.

374.

کوه مراد

Gauhar-i-murād.

I 846.

The well-known work on Shi'ite tradition and theology in general, by 'Abdu'r-Razzāq b. 'Alī b. Ḥusayn Lāhijī Qumī (who wrote it between 1052 and 1077/1642-1667), see IvASB 1116. Beg. as usual:

کوه مرادی که خواص فکرت را از دریای حیرت الخ

Copied towards the end of the xii/xviii c.

Ff. 281; S 9,5 × 5,5; 6,75 × 3,5; ll 13, within jādvals. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten. Incidental marginal notes.

375.

مناقب مرتضوی

Manāqib-i-Murtaḍawī.

II 438.

The well-known laudatory biography of 'Alī, by Muhammad Ṣāliḥ al-Ḥusaynī at-Tirmidhī, with the *takhalluṣ* Kashfī (d. 1061/1651), see IvASB 68. Beg. as usual:

خداوند عطا کن نشاء ذوق، الخ ... محماد مقدس اسلس و سپاس
بیقیاس مختص ذات الخ

Copied in the xi/xvii c. (ff. 411-418 are of newer origin).

Ff. 418; S 11,75 × 8; 7 × 3,5; ll 14, within jādvals. Or. pap. New margins, of European pap., are entirely decayed, crumbling. Good Ind. nast. Cond. of the original MS. is still good. Good vignette, faded and spoilt by repairs.

376.

منہج الیقین

Manhaju'l-yaqīn.

I 1014.

A treatise on the Shi'ite ethical doctrine, by 'Alā'u'd-Dīn Muḥammad b. Abī Turāb Gulistāna (f. 2v, bottom), who completed it the 25th Shawwāl 1081/the 7th March 1671 (f. 150v). It is based on the tradition ascribed to the 6th Imām, Ja'far Ṣādiq.

See R 22. The work is divided into numerous sections dealing with various particular virtues; the *bābs* are not numbered. Beg.

روایح روح افزای حمدیکه مشام قدسیان النخ

Copied about the middle of the xii/xviii c.

Ff. 151; S 10,5 × 6,75; 7,5 × 4; ll 24, within double *jadwals*. Or. pap. Ind. nast. Cond. good. Numerous glosses on the margins. Seals, dated 1184 and 1231 AH. on f. 1.

377.

مجالس الاحزان

Majālisu'l-ahzān.

I 883.

A Shi'ite book of tradition concerning the deaths of Muḥammad, Fāṭima, 'Alī, Ḥasan, and Ḥusayn, in 10 *majlises*. The author calls himself 'Alī Aṣghar Khān. He dedicated his work to the grandson of Aurangzīb, Prince Muḥammad Buland Akhtar (d. 1118/1706), son of Muḥammad Akbar. As this rebellious prince surrendered in 1109/1697–1698 losing his influence, the book has probably been written before that date. It is based on different standard works (see f. 2, bottom). This book is apparently not mentioned in other catalogues. Beg.

سپاس قدسی اساس و ستایش بیقیاس سزاوار النخ

The *majlises* deal with: I (f. 3), on the spiritual advantages gained by deploring the fate of Ḥusayn, etc. II (f. 17v), on the sufferings of Muḥammad at the hands of the Qurayshites, and on the death of Hamza. III (f. 26v), on Muḥammad's death. IV (f. 37v), on Fāṭima's death. V (f. 48v), on 'Alī's death. VI (f. 65v), on Ḥasan's death. VII (f. 75v), on the death of Muslim b. 'Uqayl. VIII (f. 87v), on the death of the two sons of the preceding. IX (f. 93v), on Ḥusayn's departure to Kerbela. X (f. 147v), on his death.

Copied in the xii/xviii c.

Ff. 176; S 11 × 6; 8,5 × 4,25; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. fairly good. Ff. 15v–17, 25v, 26, 37, 65, 74v, 75, 87, 93, 146v, 147 are left blank.

378.

منختار نامه

Mukhtār-nāma.

I 904.

Legends about the Shi'ite hero, Mukhtār b. Abī 'Ubayda (or 'Ubayd) b. Mas'ūd ath-Thaqafi, the originator of a peculiar sect of Shi'ite extremists, deifying the third son of 'Alī, Muḥammad Ibn Ḥanafīyya (see Wellhausen, *Die religiös-politischen Oppositionsparteien im alten Islam*. Abh. d. K. Ges. d. Wissenschaften zu Göttingen, vol. V, 1901, pp. 79 sq.). His rebellions in Kūfa,

about 66/685, were chiefly undertaken under the pretext of a revenge for the defeat of Imām Husayn. The author of this version does not mention his own name; it seems to be the same as Bk 505, but different from other works of similar contents, described in R 156 or Pr 544-548 (Nos. 575, 576, 1, 577), and also BrRs 232, 2. The chief *rāwī* (who is here called خدازند اخبار), is Muḥammad b. Aḥmad ath-Thaqafi. The book is divided into 14 *majlises*, but the headings are omitted in all except in the 1st (f. 2), 10th (f. 124), 11th (f. 137), 12th (f. 150v) and the 14th (f. 166). The tone of the work is rather more legendary than that of the usual works on tradition. There is no preface, and the book opens directly with the story of Mukhtār's miraculous birth. Beg.

الحمد لله ... اما بعد، خدازند اخبار محمد بن احمد الثقفي رحمة الله
عليه چنین گوید انچه

The story of Mukhtār is here given till his death, the date of which appears here as Ramaḍān 73/January 693.

A fairly good copy, dated the 23rd Ramaḍān 1059/the 30th Sept. 1649, written by Mīr Muḥammad Ja'far b. Mīr Aḥmad.

Ff. 171; S 13 × 8,25; 7,25 × 4; ll 17, no jadvāls. Or. pap. (new margins, Europ. pap.). Ind. nast. and shikasta. Cond. not quite good, especially in the beginning, where it is badly worm-eaten, and the right hand lower corners of ff. 1-15 are torn away.

379.

در بحر المناقب

Durr-i-baḥru'l-manāqib.

I 103.

A biography of 'Alī b. Abī Ṭalib, according to the ideas of Shi'ite tradition, by 'Alī b. Ibrāhīm, known as Darwīsh Burhān. Its full title is *Durr baḥrī'l-manāqib fī faḍl 'Alī b. Abī Ṭalib* (f. 2v), and it is an abbreviated version of a larger Arabic work on the same subject, by the same author, with the title *Baḥru'l-manāqib*, etc. The work is the same as the one described in Pr 537-538 and R 857. In all the known copies there are no indications, or even allusions, as to the date of composition. The book is not mentioned by Ḥājji Khalīfa, or in the *Kashfu'l-hujub*. The author refers to his authorities on f. 2, and always mentions them explicitly when giving quotations from them in the bulk of the work. Those of them which are identifiable are all early treatises, dating from not later than the VII/XIIIc. Very rarely poets are quoted, but then also old ones (Rūmī on ff. 4v, 6v; 'Aṭṭār on f. 4v). All this suggests that the work is of fairly early origin. Beg. as usual:

سپاس بیقیاس و ثنائی بی ممتها حضرت حکیمی را انچه

It is divided into a *muqaddima* and 12 *bābs*, each subdivided into several *faṣls*, *hujjats*, *manqabats*, etc., proving the excellence of 'Alī: I on f. 12v; II on f. 22; III on f. 29v; IV on f. 36; V on f. 44; VI on f. 47; VII on f. 50v; VIII on f. 54v; IX on f. 56v; X on f. 59v; XI on f. 78; XII on f. 82.

Dated the 27th Rajab 1218/the 12th Nov. 1803.

Ff. 86; S 13×8; 7.5×3.75; ll 19, no jadvāls. Or. pap. New margins (Europ. pap.). Ind. nast. Cond. not good, especially in the beginning. Worm-eaten and repaired.

380.

لب عين البكا

Lubb-i-'Aynu'l-bukā.

I 886.

A large collection of sermons dealing with the circumstances of the martyrdom of various members of 'Alī's family. The volume contains two distinct works of similar contents, written in the same style, apparently by the same author. Their relation to each other cannot be definitely established because the first work is fragmentary.

1. (ff. 9-109v). 32 *majlises*, or sermons, each dealing with some particular episode, and uniformly beginning ... بعد از (only a few of them do not begin in this way). There is no introduction and no general colophon, but every *majlis* has at the end the date of copying, all within the limits of 1248/1832-1833. It seems probable that the last folios in the volume (ff. 402-406) belong to this, and not to the next work, because the date of copying is given as the 18th Sha'bān 1248/the 10th Jan. 1833 (Lucknow), whilst, as we shall see, the next work was transcribed in 1254, 1838. The title given in the colophon on f. 406 is 'Aynu'l-bukā, by 'Alī Naqī Burūjirdī who may be identical with the author of the next treatise. Beg. of the first extant *majlis* (f. 9):

حمد و سپاس عاری از قیاس مجری الفکبی را رواست النعم

2. (ff. 112v-406, or, really,—401v?). *Lubb-i-'Aynu'l-bukā*. An abbreviated version of a larger work by Muḥammad Naqī b. Aḥmad Burūjirdī, also called 'Alī Naqī, composed by him at Kāshān in 1199/1784-1785 (f. 113v), with the title 'Aynu'l-bukā. It is possible that the preceding treatise represents a fragment of that original compilation. The work, as stated in the *fihrist* (in two copies, one apparently the original draft of the second, ff. 1v-8v), is divided into 73 (or 74) *majlises*. Here, however, only 63 appear, the last being incomplete. The title is given on f. 114v. Besides the preface, there is a *muqaddima* (ff. 115-116), with the heading: در بیان فضایل اشک تعزیه داران سرور شهیدان،

Beg. of the preface : الحمد لله الذي خلقنا بلطفه من الماء النخ

Beginning of the first *majlis* (f. 116v, l. 2) :

رسولان دیار محضت و غم پیغمبران کشور النخ

Cf. Bk 506 where apparently the same work is described, although the date of composition and the name of the author are wrongly given.

Almost every *majlis* contains at the end the date of copying: the dates all range within 1254/1838, the last (f. 398v) being the 13th Rab. II/the 6th July of that year.

Ff. 406; S 8,75 × 6; 7 × 3,5; ll 13, no *jadwals*. Or. pap. Ind. nast., different hands. Cond. tol. good. Slightly worm-eaten. Fol. 109v-112 and 183-184v are entirely or partly blank. A few notes on the margins.

381.

2. *Shi'ite fiqh*.

لوامع صاحب قرآنی

Lawāmi'-i-Şāhib-qirānī.

I 865,866.

A Persian detailed commentary on an early Arabic treatise on Shi'ite *fiqh*, called *Man lā yaḥḍuruḥu'l-faqīh*, by Ibn Bābūya al-Qumī, or Abū Ja'far Muḥammad b. 'Alī b. Ḥusayn b. Mūsā (d. 381/991), see Brock. I, 187 (No. 4). The commentator, who calls himself Muḥammad Taqī b. 'Alī, surnamed al-Majlisī (born 1003/1594-1595, d. 1070/1659-1660), mentions (f. 3v) that the present work is a translation of an Arabic commentary on Ibn Bābūya's treatise, written by himself shortly after 1060/1650. It was prepared in obedience to the command of 'Abbās II, the Safawide, to whom the original and the present versions are dedicated. See RS 23, Dorn C. No. 253. The present copy is incomplete, and contains only the parts dealing with purification (vol. I), and prayers (vol. II). Each of these two vols. is subdivided into two *bābs* :

I vol. Beg.

حمدیکه اقلام اشجار و مداد بحار بر صفحات لیل و نهار النخ

On f. 225v begins the section on washing the dead :

الحمد لله ... با بیست در بیان غسل میت النخ

II vol. Beg.

الحمد لله ... ابواب الصلوة، باب الصلوة و حدودها النخ

On f. 200 :

الحمد لله ... باب سجدة الشکر و القول فیها النخ

The colophon of the first vol. gives the date of copying as 1098/1687. This seems probable, judging from the appearance of the MS.

2 vols. Ff. 343 and 280; S 10,25 × 6,75; 7,5 × 4; ll 24, no *jadwals*. Greyish Or. pap. Persian nast. Cond. tol. good. Slightly worm-eaten. Marginal notes. Several seals on the initial folios.

382.

The same.

I 867.

A portion of the same work, called in the colophon جزء دوم, and on the fly-leaf جلد دوم. It is, however, different from the second vol. as given in the preceding copy, and deals with the questions of the *hajj* and other prescriptions of Muhammadanism, usually treated at the end of books on *fiqh*. It ends with different observances practised whilst on pilgrimage to the shrines of Imāms. Beg.

الحمد لله ... باب علل الحج، قال الشيخ مصنف هذا الكتاب ... و در بعضی نسخ علل الحج است النسخ

Dated Jum. II 1092/June-July 1681, copied by 'Abdu'l-Karīm b. Muḥammad Ṣādiq al-Abharī.

Ff. 364; S 12.5 × 7.5; 8.25 × 4; ll 27, within *jadwals*. Or. pap. Pers. nast. Cond. not quite good. Worm-eaten and injured by moisture. Ff. 204-211 are decayed and crumbling. Bad vignette. Seals on the fly-leaf.

383.

تحفة الحسينية

Tuḥfatu'l-Ḥusayniyya.

III 53c.

An exposition of the principal prescriptions of Shi'ite doctrine, chiefly dealing with purifications and prayer. It is an extract from a larger work by Muḥammad Bāqir b. Muḥammad Akmal Iṣfahānī Bahbahānī, who died in 1205/1790-1791 (cf. R 34). The introduction is apparently due to the excerptor, and the extract was probably made still within the lifetime of the author, because prolongation of life is invoked for him (f. 2, l. 11). Beg.

الحمد لله ... مخفي نماز که چون نماز بعد از معرفت الله تعالى النسخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 39; S 9.25 × 6; 7.75 × 4; ll 19, no *jadwals*. Or. pap. Ind. nast. Cond. not good. Injured by moisture. Marginal emendations.

384.

(مسائل فقهية)

(Masā'il-i-fiqhiyya).

I 477.

A detailed exposition of the principles of Shi'ite *fiqh*. Neither the name of the author, nor the title of the work, nor the date of composition are given. There are even no references to authorities in the text. On the fly-leaf the book is called *Zubda*, or *Zubda-i-fiqh*, and ascribed to Aḥmad (b. Muḥammad) Ardabili, who d. 993/1585 (see Br. Lit. Hist., IV, 369, and the *Kashfu'l-hujub*, p. 303). This, however, seems doubtful, because the beginning of

that book is different (some allowance must, however, be made for the fact that the initial leaf in this copy is of more recent origin than the bulk of the MS., and may have been "improvised"). The work is divided into 7 *bābs*, but the headings of the sections are omitted in the text. Beg.

الحمد لله العلى الذى النخ ... و بعد، پوشيده نمايد كه النخ

Copied towards the end of the xii/xviii c. Ff. 202-228 have been added on different paper, by a different hand.

Ff. 228; S 9,5 × 7; 6,75 × 4,75; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. bad; injured by moisture, the paper of many folios is decaying. A few marginal notes.

385.

(مسائل فقهيه)

(Masā'il-i-fiqhiyya).

I 928.

A large compilation on the principles of Shi'ite *fiqh*, chiefly in catechetic form. It begins abruptly with a *muqaddima*, and many sections have blank space reserved at the end, probably for intended additions. It seems as if the copy was transcribed from a defective original. The author calls himself (f. 100v) Muḥammad Bāqir b. Muḥammad Taqī al-Mūsawī (ar-Rashtī), who died in 1260/1844, see Br. Lit. Hist., IV, 410 and *Kashfu'l-hujub*, p. 103; cf. here No. 395. There are no proper colophons, and no indications as to how much the present copy contains of the original work. Beg.

مقدمة فى الاصول، سؤال، هرگاه شخصی تقلید النخ

On f. 100v there begins apparently another principal section:

کتاب الوقوف و الصدقات، الحمد لله الواقف على سراير عبادة النخ

Copied about the middle of the xiii/xix c.

Ff. 254; S 11,5 × 7,75; 8,5 × 5; ll 32, no *jadwals*. Europ. pap. Pers. nast. Cond. tol. good. Slightly worm-eaten.

3. *Exposition of the principles of Shi'ite theology, its moral system, and religious practice.*

386.

ترجمه رساله اعتقاديّه

Tarjuma-i-risāla-i-I'tiqādiyya.

I 181.

A Persian paraphrase, with explanations, of the treatise *I'tiqādātu'l-imāmiyya*, of Abū Ja'far Muḥammad b. 'Alī b. Bābūya al-Qumī (d. ca. 381/991), cf. Brock. I, 187, dealing with an exposition of the principles of the Shi'ite theological system. The translator dedicates his work to a princess, whose name he does not mention (شاهزاده مهین بانو سلطانم), and gives his own name as Abū'l-Faṭḥ Ḥusaynī (f. 2, l. 12). There are no indications

as to the period in which the work was undertaken, and it is impossible to say if the translator is identical with Abū'l-Fath Husaynī, who revised and edited the *Ṣifwatū's-ṣafā* under Shāh Tahmāsp Ṣafawī (930-984/1524-1576), see R 345. Beg.

بعد از محامد و انبیاء کریم و اهدب العطایا الخ

Copied in the xii/xviii c.

Ff. 41; S 8,5 × 4,75; 6 × 2,75; ll 19, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Emendations on the margins. On ff. 40-40v the space is left blank, probably because of a lacuna in the original copy.

387.

حیوة القلوب

Ḥayātu'l-qulūb.

I 344.

The *second* vol. of this well-known composition of Muḥammad Bāqir b. Muḥammad Taqī Majlisī Iṣfahānī (d. 1110-1111/1698-1700), see IVASB 1123. Originally it is an epitome, in three vols., of the *Bihāru'l-anwār* (in 25 vols.), an Arabic encyclopædia of Shi'ite doctrine, by the same author. It has been lith. in Persia and India (Tehran, 1824-1844; Lucknow, 1878-1879, etc.). Portions from it have been translated into English, by J. L. Merrick, Boston, 1850 (on the biography of Muḥammad), and into German, by C. G. Barth, *Die Mythen des Lebens Jesu*, Stuttgart, 1837. This copy is incomplete at the end, and breaks off at the beg. of the 25th *bāb*. Beg.

الحمد لله و الصلوة علي عباده الذي اصطفى محمد و آله خير
النبي، اين كتاب رساله دوم است از كتابهای حیات القلوب الخ

Copied in the xii/xviii c.

Ff. 216; S 11 × 6; 9,25 × 3,75; ll 27, no jādvals. Or. coloured pap. Pers. nast. Cond. tol. good. Worm-eaten. Incidental notes on the margins.

388.

عين الحيوة

'Aynu'l-ḥayāt.

II 537

The well-known exposition of Shi'ite doctrine, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī, see EIO 2668, Br 26 (where the full table of contents is given); cf. Pr 75. *Ind. libr.* Bh 123. Lith. several times in Persia, and in Lucknow, 1887. Beg. as usual:

آلای حمد و جواهر ثنا تحفه بارگاه جلال کبریاء حکیمی که الخ

Dated the 12th Ṣafar 1092/the 3rd March 1681. The date is, however, highly suspect, and most probably refers to the completion of the work itself; the present transcript is not older than the middle of the xii/xviii c.

Ff. 482; S 10 × 6; 7,75 × 4; ll 17, within jādvals. Old Europ. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture, repaired. Ff. 1-3 are of different origin. Marginal notes and glosses.

389.

حلية المتقين

Hilyatu'l-muttaqīn.

I 342.

The well-known work on the customs and practices prescribed to every faithful Shi'ite desiring to follow the example of the Imāms. The author is Muḥammad Bāqir b. Muḥammad Taqī Majlisī, see above, No. 387. Concerning the work see EIO 2669, RS 153, Pr 313-314, R 20; it was several times lith. in Persia. The work was completed at the end of 1079/1669, and is divided into fourteen *bābs* and a *khātima*. A fihrist is added at the beg. of the volume. Beg. as usual:

الحمد لله الذي حلى انبيائه المرسلين الخ

Copied towards the beg. of the xiii/xix c. (here 1199 of the Faṣlī era), by one Naẓīru'd-Dīn.

Ff. 308; S 9 × 5,75; 7 × 3,5; ll 18, no jadvāls. Or. pap., except for ff. 1-7v, which are of quite modern origin, on Europ. pap. Ind. nast. Cond. tol. good. Worm-eaten. Incidental marginal notes. Seals, notes, and magical formulas at the end.

390.

حق اليقين

Haqqu'l-yaqīn.

I 337.

The well-known exposition of Shi'ite dogmatic theology, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī, completed by him on the 1st Ramaḍān 1109/the 13th March 1698 (f. 527v). See R 33, etc. *Ind. libr.* Bh 122. Lith. Tehran, 1825. It is divided into six *bābs*. Beg. as usual:

الحمد لله الواحد الاحد الفرد الصمد الخ

Copied towards the middle of the xiii/xix c.

Ff. 527; S 12,75 × 8; 10 × 4,5; ll 19, within double jadvāls. Europ. pap. Ind. nast. Cond. good. A few marginal notes and emendations. Note on the fly-leaf in the beginning.

391.

(مجموعه رسائل مجلسی)

(Majmū'a-i-rasā'il-i-Majlisī).

I 422.

A collection of several short treatises by Muḥammad Bāqir b. Muḥammad Taqī Majlisī (see above Nos. 387-390), to which is added a list of his works, apparently by some one else.

1. (f. 1). *Fihrist-i-taṣnīfāt-i-ākhūnd mullā Muḥammad Bāqir*. The list does probably not belong to the author's own pen, and is different from Pr 59 (in form, not in substance), containing the titles of 10 Arabic and 49 Persian compositions of Majlisī. It

ends with calculations as to how many lines and letters were produced by him, on an average, every year, month or day. Beg.

تفصيل مؤلفات علامه العلمائى عالم ربانى ملا محمد باقر مجلسى الخ

2. (f. 5v). *Risālatu'l-awzān*. A treatise on weights, in Arabic. Beg.

الحمد لله الذي ارتفع عن مطارح الافهام الخ

There are miscellaneous notes in Persian on ff. 18v-21v.

3. (f. 22v) *Mishkātu'l-anwār* (f. 24v, l. 13). A treatise on the excellence of the Coran (در بیان فضیلت قرآن), dedicated to Shāh Sulaymān Ṣafawī (f. 24v, l. 3), and divided into three *tanwīrs*, each of them being subdivided into several *kawkabs*. The present copy is merely a fragment, breaking off at the end of the first *tanwīr*. Beg.

حمدى بسان نعمتهای بخشنده وجود و حیات الخ

4. (f. 28v). *Tarjuma-i-ba'dī ahādīth*. A paraphrase and a commentary on several *hadīths*, in Shi'ite strain. Beg.

اما بعد، این رساله ایست در ترجمه بعضی احادیث شریفه که الخ

Collated, most probably shortly after the completion of copying, the 8th Dhī'l-Qa'da 1180/the 7th Apr. 1767, at Faydābād.

Ff. 46; S 9×5.75; 6×3.5; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few emendations on the margins. Seals, dated 1204 AH.

392.

سبیل النجاة

Sabīlu'n-najāt.

III 82.

A brief and simple exposition of the system of Shi'ism, chiefly dealing with the technical details of prayer and other religious practices. The author, Aḥmad b. Muḥammad 'Alī b. Muḥammad Bāqir al-Iṣfahānī al-Bahbahānī (f. 2), completed it in 1226/1811, at 'Azīmābād (f. 313v), and dedicated it to Muḥammad 'Alī Khān Qājār (f. 4v). See IvASB 1128. Beg.

الحمد لله الذي جعل ابواب الصلوة مفتاح خزائن الخ

Copied in the beg. of the xiii/xix c.

Ff. 314; S 8.75×6; 6×3; ll 9, no *jadwals*. Or. pap. Ind. nast. Cond. good. A few notes on the margins. Fol. 1 is of modern origin.

393.

مذمة الاجتهاد

Madhammatu'l-ijtihād.

II 428.

An incomplete copy of a very interesting treatise, dealing with the question of *ijtihād* in the system of Shi'ism. The author

intentionally (f. 3) omits his name, obviously in order to avoid personal enmity on the part of those concerned in the matter. He says that he has composed this treatise in 1233/1817-1818. The title, as given above, gives only 1230 (cf. f. 3v), but he expanded it in such a way as to make it a real chronogram, into

مذمة الاجتهاد مع جذ رأس جماعة اهل العناد. He seems to be a Shi'ite himself, but criticises this vital principle of the system with a view to restoring the true doctrine. The works which are chiefly attacked are those by two eminent Shi'ite theologians (f. 2), Muhammad Amīn Astrābādī (d. 1033/1623-1624) and Muḥammad b. Ḥasan al-Ḥurr al-ʿĀmilī (d. 1099/1688). According to the preface, the book is divided into a *muqaddima*, three *bābs*, and a *khātima*. But here are found only the *muqaddima* (f. 3v), and the first *bāb* (f. 20). The former deals with the general position of different Shi'ite sects with regard to *ijtihād*; and the first *bāb*, subdivided into many *faṣls*, etc., deals chiefly with the criticism of the Shi'ite tradition. There is no detailed table of contents given in the preface, so that it is impossible to determine how much has actually been lost. Beg.

فخبر بكونك محموداً في كل فعالك الخ ... اما بعد ، بذمة فقير ائيم
راجي رحمت خداوند الخ

In order to facilitate the identification if a complete copy should be found, the beginnings of the *muqaddima* and of the first *bāb* are here given :

(f. 3v) مقدمه مشتمل بر چند فايده ، فايده اولی ، بدانکه علماء الخ
(f. 20) باب اول در ذکر حجت (here حجیت) کتاب مستطاب ، و در
آن چند فصل است الخ

Copied in the beg. of the xiii/xix c.; the volume consists of two halves; one, of older origin, may, judging from the type of writing and the emendations, be an autograph. The second has been transcribed quite recently (beg. f. 56).

Ff. 80; S 12,75×8; 8,5×5; ll 19, no jadvls. Or. and Europ. pap. New margins in the older portion. Ind. nast. Cond. not good in the first half, but good in the second.

394.

(رساله در اصول)

(Risāla dar uṣūl).

I 671.

A treatise on the elementary principles of Shi'ite theology. On f. 3v, bottom, it is called '*Umda*', but this title is written in a way which suggests that it was added afterwards. The author

does not mention his own name and refers only to very early authorities. The treatise is incomplete at the end. Beg.

حمدی بیکد موجودا کہ ہمکی موجودات الخ

Copied towards the end of the xii/xviii c.

Ff. 42; S 8,25 × 5; 6,25 × 3; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Seals at the beg. and end, some of them dated 1145 AH.

395.

تحفة الأبرار

Tuḥfatu'l-abrār.

I 146.

A Shi'ite treatise on the details of the prayer, by Muḥammad Bāqir b. Muḥammad Taqī al-Mūsawī. The author died in 1260/1844, cf. above No. 385. The full title of the work is *Tuḥfatu'l-abrār al-muṭtaḥḥat min āthārī'l-a'immati'l-athār* (f. 2, top); it is divided into a *muḡaddima*, several *bābs*, and a *khātima*, as stated in the preface, but in the text there is probably no regular division into *bābs*. The copy is incomplete at the end, and it is impossible to say how much is lost. Beg.

الحمد لله الذي توحد بالملك فلا ند له في ملكوت سلطانه الخ

Copied in the beg. of the xiii/xix c.

Ff. 114; S 12,25 × 7,5; 9 × 4,5; ll 13, no jadvāls. Or. pap. Ind. nast. Cond. fairly bad; worm-eaten and repaired. Emendations on the margins. A seal, dated 1204 AH., on f. 1v, and another on f. 1.

D. Controversy.

396.

مذهب الغاضلين

Manhaju'l-fāḍilīn.

I 1013.

A defence of Shi'ism and the correctness of its doctrines. The author, Faḍilu'd-Dīn Muḥammad b. Ishāq b. Muḥammad al-Ḥamawī, wrote this book in 937/1530-1531 (as may be seen from a chronogram appended on f. 213, مذهب مذهب امامی, and from the statement in the *Kashfu'l-hujub*, p. 568), and dedicated it to Shāh Tahmāsp, the Safawide (930-984/1524-1576). The book is divided into a *muḡaddima*, five *bābs*, and a *khātima*:

(f. 6v) مقدمة، در بیان معتقد امامیه اثنا عشریه الخ

(f. 7v) باب اول، در بیان آنکه مذهب امامیه واجب الابتاع است الخ

(f. 57v) باب دوم، در ادله که دالست بر امامت حضرت امیر المؤمنین

علی بعد از حضرت سید المرسلین

(f. 130v) باب سيوم ، در ادلة امامت باقي ائمه اثنا عشر النخ
 (f. 141) باب چهارم ، در كيفيت بيعت كردن مردم بر ابو بكر با امامت النخ
 (f. 163) باب پنجم ، در ذكر ادلة كه مخالفان ايراد كرده اند بزعم خود بر
 امامت ابو بكر و رد آن النخ

All these *bābs* are subdivided into many *faṣls*, *mabḥaths*, *manhajis*, etc. Beg.

الحمد لله ذي اللطف و الاحسان و الفضل و الامتنان النخ

The last folio is badly damaged, almost half of it having been torn away. From what remains it may be concluded that the MS. is dated the 22nd Šafar 1070/ the 8th Oct. 1659, and that it was transcribed in Kashmir.

Ff. 213; S 10,5 × 7; 7 × 3,75; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. not good. Worm-eaten. A few marginal emendations. A note on f. 1.

397.

رساله حسنيه

Risāla-i-Ḥasaniyya.

I 871.

A defence of the principles of Shi'ism, in the form of a tale about a woman, called *Hasaniyya*, or *Ḥusaniyya*, or *Ḥusayna*, who took part in disputes with various Sunnite divines in the presence of *Hārūnu'r-Rashīd*, and overcame them by her arguments. The author of this tale calls himself *Ibrāhīm b. Waliyyi'l-lah Astrābādī* (f. 1v), and states that he found the Arabic text of it in 958/1551, while returning from his pilgrimage, at Damascus, and translated it into Persian. He dedicated it to *Shāh Tahmāsp*, the Safawide. See R 30. It was lith. in Tehran, 1843 (the original text is ascribed in this edition to the authorship of *Ḥusayn b. 'Alī Rāzī*). Beg. as in the British Museum copy :

الحمد لله الذى من علينا بمعرفة الانبياء والائمة النخ

The original and greater portion of the MS. dates from the xi/xvii c.; ff. 17-19, 59-67 are dated 1265/1848-1849.

Ff. 67; S 8,75 × 4,75; 6 × 2,75; ll 17, within *jadwals*. Or. and Europ. pap. Ind. nast. Cond. fairly good. Mediocre vignette. A few glosses on the margins.

398.

(فقه مذاهب خمسة)

(Fiqh-i-madhāhib-i-khamsa).

III 85.

A large treatise, dealing with a systematic exposition of Shi'ite *fiqh*, as compared with the theories of the four Sunnite orthodox schools. It is arranged in the customary order, beginning with the book on purifications. Not only is there no mention of the name of the author, or the date of composition, but apparently in all these almost four hundred pages there is no reference

to any definite Shi'ite or Sunnite book. The language is simple, and Arabic quotations are remarkably rare. Most remarkable is the feature that there seems to be little real controversial spirit. The copy itself dates from 978/1570-1571 (cf. f. 35), and therefore the work may belong to the early Safawide period. Beg.

در فقه مذاهب خمسہ، شیعہ و حنفیہ و شافعیہ و حنبلیہ و مالکیہ، و آن
مشمول بر چند کتاب است، اول کتاب طہارت و آن چند فصل است الخ

Copied, as mentioned above, in 978/1570-1571, or the next year (this date belongs to the first treatise included in the same *majmū'a*, f. 35).

*Ff. 113v-302; S 9,75 × 6; 6,75 × 3,75; ll 21, no jadvāls. Or. pap. Very good calligraphical nast. of Herati type. Cond. very good. A few corrections on the margins.

399.

(مجموعه)

(Majmū'a).

Ia 159.

Three short treatises, dealing with religious matters, by different authors:

1. (f. 1v). *Ma'rifatu'l-madhāhib*, by Maḥmūd Ṭāhir Ghazālī. A short note, divided into two *bābs*, the first dealing with the elementary principles of the Sunnite doctrine, and the second giving a list of the 73 sects. See EIO 1920 (11). Beg.

الحمد لله المحمود الظاهر المعبود الباطن و الظاهر الخ

2. (f. 5v). *Ma'rifatu'd-dunyā*, by 'Alī b. Ḥusāmī'd-Dīn Muttaqī (d. 975/1567), on the different kinds of worldly goods, see R 873. Beg.

الحمد لله الذي جعل الدنيا قنطرة الآخرة الخ

3. (f. 8v). *Maktūb-i-Sayyid Aḥmad*. A letter, of Sufico-religious contents, from Sayyid Aḥmad to one Miṣṣān Shaykh Mukarram.

Copied by Ghulām Farīd, son of Barkhūrdār Chishtī, the last treatise being dated the 1st Rajab 1113/the 2nd Dec. 1701.

Ff. 10; S 7 × 4; 6 × 3,25; ll 21, within jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes.

400.

رد المنكرين

Raddu'l-munkirīn.

III 31.

A short treatise, refuting heretical conceptions of Deity, and establishing the sound doctrine, by one Ilahdād (f. 1v, bottom), who is here called Shaykhu'l-islām. In the text he omits any reference to his authorities, and only once in a poetical quotation the name of Qāsimī is given (f. 9). It may belong either to

Qāsim-i-anwār (d. ca. 837/1434), or Qāsimī Gunābādī (d. 979/1572), or, indeed, any other less-known poet who used this *takhalluṣ*. Beg.

الحمد لله الذي اخرجني من الظلمات الي النور النج

Copied in the beg. of the xii/xviii c.

Ff. 22; S 6 × 3,75; 4,5 × 2,25; ll 13, within jādvals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. Bad vignette.

401.

تحفة اثنا عشرية

Tuḥfa-i-ithnā ‘ashariyya.

II 152.

A large controversial work, dealing with a refutation of Shi‘ism. The author, Ghulām Ḥakīm b. Quṭbī’d-Dīn Aḥmad b. Abī’l-Fayḍ Dihlawī, mentions in his preface that Shi‘ism was spreading with great rapidity in his country, and thus the true beliefs became endangered. He was writing just after the close of the XIIc. AH., and it is for this reason that he has given this title to his compilation (ff. 2, 352v). It is divided into 12 *bābs*:

- ۱ (f. 3) در کیفیت حدوث مذهب تشیع و انشعاب آن بفرق مختلفه،
- ۲ (f. 34v) در مکاید شیعه و طرق اضلال و حيله های تلبیس،
- ۳ (f. 111v) در ذکر اسلاف شیعه و علما و کتب ایشان،
- ۴ (f. 126v) در احوال اخبار شیعه و ذکر رواة اینها،
- ۵ (f. 149) در الهیات،
- ۶ (f. 163) در نبوات (sic) (در بحث نبوة و ایمان بانبیا)
- ۷ (f. 175v) در امامت،
- ۸ (f. 226v) در معاد،
- ۹ (f. 234v) در مسائل فقهیه،
- ۱۰ (f. 246v) در مطاعن خلفای ثلاثه و ام المؤمنین و دیگر صحابه،
- ۱۱ (f. 307) در خواص مذهب شیعه،
- ۱۲ (f. 337v) در تولا و تبرا،
- (f. 352v) خاتمه،

The book contains a refutation of Shi‘ism, chiefly of the sect of the 12-Imamites, but occasionally touches on the teachings of other sects, and is based almost entirely on the well-known controversial works. Beg.

الحمد لله و کفی و سلام علی عبادہ الذین اصطفی ... اما بعد، میگوید
بندہ درگاه قادر قوی حافظ النج

The fly-leaves at the beginning contain some scrappy notes and poetical quotations, a *fihrist*, and a short *risāla* with the title *Su'ālāt-i-'ashar*, by Shāh 'Abdu'l-'Azīz Dihlawī, also of controversial contents. It was copied the 12th Rab. I 1233/the 19th Febr. 1818, by 'Alī Ḥasan al-'Alawī, at Lucknow. Beg.

سوال اول انکه فوقه امامیه که فی زمانہ النسخ

Additional notes of religious contents on a fly-leaf at the end.

Dated the 25th Jum. II 1214/the 24th Nov. 1799.

Ff. 352; S 12 × 7,25; 9,25 × 4,75; ll 21, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired. Marginal notes and glosses.

402.

كشف الشبهة عن حكم المتعة

Kashfu'sh-shubha 'an ḥikami'l-mut'a.

III 53b.

A short treatise, defending the institution of temporary marriage, allowed by Shi'ite law. It is a sort of reply to, or criticism on, the *Tuḥfa-i-ithnā 'ashariyya*, see No. 401, here. The author calls himself Jānī b. Muḥammad 'Alī b. Muḥammad Bāqir Iṣfahānī Bahbahānī. The author's father died in 1216 1801-1802 (see R 34); therefore he must have been writing in the beg. of the XIII/XIXc. Beg.

الحمد لله الذي ارسل محمداً لارشاد الامة النسخ

A bad copy, hopelessly injured by moisture; it is apparently incomplete at the end. Transcribed in the beg. of the xiii/xix c.

Ff. 12; S 9,25 × 6; 7 × 4; ll 21, no jadwals. Or. pap. Ind. nast. Cond. very bad.

VIII. SUFISM.

403.

كشف المحجوب

Kashfu'l-mahjūb.

II 175.

The well-known treatise on Sufism, by (Abū'l-Ḥasan) 'Alī b. 'Uthmān b. 'Alī al-Jullābī al-Ghaznawī al-Hujwīrī (d. ca. 465/1072-1073). For references, etc., see IvASB 1149. The copy is apparently complete. Beg. as usual :

ربنا آتانا من اذنك رحمة الله ... الحمد لله الذي كشف لاوليائه الخ

Copied in the end of the xii/xviii c. Fol. 1 is of recent origin.

Ff. 265; S 9×4,75; 6,5×3; II 17, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Notes on an additional folio at the end and on the margins. Seals at the beginning and end of the volume.

404.

ترجمة منہاج العابدین

Tarjuma-i-Minhāju'l-'ābidīn.

II 198.

1. A Persian paraphrase of the *Minhāju'l-'ābidīn*, a Sufico-ethical treatise by the famous Zaynu'd-Dīn Abū Ḥamid Muḥammad b. Muḥammad al-Gazālī aṭ-Ṭūsī, d. 505/1111, composed by him in Arabic, see IvASB 1165. It is divided into seven 'uqbas : I on f. 5 ; II on f. 9 ; III on f. 13 ; IV on f. 46v ; V on f. 61v ; VI-? (the heading is not clearly marked) ; VII on f. 79. The name of the translator is not given in this copy. Beg. as usual :

حمد مر خدائرا که ملک حکیم است و جواد کریم است الخ

2. On ff. 84v-93v there is a short treatise, called in the colophon *Risāla-i-Imām Muḥammad al-Ghazālī*. It is a Persian paraphrase of Ghazālī's Arabic treatise *Ayyuhā'l-walad*, the same as described in EIO 1792 and Pr 42, No. 30, cf. also Rödiger, in ZDMG, vol XVI, p. 221. It consists of a number of instructive anecdotes in which Ghazālī explains various metaphysical matters. There are many references to his other works. Beg. of the treatise :

الحمد لله ... (sic) اما بعد، بدانکه یکی از جمله شاگردان خواجه امام علامت الزمان حجت الاسلام ... الغزالی الخ

Copied in the beg. of the xiii/xix c.

Ff. 93; S 9,5×6; 7,5×3,5; II 17-23, no jadvāls. Or. pap. (different). Ind. nast. and shikasta, different hands. Cond. tol. good. Slightly worm-eaten. Many notes and emendations on the margins. A fragment of a work on f. 1; a note of magical contents on the last folio. A seal, dated 1264 AH., on f. 2

405.

کیمیای سعادت

Kīmiyā-i-sa'ādat.

I 843.

The famous Sufico-religious and ethical treatise by the same Abū Hāmid Muḥammad Ghazālī, see IVASB 1160. The present copy is incomplete in the middle, and the end of the first, as also the whole of the second *Rukn* and a portion of the third (out of the four *Rukns* into which the work is divided) are lost. Some folios towards the end are damaged. Beg. as usual:

شکرو سباس فراوان بعدد ستاره آسمان و قطره باران الخ

A good old copy, with archaic orthography (ن for د after long vowels, etc.), transcribed by Aḥmad b. Ibrāhīm b. Aḥmad Shādhānān an-Nā'inī, in 737/1336-1337 (see f. 1, where the title of the book is given, and in the colophon of the third *Rukn*, on f. 135v).

Ff. 214; S 11 x 7,25; 9 x 5,5; ll 27, no jadvāls. Good old Or. pap. Old Persian nast. Cond. fairly good. Worm-eaten and injured by moisture, especially in the second half. A few emendations on the margins. Seals, notes and stray quotations on fly-leaves, all of modern origin.

406.

سوانح

Sawāniḥ.

III 59.

A short treatise, dealing with عشق, or love, mystic and Divine. It consists of the usual verbiage met with in all the writings dealing with the same topic, and numerous poetical quotations; it is divided into many unnumbered *faṣṣ*. No references to the authorities or to known eminent Sufis. The title as above is given in the concluding lines:

کتاب سوانح باخبر رسید، که خواننده را عشق کردد مزید،

but it is not clear whether this *bayt* belongs to the original text, or was added by one of the scribes. In the opening lines the work is ascribed to the authorship of Aḥmad b. Muḥammad Ghazālī, d. 517/1123, the brother of the famous philosopher, and himself an eminent Sufic shaykh. He wrote indeed a treatise in Arabic, called *Sawāniḥu'l-'ushshāq*, of which this one may be a paraphrase. Beg.

قال الشيخ الامام الاجل احمد بن محمد الغزالي ... چند فصل
ثبت افتاد چنانکه تعلق بهیچ جانب ندارد و در حقایق عشق و احوال
و اغراض عشق الخ

There is, however, no mention in the text to the effect that the present work is a translation. Cf. Bl 111, where another paraphrase of the same treatise, called *Lawā'ih*, is described.

Copied probably in the beg. of the xii/xiii c.

*Ff. 40v-73v ; S 6 × 3,75 ; 4,5 × 2,25 ; ll 13, within jādvals. Or. pap. Good Ind. nast. Cond. tol. good. Bad vignette.

407.

The same.

Ia 201.

Another copy of the same work. There are minor discrepancies in wording, and in the order of the poetical quotations. The lines giving the title at the end of the preceding transcript, are not found here, but there is a heading in red ink :

كتاب السوانح فى العشق و العاشق و المعشوق من مقالة شيخ المشايخ
قطب الاولياء سر الله فى الارض احمد غزالى رحمة الله عليه الخ

The book itself begins as in the preceding copy :

قال رضى الله عنه، جند فصل اثبات افتاد الخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 30 ; S 10 × 6,5 ; 6,5 × 3,75 ; ll 13, no jādvals. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

408.

تمهيدات عین القضاة

Tamhīdāt-i-'Aynu'l-quḍāt.

I 231.

A slightly incomplete copy of the same Sufic treatise, already described in IvASB 1166, also called *Zubdatu'l-ḥaqā'iq fī kashfi'd-daḡā'iq*, by 'Aynu'l-quḍāt of Hamadān, with his full name Abū'l-Ma'ālī 'Abdu'l-lah b. Muḥammad al-Miyānājī (d. 533/1138-1139). The ten chapters, each called *tamhīd-i-aṣl*, into which it is divided, begin: I on f. 1 ; II on f. 6v ; III on f. 13 ; IV on f. 19 ; V on f. 21v ; VI on f. 30v ; VII on f. 44v ; VIII on f. 52v ; IX on f. 63 ; X on f. 78v. In the beginning some folios are lost, and the opening line of this copy corresponds to f. 2v, l. 6 in Oa 20 (IvASB 1166), or f. 1, l. 10 in E 49 (IvASB 1167). It gives the same version of the work as the other two copies in the Society's library, and there are only minor discrepancies in wording.

Dated the 24th Ramaḍān 1180/the 23rd Febr. 1767, copied by Shāh Raḥīm.

Ff. 112 ; S 8,75 × 4,75 ; 7 × 3 ; ll 21, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by worms and moisture.

409.

ترجمہ غنیۃ الطالبین

Tārjuma-i-ghunyatū't-ṭālibīn.

II 196.

The Arabic original text and a Persian literal translation, sentence by sentence, of a portion of the well-known Sufic work of 'Abdu'l-Qādir Jīlānī (d. 561/1166). The original title of the work is *Al-ghunyat li-ṭālibī ṭarīqī'l-Haqq*, see Brock. I, 435. The present translation contains only the second half of the treatise, namely : a portion of the *bāb* on Sufism in general (فی التصوف , cf. Ahlwardt, 2836) which begins on f. 1v ; on mystical training (فی صعبة الاخوان), beg. on f. 23 ; on intercourse with different classes of people (و الصعبة مع الاجانب و كيفية الصعبة مع الاغنياء و الفقراء), beg on f. 51 ; on Sufic virtues (f. 103v) (without a heading), here :

باب يشتمل على بيان المجاهدة و التوكل و حسن الخلق الخ

The name of the translator and the date of completion are not mentioned. Beg. abruptly :

کتاب آداب المريدين و الفقراء الصادقين سالکي الصوفية، در بيان آداب
مريدان و فقراء که اهل صدق اند الخ

Copied in the beg. of the xii/xviii c. (here only Monday, the 19th Jum. I, without the date of the year), by Muhammad Ṣāliḥ.

Ff. 179; S 7,5 × 4,75; 5,5 × 2,5; ll 15, within double jādvals. Brownish Or. pap. Ind. nast. Cond. good. Bad vignette. Notes of religious contents on f. 1.

410.

شرح رسالۃ غوثیہ

II 197.

Sharḥ-i-Risāla-i-Ghauthiyya.

A translation of, and a commentary on the *Ghauthiyya* of 'Abdu'l-Qādir Jīlānī (see preceding note), the same as described in IVASB 1174-1175. The name of the author is here given as *Mulūk Shāh Ṣiddīqī* (here بصديقي) *al-Qādirī al-Baḥrajānī* (البدرجاني), cf. f. 2, ll. 6-7. Beg. as usual :

حمد ببيعد و ثنائى ببيعد من حضرت بى نيازبر که الخ

Dated the 9th Rab. II 949 (?)/the 23rd July 1542, copied by Shāh 'Abdu'l-Laṭ-īf Qādirī, at a place called Aynagar (?).

Ff. 129; S 9 × 5; 6,5 × 2,75; ll 11, no jādvals. Or. pap. Bold and clear Ind. nast. Cond. fairly good; slightly injured by moisture.

411.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 49.

A collection of Sufic works, in Arabic and Persian, chiefly by the same 'Abdu'l-Qādir Jilānī (see No. 409), and by some other authors, connected with him. Cf. Brockelmann, I, 435-436.

1. (ff. 1v-370v). *Malfūzu'sh-shaykhī'r-rabbānī*, as it is styled in the colophon (f. 370v); or, as in other copies, *Al-faṭḥu'r-rabbānī*, see Ahlwardt, 3402. It is a collection of the Shaykh's instructive discourses, in Arabic, which were delivered by him in Baghdād in 545 and 546/1151-1152. According to the colophon in this copy, they have been collected and edited by a disciple of 'Abdu'l-Qādir, 'Afīfu'd-Dīn b. al-Mubārak. In the Berlin copy there are 62 *majlises*. In the present one, however, there are only 59 which are numbered. What may be the last two of them beg. on f. 302, without a number. The real first *majlis* is not marked with a special heading, and the first *majlis* as given here is in fact the second in the Berlin MS. Beg.

نسب سید اولیاء اللہ عز و جل الشیخ ابی محمد النخ

Beg. of the first *majlis* (f. 2, top):

الاعتراض على الحق عز و جل النخ

Numerous notes and rubrics, in Arabic and Persian, on the margins, by the same hand as that of the bulk of the MS.

2. (ff. 371v-372v). *Al-munājāt min Amīrī'l-mu'minīn* 'Alī. A religious poem, in Arabic, attributed to the fourth khalif, 'Alī, the same as described in Ahlwardt, 3900. Beg.

لک الحمد یا ذا الجود و المجد و العلی ، النخ

3. (ff. 372v-373). (*Shajara-i-Qādiriyya*). The spiritual pedigree of some local branch of the Qādirī order. After 'Abdu'l-Qādir's son, 'Abdu'r-Razzāq (d. 623/1226), seven generations are mentioned: Maḥmūd (the son of the preceding one); Aḥmad (the son of the preceding); Shāh Abū'l-Wafā'; Muḥammad Burqa-pūsh; Kabīr Muḥammad (or Badr); Ḥāfiẓ 'Aynu'l-mulk; Muḥammad Sharafu'l-Ḥaqq.

4. (ff. 373v-392). *Qaṣā'id*. Four *qaṣīdas*, in Arabic, ascribed to the authorship of 'Abdu'l-Qādir. The first one is a long poem called *al-'Ayniyya*, i.e., rhyming in ع. Beg. of the introduction:

هذه القصيدة الوحيدة الدرر الفريدة النخ

Beg. of the 'Ayniyya (f. 374):

فؤاد به شمس المحبة ساطع ، و ليس لنجم العزل فيه مواقع ،

5. (ff. 392-392v). *Al-asmā' li's-sultān* . . . 'Abdu'l-Qādir al-Jīlānī. Honorific titles of 'Abdu'l-Qādir.

6. (ff. 393v-415v). *Lughāt-i-Malfūzu'sh-sharīf*. A vocabulary explaining in Persian rare Arabic words in the discourses of 'Abdu'l-Qādir (see above, 1). The name of the compiler is not given. Beg.

خط انداخت، یحشی پر کرده شود، الخ

7. (ff. 416-416v). A prayer, in Arabic, invoking the blessings of the Qādirī pīrs (the same as those mentioned in this note above, 3) to secure safety on journeys. A poem, in Arabic, and partly in Persian, in praise of 'Abdu'l-Qādir.

8. (ff. 417v-428). *Maktūbāt-i-'Abdu'l-Qādir Jīlānī*. A Persian version of 'Abdu'l-Qādir's letters on religious matters. Beg.

مکتوبات بندگی حضرت ... عبد القادر جیلانی ... مشتمل بر دویست

هفتاد پنج آیت قرآنی، مکتوب اول، ای عزیز جون بهر وق شهود الخ

9. (ff. 428v-446). *Tasbīḥu's-salāt wa'l-istikhāra*. Magical prayers, current amongst the Qādirīs, helping to evoke Khidr, or *abdāls*, etc. Beg.

بدان اسعدک الله ... سند استخاره از خرقه قادریه الخ

10. (ff. 446v-455v). *Aṣ-ṣalawātu'l-ma'mūlāt*. Rules for ordinary prayer as taught by 'Abdu'l-Qādir, with explanations in Persian. The compiler's name is not mentioned. Beg.

المهم صل علی محمد ... صلاة التبیح، منقولست در بعضی نسخ الخ

11. (ff. 456-458). Several medical prescriptions, in Persian; a prayer, in Arabic.

A good calligraphical copy, dating apparently from the xi/xvii c.

Ff. 458; S 9 x 5; 5.5 x 2.75; ll 15, within double *jadwals*. Or. pap. Good Ind. nast. Cond. good; paper of some folios crumbles along the *jadwal* lines. Numerous marginal notes and glosses, all surrounded by a gold line. Fine vignettes on ff. 1v, 371v, 373v. Minor vignettes at other headings. Fine artistic rubric stars on the margins, at the beginning of each of the 59 *maḡlises* in No. 1.

رساله در وصول الی الله

412.

Ia 112.

Risāla dar wuṣūl ilā'l-lah.

A fragment of a theosophical treatise, ascribed in the heading to the authorship of Najmu'd-Dīn Kubrā, or Aḥmad b. 'Umar al-Khīwāqī, Abū'l-Janāb (d. 618/1221), in Arabic, with a Persian paraphrase. The original work seems to be not identical with Ahlwardt 3272 or 3456 (cf. Brockelmann, I, 440). The name

of Kubrā is mentioned only in the heading, not in the text: the name of the translator does not appear at all. Beg.

اعلم ان الوصول الى الله تعالى ثلثة انواع النخ ... اى عزيز طالب را
بايد كه از صفات خود فاني شود النخ

The last folio (6) is not connected with this treatise, but belongs to the Arabic original of the *Ar-risālatu'l-Ghauthiyya*, by 'Abdu'l-Qādir Jīlānī (cf. above, No. 410), and gives only the two concluding pages of it.

Copied by the same hand and on the same paper as the fragment of the *Ghauthiyya*, the colophon of which is dated 983/1575-1576; transcribed by Darwish Muḥammad al-'Abd as-Sulṭān 'Alī b. Sulṭān Aḥmad b. Sulṭān Gulshanī.

Ff. 6; S 6×4; 4,5×2,75; ll 17, no jādvals. Old Western pap. Turkish (?) nast. Cond. good.

413.

فوائد السالكين

Fawā'idu's-s-likīn.

II 168.

Discourses of the famous Chishtī saint, Qutbu'd-Dīn Bakht-yār Ūshī (d. 633-635/1235-1238), by his disciple and successor, Farīdu'd-Dīn (Mas'ūd) Ajūd'hanī (here اچود هذی), whose surname was Ganj-i-Shakar (d. ca. 664/1265-1266), cf. above, No. 72. Unfortunately the dates of the separate discourses are omitted in this copy. It is difficult to pronounce definitely as to the genuineness of this work; in any case it must be fairly early. Beg.

الحمد لله اما بعده، این سلوک اسرار الهی و این فوائد
نا متناهیه انوار النخ

Dated the 11th Jum. I 1121/the 19th July 1709.

Ff. 14; S 6,75×4; 5,25×2,5; ll 19, within jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. A few marginal notes.

414.

مقصد الاقصى

Maqṣadu'l-aqṣā.

II 181.

The well-known Sufic treatise by 'Azīz b. Muḥammad an-Nasafī, d. 661/1262-1263, see IVASB 1179 (2), where references to other catalogues are given. Beg. as usual:

الحمد لله ... اما بعد، چنین گوید اضعف الضعفاء خادم الفقراء عزيز
بن محمد النسفی النخ

Dated the 28th Sha'bān 1189/the 24th Oct. 1775.

Ff. 48; S 8,25×5; 6,25×3,5; ll 13, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. A few marginal emendations.

415.

مبدأ و معاد

Mabda' wa ma'ād.

I 450.

A short theosophical treatise on the macrocosm and microcosm, by the same 'Azīz b. Muḥammad an-Nasafī (see the preceding note). It is apparently different from the work of this author, bearing the same title, described in Fl III 433. It is probably an imitation of Avicenna's book on the same subject (cf. R 439), and is similarly divided into two *bābs*, subdivided into numerous *faṣls* and *aṣls*: I (f. 2) در بیان معرفت عالم کبیر, and II (f. 22) در بیان عالم صغیر. There are no references to the authorities, or generally to specific persons; no poetical quotations. Beginning just like the preceding treatise:

الحمد لله ... اما بعد، چندین کوید اضعف الضعفاء و خادم الفقراء عزیز
بن محمد النیسفی ... که جماعت درویشان النج

Copied towards the end of the xii/xviii c.

Ff. 38; S 10×6,5; 7×4; ll 15, no jādvals. Brownish Or. pap. Ind. nast. Cond. fairly good. A few emendations on the margins.

416.

اوصاف الاشراف

Awṣāfu'l-ashrāf.

I 93.

A small fragment of this work on the moral doctrines of Sufism, by Naṣīru'd-Dīn Muḥammad b. Muḥammad Tūsī (d. 672/1273-1274), see IvASB 1182. The present copy corresponds only with ff. 1v-17 (top) of that copy, E 25, breaking off at the middle of the second *bāb*. Beg. as usual:

سپاس بیقیاس بار خدائی را بسبب آنکه النج

Copied in the xii/xviii c.

* Ff. 1-7v; S 10,5×6,25; 8×4,25; ll 19, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

417.

فیه ما فیه

Fīhi mā fīhi.

II 169.

A rare collection of notes giving a summary of the instructive utterances and discourses of the famous Persian Sufic poet, Jalālu'd-Dīn Muḥammad b. Muḥammad Balkhī, or, as he usually is called, Jalālu'd-Dīn Rūmī (cf. above, No. 207 and IvASB 490 where references to the literature about him are given), who died at Iconium (Quniya) in 672/1273. The name of the compiler is not given explicitly. It is however clear that he was one of Rūmī's personal associates. In the introduction which is here

prefixed to the text (ff. 1-3), the authorship is ascribed (f. 1v) to Rūmī's own son, Sultān Walad, Bahā'u'd-Dīn Aḥmad, who was also a poet and the author of several *mathnawī* poems, and died in 712/1312-1313 (cf. IvASB 547). The allusions in the text (where Sultān Walad is often referred to) do not supply a decisive corroboration for this; on the contrary, they may often be taken in support of the conclusion that the compiler was a different person.

The treatise is little known, and besides the present incomplete copy there probably exist only two other MSS. in public collections, at Constantinople (one of them is Fātiḥ, 5296). The work is referred to in Br. Lit. Hist., II, 519. It has been lithographed, in two parts, at Tehran, 1334/1915-1916.

With regard to its contents the treatise, as is usual with works of this class, deals with a great variety of anecdotes, Coranic verses, *ḥadīths*, utterances of the early Sufis, etc., explaining them for the purpose of illustrating various moral maxims. In tone and depth of thought it is far inferior to the *Mathnawī*; like the latter, it contains almost no references to the history of Sufism, or its dogmatic theories.

The persons, who are referred to, are few: the Saljuqide governor of Iconium, Amīr Mu'īnu'd-Dīn Parwāna; some of his sons; Bahā'u'd-Dīn Sultān Walad; Salāḥu'd-Dīn (f. 71, etc.), a disciple of Rūmī; Shamsu'd-Dīn Tabrīzī (referred to as already dead); Rūmī's father, some early Sufis, and a few others. Very interesting, although scarce, are allusions to the Mongols (cf. ff. 51, 61, etc.), and generally to the local life of Asia Minor of the middle and the end of the VII/XIIIc.

As compared with the lithographed edition, the present copy appears to contain only a very small portion of the whole work (only about 150 pages out of 524). The lith. edition is divided into two *mujallads* (pp. 330 and 194). The first is divided into 66 *faṣls*; in the second they are not numbered. Almost every *faṣl* is subdivided into several *ḥikāyats*. The present copy corresponds only to pp. 2-188, l. 7 (f. 85v); there are also many lacunas or omissions (probably due to this copy having been transcribed from an incomplete original). Such gaps occur on pp. 140-150 (approximately, corresp. to f. 73v); pp. 155-156 (f. 75); p. 168, bottom to p. 170, l. 9 (f. 78); p. 177, l. 7 to p. 179, l. 12 (f. 80).¹ The text in both versions does not always coincide literally. The division into *faṣls* is different; often what is marked as a *faṣl* in the lith. ed., appears here as a *ḥikāyat*: ff. 15v (IV in the lith. ed.); 18v (VI); 24v (VIII); 26v (IX);

¹ These lacunas are almost invariably masked in the present copy by alteration of the concluding and opening sentences on both sides of the gap.

49 (XV); 68v (XXI); 69v (XXII); 80 (XXIX); 80 (XXX). There are also *faṣls* in the present copy which are not marked in the lith. ed.: on ff. 21v, 39v, 58v, 75. Some sections, as the *faṣls* on ff. 23, 85v, 87, seem to have been omitted in the lith. ed. Here follow the references to the folios on which the extant *faṣls* are found, with their equivalents in the lith. ed., wherever available, in Roman figures:

1. f. 7v—I.	9. f. 34v—XII.	17. f. 65—XIX.
2. f. 10v—II.	10. f. 39v—not marked.	18. f. 68—XX.
3. f. 13—III.	11. f. 42—XIII.	19. f. 71v—XXIV.
4. f. 16v—V.	12. f. 48—XIV.	20. f. 74—not marked.
5. f. 21v—not marked.	13. f. 50v—XVI.	21. f. 75—,,
6. f. 23—VII.	14. f. 56v—XVII.	22. f. 84—XXXI.
7. f. 28—X.	15. f. 58v—not marked.	23. f. 85v—not marked.
8. f. 30—XI.	16. f. 61—XVIII.	24. f. 87v—,,

The introduction, mentioned above, is different from the *dībācha* in the lith. edition. It begins:

الحمد لله ... اما بعد، اين رساله موسوم است به فيه ما فيه از كلام مولانا
جلال الدين محمد بلخي المشهور بمولانا رومي الخ

Beg. of the treatise itself (f. 3):

بسم الله ... اين رساله كنچينه اسرار الهيست ... (f. 3v.) قال النبي صلعم
شر العلماء من زار الامراء الخ

A peculiar colophon appears on f. 87v (it is not found in the lith. ed., and is probably spurious):

تم هذه الرسالة المسماة بفیه ما فيه و هو فصول كل فصل یذبکی عن كلمات
مروية عن حاکم الروم المسمى بپروانه و توصل اخر الكلام الى المعارف و الحكم
بعون الله تعالى و حسن توفيقه

On f. 1 there is an anecdote about Rūmī extracted, according to a subscript, from the *Manāqibu'l-ārifīn* (see IVASB 240). More notes and anecdotes are found on the margins of ff. 86–87v and on ff. 88–90v, probably taken from the same source.

Copied in the xii/xviii c.

Ff. 90; S 8,5 × 4,75; 6 × 2,75; ll 14, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Many notes, emendations and glosses on the margins.

418.

لمعات

Lama'āt.

III 59.

The well-known Sufic treatise by Fakhru'd-Dīn Ibrāhīm b. Shahriyār Hamadānī, with the *takhalluṣ* 'Irāqī, d. 686–688/1287–

1289, see IvASB 1185, where references to other catalogues are given. Beg. as usual:

الحمد لله الذي نور وجهه حبيبته بتجليات الجمال النخ

Copied in the xii/xviii c.

* Ff. 1v-40; S 6 × 3,75; 4,5 × 2,25; ll 13, within jādvals. Or. pap. Good Ind. nast. Cond. not good. Worm-eaten and "repaired." A few notes and emendations on the margins. Bad vignette.

419.

(رسائل افضل كاشي)

(Rasā'il-i-Afḍal-i-Kāshī).

I 492.

Two treatises of Afḍalu'd-Dīn Muḥammad Kāshī (d. 707/1307-1308), with a preface and a note on his biography, by different authors:

1. (ff. 1-3v). *Dībācha*. A verbose preface, containing nothing beyond the usual vague phraseology of this kind of compositions. In the colophon it is ascribed to one Muḥammad Ḥusaynī; the date of composition is expressed by a chronogram سفينة النجاة حكمة which gives the year 1158/1745. Beg.

نیایش دادار و ثنائیش (sic?) چنانکه شاید و چندانکه باید النخ

2. (ff. 4-22). *Madārijū'l-kamāl*. The well-known theosophical treatise by Afḍalu'd-Dīn Muḥammad Kāshī. It is a translation of his own Arabic work on the same subject. The book is divided into eight درکشایش, which are subdivided into several *faṣls*. See EIO 1921,2, 1922,14, R 830, etc. In the present copy the title is given in the heading as *Gushāyish-i-hashtgāna* (f. 4); the name of the author does not appear in the work. Beg.

بنام خدائی که جز او خدائی نیست آغاز هر چیز النخ

Beg. of the first *gushāyish* (f. 5v):

کشایش در اول که کوهر مردم و آنچه او را ست النخ

3. (ff. 24v-34v). *Rahanjām nāma*, by the same Afḍal Kāshī, also dealing with theosophical and psychological matters, divided into three *guftārs*, see EIO 1921,6; 1922,15; EB 1445,3; R 830, etc. Beg.

الله الحمد اهل الحمد و ولیه و منتهاه النخ

4. (ff. 35v-38v). (*Dhikr-i-Afḍalu'd-Dīn Kāshānī*). A short biographical note on the author of the preceding treatises. The name of the compiler is not mentioned. It gives very little detail, and consists chiefly of poetical quotations from Afḍal himself and

from Naṣīru'd-Dīn Tūsī. The date of his death is given (f. 38v) as Rajab 666/ March.-Apr. 1268. Beg.

ذکر واقف حقایق سبحانی خواجه افضل الدین کاشانی سرور علما
و فضلاء امامیه الشیخ

Copied towards the end of the xii/xviii c. This is probably only a portion of the original *majmū'a*, because in a *fihrist* at the end of the preface (f. 3v) other works also are mentioned, such as *Minhājū'l-mubīn*, *Faḍl-i-Hermes*, and *Inshā-nāma*.

Ff. 38; S 10,75 × 6; 8,5 × 4,25; ll 21, no jādvals. Or. pap. Ind. nast. Cond. fairly good. Ff. 1v, 22, 24v, 34, and 38 are of more modern origin. Ff. 22v-24 are blank. A few marginal notes.

420.

(رساله عرض)

(Risāla-i-'araḍ).

I 917.

Another theosophical treatise by the same Afdalu'd-Dīn Kāshī, see the preceding note, dealing with "accidental" matters. It is the same as described in EIO 1812,2 and 1921,13. Here in the heading of f. 1 it is erroneously called *Madāriju'l-kamāl*, probably because this title of one of Afdal's works (cf. above, 419, 2) is referred to on f. 4, top. In a subheading it is also styled (on f. 1):

رساله طبعیات که خواجه افضل الدین کاشانی تصنیف نموده

The name of the author is apparently not mentioned in the text. The treatise is divided into four عرض اجسام I (f. 4); عرض اجسام II (f. 14); عرض دانش III (f. 18v); عرض دانندگان IV (f. 33v). Beg.

خداوندا بفروزی جود و فروع وجودت که جان بوی جویا الشیخ

Copied towards the end of the xii/xviii c., apparently a portion of the same volume to which the preceding MS. also once belonged. The same hand, style and paper.

Ff. 41; S 10,75 × 6; 8,25 × 4; ll 21, no jādvals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. A few emendations on the margins.

421.

نزهة الارواح

Nuz'hatu'l-arwāḥ.

I 1042.

An incomplete and very bad copy of this well-known treatise on Sufism, by Ḥusaynī Sādāt, or, to give him his full name, Ruknu'd-Dīn Ḥusayn b. 'Alīm b. Abi'l-Ḥasan al-Ḥusaynī al-Ghūrī, surnamed Mīr Fakhru's-sādāt, who died after 729/1329, see IvASB 1188. Out of the 28 *faṣls* into which the work is divided (see for their headings EIO 1821), here only seventeen complete, and the beg. of the 18th are found. The copy breaks off at the passage corresponding with f. 80v, l. 8 in E 205 (IvASB 1189).

The initial leaf, as well as several folios in the middle, are re-written on different paper in a vulgar handwriting. Beg. (modern) as usual :

بتوفيقش چو دیدم روشن آواز، سخن را هم بنامش کردم آغاز، النخ

The bulk of the MS. was probably copied in the xi/xvii c.; the restored portions belong to the xiii/xix c.

Ff. 74; S 6,25 x 4,25; 3,75 x 2,25; ll 13, within jādvals. Or. pap. Good Khorasani nast. Cond. not good. Worm-eaten. A few notes and emendations on the margins.

422.

مصباح الهداية و مفتاح الكفاية

Miṣbāḥu'l-hidāyat wa miftāḥu'l-kifāyat.

I 182.

The well-known Persian abbreviated version of the Arabic treatise on Sufism, the '*Awāriḥu'l-ma'āriḥ*', by Shihābu'd-Dīn Abū Ḥafṣ 'Umar b. Muḥammad as-Suhrawardī (d. 632/1234-1235), the same as the one described in I^vASB 1199. The name of the abbreviator is here given (f. 2v, top) as Maḥmūd b. 'Alī al-Qāshānī. According to the statement in the colophon, he completed this his work on the 14th Shawwāl 734/the 18th June 1334. It is divided into 10 *bābs*, each subdivided into 10 *faṣls* :

۱ (f. 3v) در بیان اعتقادات متصوفه

۲ (f. 14) در بیان علوم

۳ (f. 22v) در معارف

۴ (f. 37v) در بعضی اصطلاحات صوفیان

۵ (f. 44) در مستحسنات متصوفه

۶ (f. 63v) در آداب

۷ (f. 95) در اعمال

۸ (f. 117v) در بیان حقیقت خلق

۹ (f. 128) در بیان مقامات

۱۰ (f. 142v) در بیان احوال و ختم کتاب

Beg. of the treatise, as usual :

حمدی که لمعات صدق و نفحات آن اخلاص النخ ... اما بعد، این

مختصریست مشتمل بر ذکر مبانی و اصول طریقت النخ

Dated the 8th Rajab 1180/the 10th Dec. 1766, copied by Rabī' b. Shamsi'd-Dīn Aḥmad.

Ff. 153; S 8,5 x 5,5; 7 x 3,75; ll 21, no jādvals. Or. pap. Ind. nast. Cond. fairly good. Slightly injured by moisture. A few emendations on the margins. A note on f. 1. Ff. 34v and 91v are left blank, although the text is not interrupted. The top of the last folio is torn away.

423.

سلک السلوک

Silku's-sulūk.

I 496.

The well-known Sufic treatise by Diyā'u'd-Dīn Nakhshabī, who lived in India and died *ca.* 751/1350-1351 (cf. above, No. 105), see IvASB 1200. The work is divided into 151 brief *silks*, which are subdivided into minor sections variously beginning with *بشنو بشنو*, or *ای درویش*, or *عزیز من*. The present copy is slightly incomplete at the beginning and end, and corresponds with f. 2, l. 4 to f. 148, l. 3 of E 105 (IvASB 1200). Beg. abruptly:

خاتم فقر را نیکدنه ازو ملک درویش را خزینہ ازو

Copied probably in the beg. of the xiii/xix c.

Ff. 114; S 8 × 5,25; 6,25 × 3; ll 13, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. A few notes on the margins.

424.

انیس الغرباء

Anīsu'l-ghurabā'.

I 91.

The same treatise on Sufism, chiefly on moral matters, as the one described in IvASB 1212. The present copy does not contain anything new to help towards the identification of the author of this work, and of the period in which he wrote; going through it again I noticed several details, which formerly had escaped me: the frequency of the expression غریب (ff. 4,5,8, etc.); the traces of archaic original diction of the work; the fact that Chirāgh-i-Dihlī is mentioned without this surname, simply as Naṣīru'l-Haqq wa'd-Dīn Maḥmūd (f. 36), and specially styled a *khalīfa* of Nizāmu'd-Dīn (this would be superfluous if the work should have been written after the VIII/XIVc.). These observations are insufficient for a definite conclusion, but may, to some extent, support the conjecture that the real author was Nizāmu'd-Dīn's pupil Burhānu'd-Dīn Gharib (d. the 12th Ṣafar 732/the 14th Nov. 1331). Unfortunately he never gives the name of his *pīr-i-dastgīr*, frequently referred to here. He states (f. 48v) that he modelled his book on the *Mu'nīsu'l-ḥuqarā'* (cf. No. 466, 1), of which he does not mention the author. All poetical quotations, given here, belong to the poets who lived not later than the VII/XIIIc. Beg. as usual:

حمد و ثناء مر مفضلی را کہ فضل داد مہاجران را الیخ

A few verses from Jāmī on f. 1.

Copied in the xii/xviii c.

Ff. 49; S 10 × 6,5; 6,75 × 4; ll 15, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. good. A few notes and additions on the margins.

425.

معدن المعاني

Ma'danu'l-ma'ānī.

III 38.

A comprehensive exposition of the system of Sufism based on discourses of the famous Indian mediæval saint, Sharafu'd-Dīn Aḥmad (b.) Yahyā Munyarī (or Munayrī), who died in 782/1380–1381. The author calls himself (f. 9v) Zayn-i-Badr-i-'Arabī, and is doubtlessly identical with the editor of the saint's letters (cf. IvASB 1205, EIO 1843–1844, etc.). The present work is different from the *Ma'danu'l-ma'ānī*, described in EB 1263; the latter is a daily record of the saint's lectures, whilst in the present work his teachings are systematically expounded so as to form a treatise on the usual plan followed in this kind of compositions. In tone and stylistical details the present work very closely resembles the fragmentary treatise on the same subject, described in IvASB 1204. The saint is here similarly styled *بندگی مخدوم عظمه الله*; many of his disciples referred to in the former treatise as having been present at this or that assembly, reappear here. The works are, however, not identical (although the one described in IvASB 1204 may form a portion of, or be in some way connected with the *Ma'danu'l-ma'ānī* described in EB 1263). Of Munyarī's disciples those here referred to more frequently are: Qādī Minhāju'd-Dīn Darūn-ḥiṣārī, Qādī Ashrafu'd-Dīn, Nizāmu'd-Dīn Khāl-zāda, Zakariyā Gharīb, Shamsu'd-Dīn Khwārizmī, Mu'izzu'd-Dīn, and others. The subjects of the discourses are chiefly of a dogmatic nature, the biographical and hagiological topics are rare. The date of completion is not given, and generally there are probably no dates referred to. But the work must have been composed still within Aḥmad Munyarī's life-time, because he is mentioned in terms implying his being alive at the time of composition. The work is divided into 63 *bābs* (their list is given in the text, on ff. 11-12v, and, in a different form, prefixed on ff. 1-8). Each *bāb*, as well as the smaller subdivisions, uniformly begin with *ذکری در افتاد الخ*. A complete list of the headings of the *bābs* is here given:

- ۱ (f. 12v) *در ذکر اثبات وجود حق تعالی و وحدانیت او*
- ۲ (f. 16v) *در ذکر ایمان و اسلام و شرک و کفر و آنچه مناسب است*
- ۳ (f. 21) *در معرفت ذات و صفات باری تعالی*
- ۴ (f. 23v) *در ذکر مشایهات که مضاف بحق است*
- ۵ (f. 25v) *در ذکر علم شریعت و طریقت و آنچه مناسب است*

- ۶ (f. 32v) در ذکر تفسیر قرآن و حفظ آن ،
- ۷ (f. 42v) در ذکر احادیث ... و تاویل بعضی کلمات مشایخ ،
- ۸ (f. 49v) در ذکر نبوت النخ
- ۹ (f. 54v) در ذکر هجرت و اعمام و اصحاب صفه النخ
- ۱۰ (f. 57v) در فضل صحابه النخ
- ۱۱ (f. 62v) در ذکر طهارت ،
- ۱۲ (f. 66v) در ذکر صلوة النخ
- ۱۳ (f. 78) در ذکر صوم النخ
- ۱۴ (f. 82) در ذکر حج و جهاد ،
- ۱۵ (f. 85v) در ذکر اوراد و ادعیه و صلوة نفل النخ
- ۱۶ (f. 92) در ذکر خداوند ،
- ۱۷ (f. 96) در ذکر پیری و مریدی النخ
- ۱۸ (f. 98) در راست کردن مرید ،
- ۱۹ (f. 102) در ذکر خلق و قصر و فرق و ارسال النخ
- ۲۰ (f. 108) در ذکر اولیای حق ،
- ۲۱ (f. 115v) در ذکر نظر باطن بزرگان ،
- ۲۲ (f. 120) در ذکر شجره پیران و شفیع آوردن ایشان در حاجات ،
- ۲۳ (f. 120v) در مجاهده و ریاضت ،
- ۲۴ (f. 125v) در بیزارى نمودن از نفس النخ
- ۲۵ (f. 132v) در بریدن از خلق و از خود النخ
- ۲۶ (f. 136v) در زهد و تقوی ،
- ۲۷ (f. 139v) در خوف و رجا ،
- ۲۸ (f. 141v) در مراقبه و تفکر ،
- ۲۹ (f. 146) در ذکر بنده بودن و بندگی کردن ،
- ۳۰ (f. 148) در ذکر حریت و حقیقت اشیا النخ

- ۳۱ (f. 150v) در ذکر یقین ،
 ۳۲ (f. 153v) در ذکر محبت حق النخ
 ۳۳ (f. 161) در عشق و غیرت و حال و مقام و وقت ،
 ۳۴ (f. 166v) در ذکر رویت و مشاهده و تجلیات ،
 ۳۵ (f. 169v) در ذکر شطحیات و طامات و تعریض ،
 ۳۶ (f. 173v) در حقیقت انسانیت و روح و دل و نفس و تکریم بشر النخ
 ۳۷ (f. 179v) در ذکر قضا و قدر ،
 ۳۸ (f. 183) در ذکر سعادت و شفاعت و علت و سبب آن ،
 ۳۹ (f. 187v) در ذکر قذاعب از دنیا النخ
 ۴۰ (f. 191v) در ذکر معصیت و خیانت بشر ،
 ۴۱ (f. 196) در ذکر امراض و طبیبان ظاهر و باطن ،
 ۴۲ (f. 198v) در ذکر حیل و حرام و مکروه ،
 ۴۳ (f. 202v) در ذکر رزق ،
 ۴۴ (f. 204v) در ذکر سوال ،
 ۴۵ (f. 209v) در تواضع و تکبر و مذلت ،
 ۴۶ (f. 215) در ذکر رسوم خلق ،
 ۴۷ (f. 218) در ذکر لباس ،
 ۴۸ (f. 220) در ذکر صحبت و آنچه مناسب است ،
 ۴۹ (f. 225) در ذکر تذکیر و وعظ ،
 ۵۰ (f. 230v) در امر معروف و نهی منکر ،
 ۵۱ (f. 233v) در ذکر تعبیر خواب ،
 ۵۲ (f. 240) در ذکر بخل و سخاوت ،
 ۵۳ (f. 245) در ذکر مناسبت بین الشبهین ،
 ۵۴ (f. 247v) در ذکر سفر ،
 ۵۵ (f. 251v) در ذکر زیارت قبور و آداب آن النخ
 ۵۶ (f. 255) در ذکر حیات و ممات ،

۵۷ (f. 258v) در سوء خاتمت و عقبات مرک و تمناى آنکه مباح است

يا مكره

۵۸ (f. 261v) در عمارت خانه كعبه و تخليق افلاك النخ

۵۹ (f. 264v) در ذكر ولادت

۶۰ (f. 266v) در ذكر سماع و بيان حال و حل و حرمت و اباحت

۶۱ (f. 272v) در ذكر حمل ابيات و تاويل زلف و خال النخ

۶۲ (f. 279v) در ذكر آداب

۶۳ (f. 283v) در وعده و وعيد و لعنت بر شيطان

Beg. of the treatise (f. 9v):

حمد و سپاس مر حضرت صمديت را كه عجايب اسرار معاني و غرايب
اثر لا مكاني النخ اما بعد، ميگويد ... جامع اين درر معاني ... بيچاره
زين بدر عربي النخ

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 288; S 9,5 × 5,5; 7 × 3,75; ll 18-19, no jadvls. Or. pap. Ind. nast. Cond. not good. Worm-eaten and "repaired." Incidental emendations on the margins.

426.

قدسيه

III 47.

Qudsiyya.

A short treatise on Sufism, based on utterances of the famous shaykh of Turkestan, Bahā'u'd-Dīn Muḥammad Naqshband (d. 791/1389), by Muḥammad b. Muḥammad (b. Maḥmūd al-Hāfizī) al-Bukhārī (usually called Muḥammad Pārsā), who d. 822/1419, cf. IVASB 1218. This work has been described in Bl 113,2, EIO 1920,1, 1923,3, EB 1266, etc. It deals with Sufism as based on strict orthodox Sunni ideas. There is no regular division into chapters. The style is flowery, numerous poetical quotations (mostly from 'Aṭṭār). Beg.

حمد و ثنای بيبعد و مفتها و شکر و سپاس اما بعد، اين کلمه
چند است از انفس نفيسه و الفاظ متبرکه حضرت عليه النخ

Dated the 21st Šafar 1169/the 26th Nov. 1755, copied by Qiwāmu'd-Dīn Muḥammad b. Shihābi'd-Dīn al-Ḥusaynī al-Bukhārī, at Shāhjahānābād.

Ff. 45; S 7 × 4,5; 5 × 2,75; ll 11, no jadvls. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Notes and glosses on the margins. Seals on f. 1.

427.

(رسائل صائين الدين اصفهاني)

(Rasā'il-i-Ṣā'īnu'd-Dīn Iṣṭahānī).

I 93.

Two Sufic treatises of Ṣā'īnu'd-Dīn 'Alī Tarika Iṣṭahānī, a Qāḍī of Yazd, d. at Herat on the 14th Dhī'l-ḥijja 835/the 12th Aug. 1432 (see R 1078).

1. (ff. 23v-52v). *Munāẓirāt-i-khams*. Five allegorical contests between reason and love, fancy and reason, etc., see R 42 and 833. The work is written in ornate prose with numerous poetical quotations. Beg. as usual :

الحمد لله الذي رتب نظام برية العالم بخلافة آدم الخ

2. (ff. 52v-56v). *Shagq-i-qamar*. A mystical interpretation of the legend of Muḥammad's splitting the moon, the same as described in EB 1298,45, R 42 and 833. Beg.

الحمد لله وليه و الصلوة على محمد نبيه روزی از روزها که الخ

Copied in the end of the xii/xviii c., and included in a *majmū'a* containing many heterogeneous items.

* Ff. 23v-56v; S 11 x 6,5; 8 x 4; ll 19, no jadvls. Or. pap. Ind. nast. Cond. fairly good. A few marginal notes.

428.

نشأط العشق

Nishāṭu'l-'ishq.

II 185.

The same commentary on the *Ghawthiyya* of 'Abdu'l-Qādir Jīlānī (cf. above, No. 410), as described in IVASB 1771. In the present copy the name of the compiler appears in the form of 'Abdu'l-lah b. Ḥasan b. 'Alī al-Makkī al-Ḥasanī (الحسن) al-Ḥusaynī (الحسين) al-Jīlānī (ff. 2, 55). At the end (f. 55v) the date of completion of this commentary is given as the 2nd Muḥarram 835/the 10th Sept. 1431. It is difficult to pronounce definitely on the correctness of this statement. Beg. as usual :

سپاس (و) ستایش مر آن واجب الوجودی را الخ اما بعد

چنین کوید این ضعیف نجیب الخ

A bad copy, completed on the 11th Jum. II 1189/the 9th Aug. 1775. A note at the end.

Ff. 56; S 8,25 x 4,75; 6 x 3,25; ll 11, no jadvls. Or. pap. Vulgar Ind. nast. Cond. not good. Worm-eaten and repaired. Marginal notes and emendations.

429.

جواهر الاسرار

Jawāhiru'l-asrār.

II 173.

A comparatively rare work on the mystic meaning of various passages in the Cōran, the *ḥadīths*, utterings of early Sufis, difficult verses from various poets, the cabbalistic values of the letters of Arabic alphabet, etc. It was composed in 840/1436-1437 (cf. f. 3v, bottom), by Shaykh Ādharī of Isfarāin (now ruins near Miyānābād, in the Northern corner of the Juwayn plain). His full name is here (f. 3) given as 'Alī b. Ḥamza (instead of the usual Jalālu'd-Dīn Abū 'Alī Ḥamza) b. 'Alī b. Malik b. Hasan at-Tūsī, or rather al-Bayhaqī, as he is often called (d. 866/1461-1462), a descendant of Aḥmad b. Muḥammad az-Zamchī al-Ḥāshimī al-Marwazī. The present work is an abbreviation of his earlier composition, written in 830/1426-1427, called *Miftāḥu'l-asrār*. For other copies of this work and a biography of the author see Br. Lit. Hist., III, 497, GIPh 304; Bl 123, EIO 2036, EB 402, R 43-44 (where his biography is given in detail). *Ind. libr.* Spr 316-317. For references concerning his dīwān and other works see also IVASB 606.

The book is divided into four *bābs*, of uneven length, subdivided into numerous *faṣls*, *sirrs*, etc.:

۱ (f. 7) در معرفت اسرار حروف مقطعات از قرآن

۲ (f. 12v) در بیان اسرار احادیث نبوی

It is divided into 9 *sirrs*, ff. 12v, 19v, 29, 31v, 34, 36, 40v, 44.

۳ (f. 46) در اسرار کلام مشائخ

Divided into two *faṣls*: the first (f. 46), on paradoxes in prose; and the second (f. 90v), on paradoxes in verse. Both sections are subdivided into numerous *sirrs*, the headings of which are not always properly distinguished in the text.

۴ (f. 177 ?) در بیان کلام شعرا

The beginning of this *bāb* is not properly marked, and so it is the case with the 10 *faṣls*, into which this section is subdivided (except the *fourth*, on f. 223). It explains the difficult passages (*ashkāl*) in various *qaṣīdas*, *ghazals*, and other forms of poetical compositions, chiefly of Sufic contents.

In the last *bāb*, as well as in the preceding one, there are many short but valuable biographical notes and chronograms for

the dates of deaths of various saints and poets. Beg. of the treatise, as usual :

يا مفتاح الابواب افتح باب قلبي و قلوب المسلمين الخ

Copying completed in the eighth year of Muḥammad Shāh, the 10th Jum. I 1140/the 24th Dec. 1727, at Shāhjahānābād, by Muḥammad Aslam b. Mullā Khūshshāl Ghaznawī.

Ff. 240; S 10×6; 7,25×4; ll 17, no *jadwals*. Greyish Or. pap. Ind. nast. Cond. tol. good; slightly damaged by repairs. On five fly-leaves at the beginning there are many prayers and invocations, in Persian and Arabic, magic squares, stray poetical quotations, etc.

430.

The same.

II 200.

Another copy of the same work. It is an excellent MS., dating from the beginning of the X/XVIc., being perhaps not much younger than the work itself. Unfortunately it is extremely fragmentary, and contains only the portions corresponding in the preceding copy to : f. 7v, l. 8 to f. 84v, l. 14 (here ff. 1-71) ; f. 89, l. 15 to f. 90v, l. 7 (here f. 72) ; f. 96v, l. 12 to f. 125, l. 5 (here ff. 73-96) ; f. 139v, l. 9 to f. 140v, l. 10 (f. 97) ; f. 150, bottom, to f. 169, l. 12 (ff. 98-111). Besides, there are occasional discrepancies in the text, so that some passages are omitted in this copy (cf. f. 101, approximately corresponding to f. 154, l. 4 to f. 156, l. 9 in the preceding MS.), or an omission in the former, cf. here f. 54v, l. 3 to f. 55v, l. 12 (f. 66 in No. 429).

The introduction is lost, and the book opens in the beg. of the first *bāb* ; the second *bāb* begins on f. 6, the third on f. 35v (it is incomplete in the middle and at the end). The fourth *bāb* is completely lost.

Copied apparently early in the x/xvi c. by a good scribe belonging to the Herat school of calligraphers.

Ff. 111; S 9,75×6; 7,75×4; ll 17, within *jadwals*. Light brownish, thick Or. pap., probably of Samargandi manufacture. Excellent calligraphical Herati nast. Cond. fairly good; the inner edges are worm-eaten, the outer edges slightly injured by moisture.

431.

مواطن

Mawāṭin.

II 182.

A Sufico-philosophical treatise, dealing with the usual topics of metaphysics, divided into several unnumbered *mawṭans*. It is dedicated to Mu'izzu'd-Dīn Abū'l-Qāsim Bābur (see ff. 4v-11, where numerous *mu'ammās* for his name are given). This prince was apparently Bābur b. Baysunqar b. Shāhrukh b. Timūr ; he was appointed a governor of Khorasan in 854/1450, of Fārs in 855/1451, and died in 861/1456-1457. The treatise itself has been

completed in 856/1452 (see f. 109v, where the chronogram *بابر خان* is given). The name of the author is not mentioned. On the fly-leaf the authorship of this work is attributed to the well-known Sharafu'd-Dīn 'Alī Yazdī (see above, No. 17). As the latter died in 858/1454, this is not impossible from the chronological point of view. The inflated style, the abundance of *mu'ammās*, etc., are quite characteristic of his writings. In all the poetical quotations given in the treatise there is only one place in which the *takhalluṣ* Sharaf (which was used by 'Alī Yazdī) may be found. This is however a very doubtful case (f. 29) :

شرف دل شده کز سلطنتش عار آید ، الخ

There are no references to any contemporaries or historical persons (except Bābur), nor to books. The *marṭans* have headings as follows :

(f. 11) تزییهات و تحقیقات من سوانح الوقت و افاضة الخ

(f. 29) تزییه و تحقیق و من الله الهدایه والتوفیق الخ

(f. 33) تزییهات و تأییدات لما مضى الخ

(f. 48) تفصیل و تبیین الخ

(f. 58) رفع الستائر و كشف الغطاء ،

(f. 69v) موطن عظیم و المستعان هو الله العليم الخ

(f. 93v) متفرقات اللطایف من فواید شتی ،

Beg. of the treatise :

با بر عظیم مزان قدیم عز اسمه بس مبارک درمی بروی رجای عالمیان
کشوده و بابرکات بی نهایت الخ

Dated the 20th Jum. II 864/the 12th Apr. 1460.

Ff. 109 ; S 7,75 x 4,5 ; 5,5 x 2,5 ; II 17, within jādvals. Good Samarqandi pap. Good Khorasani nast. Cond. very good, only very little injured by worms and moisture. Good, but faded vignette. Notes on f. 1.

432.

لوائج
II 176.

Lawā'ih.

Jāmī's well-known Sufic treatise, see IvASB 631. Another copy of the same work is included in a *majmū'a* (No. 462,14). Beg. as usual :

رب وفقنا لا احصي ثناء عليك كيف كل ثناء الخ

Copied apparently in the xii/xviii c.

*Ff. 1-12v ; S 9,5 x 3,5 ; 7,5 x 2 ; II 26, no jādvals. Brownish Or. pap. Ind. nast. and shikasta. Cond. not good. Worm-eaten. Numerous notes and emendations on the margins. Cf. above, No. 230.

433.

ارشاد المريدین

Irshādu'l-murīdīn.

II 533.

An incomplete copy of a Sufic treatise, chiefly dealing with the relations between a *murīd* and his *murshid*. The author calls himself (f. 1v), Ḥusayn al-Ḥasanī al-Khwārizmī. He was, as he states on ff. 10v-11, a member of the Sufic affiliation, which was a branch of the Kubrawī order and included such celebrities as Ruknu'd-Dīn 'Alā'u'd-Dawla Samnānī (d. 734/1334) and Sayyid 'Alī Hamadānī (d. ca. 786/1384). He himself died in Syria (according to the *Safīnatu'l-awliyā'*, see EIO 647, No. 364), in 956/1549. The author was a disciple of Muḥammad Khabūshānī, or, to give him his full name, Muḥammad b. Jalālī'd-Dīn Yūsuf al-Manṣūrānī al-Khabūshānī, who died in 937/1530-1531 (see *Safīnatu'l-awliyā'*, *ibid.*, and the *Riyādu'l-awliyā'*, f. 132v). This shaykh was probably still alive at the time of composition of this treatise (cf. f. 23). Cf. also EIO 1877.

The work is originally divided into four *faṣls* (f. 4); but their headings are not given in the preface and are omitted in the text, where the space for them is left blank. There are many poetical passages (in which the author's *takhalluṣ* appears as Ḥusaynī). Beg.

الحمد لله الذي رفع اعلام الشرع بميامن ائمة الدين الخ

On four unnumbered folios at the beginning and on the blank side of f. 1, there are many notes, chiefly on the interpretation of dreams. A few magical tables, prescriptions, and a note on the slaughtering of animals.

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

* Ff. 1v-31; S 8,75 × 5,5; 7 × 4; ll 15, no jādvals. Brownish Or. pap. Bad Ind. nast. Cond. tol. good. Seals. A few marginal emendations.

434.

رساله شطاريه

Risāla-i-Shaṭṭāriyya.

I 440.

A treatise on *dhikr*, the principles of ascetic training, etc. according to the rules of the Shaṭṭāriyya (a branch of the Qādiriyya) affiliation, by Bahā'u'd-Dīn Ibrāhīm al-Anṣārī al-Qādirī al-Chishtī, who lived in Gujrāt in the beg. of the X/XVIc. (see the *Gulzār-i-abrār*, IVASB 259, f. 73). It is the same as the one described in IVASB 1303 and EIO 1913. The work is divided into four *faṣls*:

۱. در کیفیت سلوک (f. 2)

۲. در بیان شروط ذکر (f. 7)

۳ (f. 12v) در بیان کلمات مراقبه

۴ (f. 14v) در بیان اذکار متفرقات عربی و فارسی و ہندی النسخ

No references to the authorities, etc. Beg. as usual :

الحمد لله (sic) بعد از حمد و صلوة میگوید بھار الدین النسخ

Copied at Akbarābād, by Bhūlānāt'h K'hatri Kātib, and dated the 3rd Ram. 1155 (the 25th of Muhammad Shāh's reign), i.e. the 1st Nov. 1742.

Ff. 21; S 9,75 × 6,5; 6 × 3,5; ll 17, no jādvals. Or. pap. Ind. nast. Cond. not good. Worm-eaten, injured by moisture, repairs.

435.

مصباح العاشقین

Miṣbāḥu'l-'āshiqīn.

I 947.

A short treatise, dealing with an interpretation of the 93rd *sūra* of the Coran from the Sufic point of view, and referring also to many other utterances of Muhammad, etc., see IvASB 1298 (1). The author calls himself Bahā'u'd-Dīn Maḥmūd b. Ibrāhīm, a grandson (*nabīra*), or generally, a descendant of Qāḍī Ḥamīdu'd-Dīn Nāgūrī (d. 643/1245), whose work, *Tawālī-i-shumūs* (see IvASB 1183) is here referred to on f. 10; other works by the same author, called *Baḥru'l-awcār* (f. 15v), *Baḥru'l-marjān* (ff. 1v, 16), and *Baḥru'l-ma'rīfat* (f. 10v), are also referred to. The compiler may be identical with Bahā'u'd-Dīn b. Ibrāhīm al-Anṣārī al-Qādirī, the author of the *Shattāriyya*, described in the preceding note. Beg.

الحمد لله خالق الماء و الطین ... بعد الحمد و الصلوة میگوید فقیر النسخ

Dated the 8th Muḥarram 1246/the 29th June 1830, at Gwalior.

Ff. 19; S 10 × 6,75; 8 × 3,75; ll 21, within jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. A few notes and glosses on the margins.

436.

شرح اوراد فتحیه

Sharḥ-i-Awrād-i-faṭḥiyya.

I 526.

A detailed Sufic commentary on the book of *awrād*, prayers, in Arabic, ascribed to Sayyid 'Alī Hamadānī (d. 786/1384), cf. f. 5v. The commentator calls himself in this copy Ja'farī, but in RS 20, where another copy of the same work is described, his name is given as Muhammad Ja'far Ja'farī. He must have written his book in the X/XVIc., because he very frequently quotes Jāmi's *Nafahāt*, but, on the other hand, the copy itself is dated 1015/1606. The text of the *Awrād-i-faṭḥiyya* and of this commentary have been repeatedly lithographed in India. Beg. of the original text (f. 8, continued on f. 12v, etc.) :

استغفر الله العظيم الذي لا اله الا هو النسخ

Beg. of the commentary (f. 5v) :

الحمد لله الفتح الذي فتح على المستفتحين ابواب النج

On ff. 1-4v there are several prayers, in Arabic, apparently not pertaining to the commentary.

Copied at Samarqand, Šafar 1015/June-July 1606, by Mullā Mirzā b. Mullā Khwājākā-i-Rūhābādī Samarqandī.

Ff. 100; S 7.25 × 5; 5 × 3; ll 15, no jadvāls. Good Or. pap. Good nast. of Khorasani type. Cond. tol. good. Slightly worm-eaten and repaired. Many marginal notes, glosses, etc., by different hands. A few seals, erased.

437.

مخزن دعوت

Makhzan-i-da'wat.

I 916.

A large treatise on the forms of *dhikr*, various Sufico-magical practices, etc., as prescribed to the darwishes of the Shaṭṭārī affiliation. The author, Isma'īl b. Maḥmūd Sind'hī Shaṭṭārī Qādirī (f. 2), an inhabitant of Burhānpūr (پرهانپور f. 3, l. 2), composed it in 1037/1627-1628 (f. 3v), after long wanderings in different provinces of India (f. 3). The work is chiefly dedicated to 'Īsā b. Qāsim Sind'hī, here called Masīḥu'l-awliyā', a Shaṭṭārī shaykh of the beg. of XI/XVIIc. (his biography is given in the *Gulzār-i-abrār*, IVASB 259, No. 536; he was born, as stated there on f. 160, the 5th Dhī'l-ḥijja 962/the 21st Oct. 1555). Another Shaṭṭārī saint, Muḥammad Ghauth 'Aṭṭārī (Gwāliyārī), the author of the *Awrad-i-Ghauthiyya* (or *Jawāhir-i-khamsa*), see IVASB 1252, who died in 970/1562-1563, is also often referred to here. The book is based on different earlier works, such as *Hiṣnu'l-ḥaṣīn*, *Sirāju's-sālikīn*, *Kashfu'l-anwār*, *Asrāru'd-da'wat*, *Awrad-i-Šūfiyya*, etc. (cf. the list, given on f. 3), but other treatises are also incidentally referred to. There is little or nothing to learn from this book concerning the history of Sufism in that period, but it gives an enormous amount of information concerning the magical practices of the Indian Sufis. It is divided into seven *bābs* of different length :

۱ (f. 4v) در اذان و استنجا و وضو و غسل و مقدار آب هر یک و ادعیه

آن و نوافل و اوراد النج

۲ (f. 28v) در استخاره و فال مصکف بنوعیکه در حدیث صحیح

وارد شده است و بعضی نوافل و اوراد النج

۳ (f. 52v) در دعوت اسماء عظام و غیره

۴ (f. 283) در ضبط اعراب اسماء اصول و بعضی ادعیه غیر زبان عربی

۵ (f. 302) در اذکار مع شرح هریک

۶ (f. 315) در مراقبات

۷ (f. 330v) در بیان بیعت کردن و کلاه و خرقه دادن و اوصاف پیر

و مرید و تعریف خلوت و عزلت و فواید و آداب آن

The 3rd chapter is divided into 42 *fasls*, and contains a very large number of magical prayers, incantations, talismans (*sayf*) and other similar matters. The last chapter, on the rites of initiation, is very meagre and gives nothing new. Beg. of the treatise :

حمد بلا غایت و شکر بلا نهایت سزای مجیب الدعوتی که اما
بعد، یکی از مریدان و طالبان سید مفسرین النعم

Copied towards the end of the xii/xviii c.

Ff. 345; S 8,75 x 6,5; 5 x 3,5; ll 11, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and "repaired."

438.

(اسناد اشغال شطاریه)

(Asnād-i-ashghāl-i-Shaṭṭāriyya).

II 533.

A detailed work on different mystical practices, prescribed to the Sufis of the Shaṭṭāriyya affiliation. It was composed in 1045/1635-1636, as stated on f. 36 :

جو تاریخ پرسی مر (?) این کنج را، بدان یک هزار و چل و پنج را،

The author mentions his own name apparently only on ff. 35v and 36, in the form of a *takhalluṣ*, Mullā Ja'far. He does not give the title of his book, nor does he mention any definite authority (he refers to his sources as *بعضی مشایخ*, etc.). Only in a few places 'Abdu'l-Qādir Jīlānī and Ibn al-'Arabī are eulogised. On ff. 101v and 103 the author refers to his own treatise, *Anīsu'l-musāfirin*, and on f. 93 to his *murshid's* work, *Sirāju's-sālikin*, both apparently dealing with similar mystical matters.

The treatise begins with a versified introduction, after which is given a long series of prescriptions, in prose, unnumbered, almost all opening with the expression: *sanad-i-shughl-i-....*. In the body of the text poetical quotations are rare. Beg.

پس از حمد خالق درود رسول، که باشند هادی برای وصول

Beg. of the treatise itself (f. 39) :

شغل مراقبه صلاه هو، چون خواهد که صلاه ابد در نداء ازل الخ

Copied in the beg. of the xiii/xix c.

* Ff. 32-114; S 8,75 x 5,75; 7 x 4; ll 14, no jadvāls. Brown Or. pap. Very bad, unskilled, coarse Ind. nast. Cond. tol. good. A few glosses on the margins.

439.

مناظر اخص الخواص

Manāẓir-i-akhaṣṣu'l-khawāṣṣ.

II 180.

A systematic exposition of the principles of Sufism, completed on the 13th Ram. 1050/the 27th Dec. 1640, by the 'old' (پیر as he calls himself) Muḥibbu'l-lah Mubārīz; he is apparently identical with the well-known divine, an associate of prince Dārā Shikūh, the author of a theological work 'Ibādātu'l-khawāṣṣ' (see IVASB 1084), comp. in 1053/1643, etc., Muḥibbu'l-lah Mubārīz Ilahābādī (d. ca. 1058/1648). The work is almost exclusively based on the *Futūḥāt* of Ibn al-'Arabī, from whom many passages are quoted, translated and commented upon, and Jāmi's *Nafahātu'l-luns*, in its first half dealing with the earlier Sufism. References to other works are rare; almost no mention of the author's contemporaries or their compositions. The book is divided into 27 *manẓars*, of which the first two, as is explicitly stated on f. 4, constitute a sort of introduction (*muqaddima*) :

۱ (f. 5) در بیان آنکه مناظر و ملاحظه عرفاء کرام مغایر عقاید علماء ظاهر

اند که اهل اسلام و اهل کلام باشند،

۲ (f. 68v) در بیان آنکه مقصد اقصی معرفت و علم بالله باشد

و فضل آن بر عمل و تقوی الخ

۳ (f. 109) در سبب ازدیاد علم و نقص آن،

۴ (f. 116) در آنکه اکمل مراتب وصول بحق است پسترجوع بسوی

خلق بنظر حق و رحمت

۵ (f. 122v) در بیداری شب و مشاهده حق در آن،

۶ (f. 128v) در آنکه صایم متخلق است بصفه حق تعالی،

۷ (f. 134v) در ادای حقوق نفس،

۸ (f. 142) در دفع سبب شماتت نفس و رعونت آن،

۹ (f. 145v) در رجوع هر شی از قرب و اعمال و غیر آن،

- ۱۰ (f. 146v) در قرب الله بخلق و قرب خلق بحق ،
 ۱۱ (f. 148v) در قرب بالله که مطلوب و راعی الی الله است ،
 ۱۲ (f. 151) در کمالی که انسان مخلوق است ،
 ۱۳ (f. 155v) در عموم رحمت ،
 ۱۴ (f. 161v) در تقدیم شفقت علی خلق الله ،
 ۱۵ (f. 163v) در مقام الادب ،
 ۱۶ (f. 167v) در مقام احترام الشیوخ ،
 ۱۷ (f. 172) در مقام محبت ،
 ۱۸ (f. 216v) در مقام شوق ،
 ۱۹ (f. 218v) در مقام تصوف ،
 ۲۰ (f. 223) در مقام قربت که در میان صدیقت و نبوت باشد ،
 ۲۱ (f. 229v) در بیان تحقیق و محققان ،
 ۲۲ (f. 234v) در سماع اهل الله ،
 ۲۳ (f. 243v) در کرامات اهل الله ،
 ۲۴ (f. 253v) در حب اهل بیت رسول الله ،
 ۲۵ (f. 263) در ایمان باس ،
 ۲۶ (f. 274) در آنکه قطب واحد است و هرگز نمیرد ،
 ۲۷ (f. 294v) در خاتم الولاية المطابقة الكبرى ،

Beg. of the treatise :

بالحکم الا له الحمد دیدا هر حمد شیفته جمال الخ ... پستر میکوید
 فقیر حقیر محب الله مبارز الخ

Copied towards the end of the xiii/xix c.

Ff. 307; S 10×8; 7,25×4; ll 15, no jadvāls. Bluish Europ. pap. Modern Ind. nast. Cond. good. A few emendations on the margins. Ff. 73-74v, 76v-77, 303-303v are left blank.

440.

شرح فصوص الحکم

Sharḥ-i-Fuṣūṣu'l-ḥikam.

II 536.

A Persian paraphrase of and a commentary on Ibn al-'Arabī's famous *Fuṣūṣu'l-ḥikam* (see Brockelmann, I 442). The commentator does not mention his own name, or the date of composition in the usual places. The date of completion is added on the margin, against the colophon, by a different hand, as 1041/1631-1632. In the colophon the name of the author is added by a different hand as Shāh Muḥibbu'l-lah Ilahābādī. The same statement is

repeated in a note on f. 1. If this be correct, this writer may be identical with the author of the preceding treatise, No. 439. Beg.

الحمد لله الولي و الصلوة على النبي الخ

The commentary begins immediately, with explanations of **بسم الله**. The text begins on f. 1v : الحمد لله and is continued on f. 2 : منزل الحكم على قلوب الكلم , etc.

Copied towards the end of the xii/xviii c.

Ff. 330; S 11 × 7; 9,5 × 4,25; ll 25, no jādvals. Or. pap., different. Ind. nast., by different hands. Cond. tol. good. Marginal notes and glosses. A seal, dated 1221 AH.

441.

(شرح تسوية)

(Sharḥ-i-Taswiya).

I 428.

A Persian paraphrase of and a commentary on a short Sufico-theosophical treatise, in Arabic, on the nature of the Deity, etc. The title is apparently given on f. 16, as *At-Taswiya bayna'l-īfādat wa'l-qabūl* (فسميت هذه الرسالة برسالة التسوية بين الافادة والقبول). The names of the author and of the commentator, the date of composition, etc., do not appear in this copy. There are only a few references to different persons, all being early celebrities, like Junayd, Ghazālī, etc. The work is almost entirely based on Ibnū'l-'Arabī's *Fuṣūṣu'l-ḥikam*, which is referred to on every page. The treatise is apparently not mentioned in C. Brockelmann's *Gesch. d. Ar. Lit.* At the end (f. 21v) the commentator refers to his other works, *Anfāsu'l-khawāṣṣ* and *'Aqā'idu'l-khawāṣṣ*. If the latter be identical with *'Ibādātu'l-khawāṣṣ* (composed in 1053/1643, see IvASB 1084), the commentator may be the same Muḥibbu'l-lah Mubārīz Ilahābādī as referred to in two preceding notes. There is another copy of the same work in this library, see No. 465 (1), dated 1122/1710-1711, and this has so far to be regarded as the earliest fixed date before which the commentary must have been written. This copy does not contain the preface, given in No. 465 (1), and opens with the initial words of the original text :

الحمد لمن وجد بكل ما وجد، يعني ثناء اسائي ومحبتي الخ

The initial line of the original text of the *Taswiya* runs as follows :

الحمد لمن وجد بكل ما وجد و سجد بكل ما سجد الخ

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 22; S 9 × 5,75; 6,75 × 3,75; ll 17, no jādvals. Or. pap. Ind. nast. Cond. good. A seal on f. 1.

442.

انوار التحقیق

Anwāru't-tahqīq.

II 165.

A Sufic treatise, in ornate rhymed prose, dealing with pious instructions and aphorisms on the usual topics of Sufism. There is an introduction, with an index, in which it is stated that the present work is a compilation of extracts from the writings of 'Abdu'l-lah Anṣārī (d. 481/1088), made by 'Alī b. Tayfūr al-Bistāmī (f. 2v). The latter may be identical with a Shi'ite writer of the XI/XVIIc., the author of the *Tuhfa-i-Maliki* (see IVASB 1108), and of the *Risāla-i-Ma'sūmiyya* (ibid., 1115). It is difficult to judge in how far the compilation is a faithful reproduction of passages from Anṣārī and how much was contributed by the compiler. The work is divided, as apart from the introduction, into three *maqālas*. The *first* is divided into two *mukālīmas* (f. 9v): the first *mukālīma* consists almost entirely of the well-known *Munājāt* of Anṣārī. This section is called (f. 8):

مقاله اول در امر باوصاف حمیده الخ

The *second maqāla*, on f. 43v, is divided into 12 *mukhāṭibas*, dealing with وصیت به پیروی اصحاب کمال و تبعیت از باب حال الخ, i.e. various moral and Sufic prescriptions.

The *third maqāla*, on f. 73, is divided into 12 *maw'āzas*, also on various Sufic and moral matters:

مواعظ ارجمند و نصایح دلپسند الخ

A complete *fihrist* of the work occupies ff. 4v-8v. There are almost no references to Sufic literature. Beg. of the introduction:

ای نام تو آرایش عنوان کلام، الخ

Beg. of the work itself (f. 9v):

ای ز دردت خستگانرا بوی درمان آمده الخ

Copied in Ṣafar 1289/April-May 1872, by 'Abdu'l-Ghaffār Hamadānī. Carefully written.

Ff. 123; S 8×5; 5×2; ll 8, within double jādvals. Europ. rosy pap. Ind. nast. Cond. fairly good.

443.

(مجموعه)

(Majmū'a).

II 429.

Two treatises dealing with the same subject, i.e. the question of the deification of 'Abdu'l-Qādir Jilānī, peculiar to Indian Sufis,

praying to him, etc. It appears that the lawfulness of this form of worship became a subject of controversy in the XI/XVIIc., but found many defenders amongst the shaykhs interested in the popularity of the Qādiriyya affiliation.

1. (ff. 1v-26v). *Radd-i-munkirīn* (cf. f. 26v), or, to give it its full title: *Radd-i-munkirīn-i ruk'atayn-i-ṣalāt-i-Ḥadrat-i-Ghawthū'th-thaqalayn* (ibid.). The author calls himself (f. 1v), Mullā 'Alī Muḥammad-i-Kbutan (خٲن), the nephew (خواهرزاده) of Yār Muḥammad, a teacher (*mudarris*) at Multān. The treatise has been chiefly composed by the latter, and 'Alī Muḥammad seems to be merely the editor. The work is an energetic defence of the extremist forms of worship of this saint. It appears to be a reply to 'Abdu'l-Ḥaqq's *Darbu'l-aqdām*, which is placed second in this volume. The date of the treatise is not explicitly given, but it was most probably composed shortly after the appearance of 'Abdu'l-Ḥaqq's work (the expressions with which he is referred to, do not imply his being dead at the time when the *Radd-i-munkirīn* was composed). It contains a long series of quotations from a great number of theological, hagiological, and Sufic works, chiefly in Arabic. Beg.

حمدیست مر خدایرا عز و جل که برابر کرده است الخ اما بعد،

میکوید ... ملا علی محمد خٲن الخ

2. (ff. 26v-28v). *Darbu'l-aqdām*. A short note by 'Abdu'l-Ḥaqq Dihlawī (d. ca. 1052/1642-1643, cf. above, No. 351), discussing the unorthodox forms of worship amongst the Qādirī Sufis. The name of the author does not appear in its proper place, but is given in the colophon, as also is the case with the title. It is peculiar that this treatise, at least under its present title, is not mentioned in the list of 'Abdu'l-Ḥaqq's works, the *Ta'liḥ-i-qalbu'l-alīf*, see IvASB 1006. There are many interesting allusions to the state of Sufism in India of the times, as well as references to various prominent shaykhs, both in this work and in the preceding one. Beg. of the treatise:

بسم الله و الحمد لله (sic) و الصلوة و السلام الخ هداة طریق الحق

و علوم محیی الدین دو کانه که متعارف است در سلسله شریفه قادریه الخ

Copied about the middle of the xii/xviii c.

Ff. 28; S 12 × 6,75; 9,5 × 4,25; ll 23, within jādwalks. Or. pap., new margins, of bad Europ. pap. Ind. nast. Cond. fairly good, although the outer edge of the leaves of many folios is damaged, due to the unskilful pasting on of the new margins.

444.

(رسائل دارا شکوه)

(Rasā'il-i-Dārā Shikūh).

III 10.

Three mystical treatises by prince Dārā Shikūh (d. 1069/1658):

1. (ff. 16-26v and 1-5). *Hasanātu'l-'ārifīn*. The well-known treatise on the *shathīyyāt*, or paradoxical utterances of different mystics. It is the same as IvASB 1270 and Pr 982-983, cf. also Bh 179. Lith. Delhi, 1892. The work begins on f. 16, in a way different from the usual one:

حمد مر خدائی راست که حمد و حامد و محمود اوست الخ ...
اما بعد، فقیر حقیر ... محمد دارا شکوه چون درین سال الخ

The title appears on f. 16v, top; the date of composition is 1062/1652 (f. 16). Although there is a colophon on f. 26v, stating that the treatise is complete, this is not so. The last passage corresponds to f. 15v of E 79 (IvASB 1270). The continuation, to the end, beginning with E 79, f. 15v, l. 4, is found on ff. 1-5. This is probably due to the misarrangement of the original from which this copy has been transcribed.

2. (ff. 5-12v). *Risāla-i-haqq-numā* (cf. f. 6). A short Sufic treatise, completed on the 8th Rajab 1055/ the 30th Aug. 1645 (f. 5v); it has several times been lith. in India (Lucknow, 1881, etc.). For another copy in this collection see No. 461 (19). Beg. as usual:

هو الاول هو الآخر الخ ... حمد ذاتی را که اوست موجود مطلق الخ

3. (ff. 12v-16). *Risāla-i-rumūzāt*. 45 mystical explanations of various principles and dogmas of Muhammadanism. The name of the author is not mentioned; the work may belong to the authorship of the same Dārā Shikūh. In the colophon the treatise is called *Malḡūz-i-Junayd-i-Baghdādī* (repeated on the margins of f. 12v). But this is an obvious mistake, based on the misreading of the words of the author who ascribed to Junayd only the last aphorism. There are quotations from different authors who lived long after Junayd. Beg.

الحمد لله على صانع القدرة والحضور (sic) و نعمت الخ

Copied in the camp, near Gwalior, of Maharaja Sind'hiya, by Muhammad Fathu'd-Din Ahmadi of Mārharā, during the month of Dhū'l-Qa'da 1246/Apr.-May 1831 (cf. ff. 5, 16).

Ff. 26; 89,75 × 6,5; 8 × 4,25; 1121, within jādvals. Or. pap. Ind. nast. Cond. not quite good: Injured by worms and moisture. Notes on the margins.

445.

کنز الہدایات

Kanzu'l-hidāyāt.

II 174.

A treatise on the principal points of Sufic doctrine according to the beliefs of the Indian Naqshbandī affiliation. It is based on the six collections of Sufic letters and a treatise styled *Risālat al-Mabda' wa'l-ma'ād*, by the famous Sufi, called Mujaddid-i-alf-i-thānī, with his real name Aḥmad Fārūqī Sarhindī (d. the 28th or 29th Ṣafar 1034/the 10th or 11th Dec. 1624, cf. above, No. 82, p. 85), as stated on f. 3. The compiler calls himself Muḥammad Bāqir b. Sharafī'd-Dīn Lāhūrī 'Abbāsī Ḥusaynī (f. 2). He composed this work in order to provide the followers of the saint with a correct exposition of his teachings in a condensed form (f. 4). This he states to have done between the 21st Shawwāl and the 9th Dhī'l-qa'da 1080/ i.e. the 14th to 31st March 1670, see f. 3v. This seems to be too short a period. There is a chronogram for the date of completion at the end of the treatise (f. 113v), which gives only 1079 : الحق کہ رسالہ ما کنز الہدایات آمدہ : but it becomes all right if corrected into کنز الہدایات (then it gives 1080). The date of the month is not mentioned.

The complete form of the title is given on f. 4, bottom, as *Kanzu'l-hidāyāt fī kashfi'l-bidāyāt wa'n-nihāyāt*. The work is divided into a number of *hidāyas*, each subdivided into several *fā'idās*. The exact number of these sections is not mentioned. In the present copy their headings are given only as far as the 11th *hidāya* (f. 70v) ; after this the spaces reserved for the headings, which were intended to be written in red ink, are left blank. The *hidāyas* which have their headings written in, deal with :

۱ (f. 6) در آنچه دانستن آن مرشد و مستوشد را نا کزیر است فی

المبداء و معاد

۲ (f. 13) در بیان ذکر قلبی اسم ذات

۳ (f. 16v) در بیان ذکر قلبی و نفی و اثبات

۴ (f. 20) در فناء قلبی با تحقیقات غریبه

۵ (f. 27v) در بیان عدمیة و فنا نفس با تحقیقات لائقة

۶ (f. 42v) در بیان مقامات بقا

۷ (f. 44v) در مراتب ظلال و ولایت صغرا

۸ (f. 47) در مراتب وصول و ولایت کبری

۹ (f. 54v) در ولایت علیا،

۱۰ (f. 59) در کمالات نبوت،

۱۱ (f. 70v) در بیان حقیقت کعبه ربانی،

There are no references, or only very few of them, to the author's contemporaries, or Sufic literature in general. Beg.

حمد بیحد و سپاس بیقیاس مرمنعمی را که الخ اما بعد،
میگوید اضعف عباد الله المعین الخ

Copied towards the end of the xii/xviii c.

Ff. 114; S 8,5 × 5,75; 6,75 × 3,5; ll 12, within double jadvls. Soft greyish Or. pap. Ind nast. Cond. tol. good. Some folios, however, are injured by moisture, and torn in the middle. A few emendations on the margins.

446.

خلاصة الاوراد

Khulāṣatu'l-awrād.

III 118.

A treatise on various prayers, forms of *dhikr*, etc., which should accompany every action of a pious man in his daily routine. This is an abbreviation of a voluminous earlier work on the same subject, *Futūḥu'l-awrād*. The abbreviator calls himself (f. 1v) Shihābu'd-Dīn, son of Faṭḥ-Muḥammad (the author of the original work), and grandson of Abū'l-Barakat 'Aynu'l-'irfān Shāh 'Īsā Jundu'l-lah. The latter is apparently identical with Abū'l-barakat 'Aynu'l-'urafā' (probably better 'Aynu'l-'irfān) Shāh 'Īsā b. Qāsim Sarhindī, a Shaṭṭārī shaykh, who was born the 5th Dhī'l-Ḥijja 962/the 21st Oct. 1555, and flourished in the beg. of the XI/XVIIc. (cf. *Gulzār-i-abrār*, IvASB 259, f. 160). The present work must therefore have been compiled in the second half of the XI/XVIIc. Another copy of the same treatise is described in IvASB 1324 (2). There are no dates in the book, no references to the literature contemporary with the compiler; instead of these there is a profusion of quotations from the early works on the *ḥadīths*. Beg. as in IvASB 1324 (2):

الحمد لله ... اما بعد، چنان کوید خادم الفقرا شباب الدین ولد شیخ
فتح محمد ابن ابو البركة عین العرفات (sic) حضرت شاه عیسی جند الله الخ

Transcribed at دیلور (Delwara, in Rajputana ?), in 1221/1806-1807.

Ff. 87; S 9,5 × 7; 6,75 × 4,5; ll 11, no jadvls. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten and injured by moisture, some folios stuck together and torn, especially ff. 1, 2 and 85-87. A few notes on the margins.

447.

رسالة المسعودي

Risālatu'l-Mas'ūdī.

II 191.

A concise Sufico-theologico-ethical treatise, by Maṣṣūr Muṭ-
tānī, beginning :

الحمد لله اما بعد، فهذه المجموعة المولفة عن المسائل المنقولة
من الكتب المعتبرة المحتوية على بعض الاحكام (sic) الشرعية و الطريقة مسموعة
برسالة المسعودي الفيا الفقير المنصور الملتاني الخ

It is divided into unnumbered *bābs* : العلم و العلماء (f. 1v) : التوبة (f. 5v) ; المجاهدة (f. 28v) ; العزلة (f. 27v) ; الصلوة (f. 22) ; التوكل (f. 31) ; العبادات (f. 35) ; المحبة (f. 41) ; الفقرات (f. 41v). The treatise deals with all these Sufic matters from a strictly orthodox Sunnite point of view. Quotations and references to earlier saints are rare. *Ṣalāt-i-Mas'ūdī* (cf. IVASB 1023), an early treatise on *fiqh*, is referred to on ff. 6v, 13, 43 ; *Irshādu'l-murīdīn* is referred to on f. 14v, but it cannot be identified. A few other references and quotations do not help to identify the period in which this work was composed. It seems, however, not to be of a very old origin, and must have been written before 1089/1678, which year is the date of this transcript. It may be a translation from the Arabic, judging from the style and the abundance of Arabic passages.

Copied by Tāj Muḥammad b. 'Alī Muḥammad, in 1089/1678.

Ff. 48 ; S 8,25 × 4,5 ; 6,25 × 2,5 ; ll 18, no *jadwals*. Brown Or. pap. Ind. nast. Cond. bad. Worm-eaten and damaged by moisture. Many marginal and inter-linear notes and glosses. A note and a seal on f. 1.

448.

ثمرات الحبيوة

Thamarātu'l-ḥayāt.

I 261.

Summary notes of instructive discourses delivered by the famous Indian Sufic saint, Burhānu'd-Dīn b. Kabīr Muḥammad b. 'Alī Burhānpūrī Gujrātī Shatṭārī, with the surname of Rāz-i-Ilahī (f. 2), d. 1083/1672. They were collected and edited by 'Alī 'Askarī b. Muḥammad Taqī b. Muḥammad Qāsim al-Khwāfī (f. 1), who is better known as 'Āqil Khān Rāzī (d. 1108/1696-1697). For references see IVASB 1278. The present copy is incomplete at the end and breaks off at the passage corresponding with f. 71v, l. 5 of the Society's MS. Beg. as usual :

حمد الخفي و الجلي الله (sic) القوي الولي و الصلوة و السلام الخ

Copied early in the xiii/xix c.

Ff. 71 ; S 8,75 × 5,25 ; 6,75 × 2,75 ; ll 18, no *jadwals*. Or. coloured pap., new margins. Coarse Ind. nast. Cond. tol. good. A few emendations on the margins.

449.

تغزلات سته

Tanazzulāt-i-sitta.

II 193.

A short treatise on Sufic metaphysics, by 'Abdu'l-'Alī b. Nizāmi'd-Dīn Muḥammad al-Anṣārī. It is dedicated to Anwaru'd-Dīn Khān Bahādur, who may be identical with a nawwāb of the Carnatic, Anwar Khān who died in 1162/1749 (cf. IVASB 872). The author mentions in the opening lines that he had written this pamphlet in Arabic, but has translated it into Persian by order of that nobleman. Beg.

سبحان الذي تغزاة عن كل نقص الخ ... اما بعد فيقول الفقير الخ

The title as above is given in the colophon.

Dated the 5th Rab. II 1295/the 8th Apr. 1878.

Ff. 12; S 9 x 5,5; 8 x 4,5; ll 23, no jādvals. Europ. pap. Ind. nast. Cond. still good, but paper is decaying.

450.

برهان الذاكرين على المعاندين

Burhānu'dh-dhākirīn 'alā'l-mu'ānidīn.

II 532.

A treatise on the details of *dhikr*, according to Chishtī rules, by 'Alī Akbar Mawdūdī Chishtī, who may be identical with the author of Nos. 451-452. He gives his full name as Muḥyi'd-Dīn 'Alī Akbar b. Asadi'l-lah b. Sirāji'd-Dīn Amri'l-lah al-Mawdūdī al-Chishtī al-Qādirī, etc. His grandfather was a disciple of Shaykh Khūb Allāh-garhī (or Khūbu'l-lah Garhī?), cf. f. 64. The latter was the spiritual guide of the author of the *Maṭlūbu't-tālibīn* (EIO 653), which was completed in 1111/1699-1700: he therefore lived towards the end of the XI/XVIIc. (see EIO 653, col. 324, No. 21). 'Abdu'l-Ḥaqq Dihlawī (d. ca. 1053/1643, cf. No. 443, 2) is referred to on f. 27v. It seems therefore obvious that the author must have flourished towards the end of the XII/XVIIIc. He may be identical with the poet whose compositions are described above, No. 301. The name of the author is often mentioned in the text in the form of the *takhalluṣ*, as 'Alī Akbar (ff. 4, 11v, 12, 17v, 34, 36, etc.). The work is divided into a short *mugaddima*, two *fasls* (I on f. 6; II on f. 14), and a *khātima* (f. 54v), subdivided into 6 *marshids*. Beg.

الحمد لله الذي نور قلوبنا بذكره الكثير ... اما بعد، ميكيويد بنده
بى بضاعت ... على اكبر المودودي الششتي الخ

The spiritual pedigree of the author is given on ff. 63v-64.

Dated the 17th Dhī Qa'da 1198/the 3rd Oct. 1784.

Ff. 72; S 8,25 × 4,75; 6,25 × 3,25; ll 14, no jādvals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. Numerous marginal notes and emendations, apparently by the same hand as that of the bulk of the text.

451.

(رساله در تصوف)

(Risāla dar taṣawwuf).

II 534.

A short treatise on the principles of Sufism, ascribed in the colophon to the authorship of Sayyid 'Alī Akbar Mawdūdī Chishtī who used in poetry (cf. f. 13) the *takhalluṣ* 'Alī Akbar, cf. above, No. 450). There are no indications as to the period in which the work was written. The author mentions his other works (f. 7) *Maḥābāt* (or *Majānāt*)-i-Mawdūdīyya, *Hawājīs-i-Mawdūdīyya* (which is a commentary on the *Qanṭaratu'l-ma'ārif*, cf. f. 9v), and *Sharḥ-i-Taswīya* (probably different from Nos. 441 and 465, q. v.). In the colophon the scribe, who was writing probably in the beg. of the XIII/XIXc., calls the author his *murshid*, and refers to him as still living.

The treatise deals with different points of Sufic theosophy, and often refers to the works of Ibn al-'Arabī. There is no subdivision into chapters. Beg.

ای آنکه به تست این جهان جمله عیار، الخ ... اما بعد، این
کلمه چند است مشتمل بر چیزیکه دانستن آن و عقد بستن بدان واجب
است بر هر صوفی مسلمان الخ

Copied probably in the beginning of the xiii/xix c., by one Rām Jas (?).

Ff. 17; S 8,5 × 4,75; 6 × 3; ll 14, no jādvals. Or. pap. Ind. nast. Cond. fairly good. Additions and glosses on the margins.

452.

(رساله در تصوف)

(Risāla dar taṣawwuf).

II 535.

A short Sufic treatise, dealing with some criticism of the teachings of the Naqshbandīs (of the Mujaddidi branch, as the letters of Aḥmad Sarhīndī are often quoted here). No proper title is given, nor the name of the author. In a note, at the top corner of f. 1, the latter is called 'Alī Akbar al-Mawdūdī (here *المودودی*). This may be correct, because the compiler refers several times (ff. 2, 2v, 5v, etc.) to the treatise, which he claims to be his own composition, called *Hawājīs-i-Mawdūdīyya*. The latter is mentioned amongst the works of 'Alī Akbar Mawdūdī in No. 451, above.

Many detailed notes on the margins (by a different hand). Beg. of the treatise :

الحمد لمن انزل العلوم على قلوب القوم النخ

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 11; S 8,25 × 4,75; 5,5 × 2,75; ll 13, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Dirty.

453.

ناله درد

Nāla-i-dard.

I 1034.

A collection of 341 different aphorisms in Sufic strain, ethical rules, and reflections, by Khwāja Mīr Dard (f. 3), or, to give him his full name, Muḥammad Mīr Dihlawī, with the *takhalluṣ* Dard, son of Khwāja Muḥammad Nāṣir, surnamed Shāh Gulshan, with the *takhalluṣ* 'Andalīb. As stated in Spr 218, he died either in 1196/1782, or 1199/1785, or 1202/1788; he is known chiefly as a Hindustani poet. In the preface several of his works are referred to (ff. 3-3v): *Asrāru's-ṣalāt* (composed by him when he was 15 years old); *Wāridāt* (see No. 455); *Ilmu'l-kitāb* (علم الكتاب), a commentary on the preceding. The present work is dedicated to the memory of his father, and is, as stated above, divided into 341 *nāla* in accordance with the numerical value of the name Nāṣir (cf. f. 143v). It was begun in 1184/1770-1771, as expressed in the chronogram (f. 5) 'ناله عندلیب کلشن ما ست', which must be added; and completed in 1190/1776, as expressed in:

کوش کن از سر صفا و صدق، ناله درد عندلیب منست

(under the first chronogram an equivalent in red is given as 1193). Beg.

حمد الهی کجا از دست من بیدستگاه کما هو حق سر انجام خواهد یافت تا زبان خامه النخ

Transcribed at Lucknow, in the 27th year of Shāh 'Ālam, and completed the 5th Dhī'l-Hijja 1199/the 9th Oct. 1785.

Ff. 144; S 8 × 4,5; 5,25 × 2,75; ll 12, no jadwals. Or. pap. Ind. nast. and shikasta. Cond. good. A few notes and glosses on the margins and fly-leaves.

454.

آه سرد

Āh-i-sard.

II 531.

A Sufico-didactic compilation, consisting of 341 short articles, each expounding some particular Sufic topic in inflated and bombastic style. As stated in the preface, it has been composed

by the same Dard (see the preceding note), to match his earlier composition, *Nāla-i dard* (No. 453). It has, therefore, been completed shortly after 1190/1776. Beg.

حمدیکه شایان جناب اقدس الوهیه باشد الخ ... اما بعد، میکوید بنده
دل از خود پراکنده فقیر ... میر محمدی المتخلص بدرد الخ

Copied in the beg., or in the middle of xiii/xix c.

Ff. 85; S 8 × 6,25; 5,75 × 4; ll 15, no jadwals. Bluish Eur. pap. Ind. nast. Cond. good. A prayer on f. 85v.

455.

واردات

Wāridāt.

III 116.

Another Sufico-metaphysical tract by the same Mir Muḥammad, surnamed Dard (cf. f. 6v), the author of the preceding two works. It has been written earlier, as it is referred to in the *Nāla-i-dard* (see No. 453). Another incomplete copy of the same treatise is already described in EIO 1912. The book is divided into 111 short *wārids*, each dealing with some theosophical topic. They are too short (mostly not longer than a page) to justify giving here a list of headings. There are almost no references to Sufi literature and to contemporary Sufis. The last, 111th *wārid*, is dedicated to the memory of the author's father, Muḥammad Nāṣir, surnamed 'Andalib (f. 114). The exact date of composition is not mentioned. The first five folios contain a *fihris*t of the *wārids*, and the treatise begins on f. 6v:

الحمد لله العليم المليم الخ ... اما بعد، میکوید فقیر خواجه میر
محمدی المتخلص بدرد الخ

Copied in the beg. of the xiii/xix c.

Ff. 115; S 7,5 × 4,75; 6 × 3; ll 13, no jadwals. Or. pap. Ind. nast. Cond. not good. Much injured by worms. A few marginal notes. Scrappy quotations on a fly-leaf at the end.

456.

اصل المعارف

Aṣlu'l-ma'ārif.

I 55.

A versified treatise on Sufism, containing the utterances of early saints concerning different moral virtues. The author mentions in his concluding chapter (f. 29v) that he translated and arranged these passages, collected from the original works in Arabic. The treatise was composed in 1211/1796-1797

(f. 30), f. 30. In the colophon the author is called Shāh Turāb-'Alī. Beginning of the treatise :

حمد کویم حضرت الله را ، آنکه پیدا کرد مهر و ماله را ،

Dated the 7th Dhī Qa'da 1270/the 1st Aug. 1854.

Ff. 30; S 10,25 × 6,75; 8 × 4,5; ll 19, no jādvals. Or. pap. Coarse Ind. nast. Cond. good. A few emendations on the margins.

457.

إزالة القناع عن وجوه السماع

Izālatu'l-qinā' 'an wujūhi's-samā'.

I 35.

A treatise on the religious lawfulness of the Sufic practice of *samā'*, i.e. singing, music and dancing to promote spiritual excitement. The author calls himself (f. 2) Muḥammad Nūru'l-lah b. Muḥammad Muqīmī'd-Dīn 'Abdu'l-Ghafūrī (العبد الغفوري) A'ẓampūrī (الاعظم پوری) Jāhrānwānī (الجهرانوني) Chishtī, etc. He completed his work (see f. 102) in 1244/1828-1829 (in a versified chronogram the date is given as 1275 minus 31 : تاریخ ختام او : 1275 minus 31). The work has also an alternative title (f. 4) *Nighma-i-'ushshāq*. It is divided into a *muqaddima* (f. 5), three *bābs* and a *khātima* :

۱ (f. 8) در اباحت سماع ،

۲ (f. 26) در روایات کتب معتبره فقهیه و اقوال ایمه دین که در

اباحت غذا و ضرب دَف و طبل و غیره الات مباحه وارد کشته ،

۳ (f. 54) در احادیث و روایات فقهی که مدعیان حرمت بدان

استدلال میکنند و جواب آن ،

(f. 81) خاتمه ، در اثار و فواید سماع و شرایط و اداب آن ،

Every *bāb*, as also the *khātima*, is divided into numerous subsections differently called *faṣl*, *faṣṣ*, *tadhkira*, etc. Many references to various Sufic and theological works. The style is inflated; there are many poetical quotations. Beg.

الحمد للسمیع الذی له ... و الشکر الخ ... اما بعد ، میگوید احقر العباد

محمد نور الله الخ

Cf. another treatise on approximately the same subject described further on, No. 475.

Copied in the beg. of the xiii/xix c.

Ff. 102; S 12,25 × 7,5; 8 × 4,25; ll 17, within double jadvāls. Eur. pap. Ind. nast. Cond. good. Notes, emendations, and headings on the margins. A few stray quotations on f. 1.

458.

(رساله در ذکر)

(Risāla dar dhikr).

II 147.

A short succinct note on various forms of *dhikr* practiced by different affiliations of Sufis. It may be an extract, or an abbreviation of a larger work on the subject. In the colophon it is stated that it was transcribed (or extracted, نقل برداشته) from a MS. (نسخه), by, or belonging to, Maulawī Irtidā ‘Alī Khān, who was alive at that time. He is apparently identical with Qādī’l-quḍāt of Madrās, Muḥammad Irtidā ‘Alī Khān Gūpāmawī, with the *takhalluṣ* Khushnūd, who was alive in 1265/1849. See No. 61 in this catalogue, 31 in the list. The name of the scribe, who may be also the abbreviator, is Muḥammad Ḥusayn. Beg.

برای نماز وضو تازه اولی است قال صلی الله علیه و آله

Dated the 15th Dhī’l-Qa’da 1267/the 11th Sept. 1851.

Ff. 5; S 7,5 × 5; 6 × 3,5; ll 15, no jadvāls. Thin bluish French paper. Ind. nast. Cond. good. Headings on the margins, added by a different hand.

459.

(رسائل محمد احمد بلگرامی)

(Rasā’il-i-Muḥammad Aḥmad Balgrāmī).

II 166.

Three short Sufic treatises by Muḥammad Aḥmad b. Muḥammad Faṭḥ-‘Alī b. Faḍl-‘Alī (surnamed Lakkū-Miyān) Balgrāmī Chishtī Šābirī. The author, who gives many particulars about his family, was born in 1232/1816–1817, cf. f. 41, flourished towards the end of the XIII/XIXc., apparently in Haydarābād in the Deccan; all his works were written between 1288 and 1294/1871–1877.

1. (ff. 1v–41). *Ta’lim-nāma-i-Muḥammādiyya*. A compilation on the most different topics connected with Sufism, divided into 52 short *ta’līm*s, dealing with prayer, poverty, begging, Sufic principles, etc. Very many dates of births and deaths of various Sufis, ancient and modern, are here given, but all of them seem to have been taken from the well-known hagiological works. The dates concerning various modern Sufis at Balgrām, mostly relations of the author, are of very little interest. The composition of the work was started in 1288/1871; cf. f. 2, where the chronogram for this date is given in the expression:

کتاب تعلیمنامه سید محمد احمد

It was, however, not completed before 1294/1877, because this year is several times mentioned in the text (ff. 33, 41). Beg.

حمد و سپاس بالله الغني را که خود در کلام مجید الخ ... اما بعد

فقیر حقیر الخ

A *fihrist* of the 52 *ta'lîms* is given on two leaves at the beginning. On f. 41v (as also on f. 75v) are given the titles of other works of the same author. In addition to the present one and the two which will be presently described, mention is made of: *Chashma-i-faydân* (comp. 1289/1872); *Talâmîdh-i-Muhammadiyya* (comp. 1288/1871); *Jâmi'u't-taṣānîf* (comp. 1293/1876); *Tahqîq-i-siyar-i-Sayyid Ahmad* (comp. 1294/1877); *Sayr-i-siyar-i-Muhammadiyya* (comp. 1294/1877).

2. (ff. 42v-75v). *A'rās-i-shuyûkh-i-Muhammadiyya*. A list of the dates of the deaths of the Sufic shaykhs belonging to different affiliations. Completed (cf. f. 75v) the 17th Sha'bân 1294/the 27th Aug. 1877, in the *madrassa* of the chief mosque at Haydarâbâd in the Deccan.

The Indian affiliations which are here dealt with are: several branches of the Chishtîs (ff. 45, 51v, 54, 55v); Qādirîs (ff. 58, 60); Suhrawardîs (ff. 61, 62v, 64v); Naqshbandîs (ff. 68, 69v), and Rufā'îs (f. 73). It gives little or nothing new, because in the dates of deaths the year is mentioned only in connection with the well-known personages. Those who are less well-known are dismissed with the date of the month only. There are references to many local modern darwishes of Balgrām, belonging to the XIII/XIXc., mostly relations of the author, but it does not seem necessary to mention them here. Beg. of the treatise:

زبان ناطقه در نغمه سرایی سپاس او الخ

A *fihrist* is given on f. 42.

3. (ff. 76-83). *Tāziyāna-i-naṣṣ-i-ammāra*. A collection of quotations from Sa'dî, Hāfiz, and other poets, in Sufic strain, compiled the 27th Rajab 1293/the 18th Aug. 1876 (f. 76v). Its full title is given as *Tāziyāna-i-naṣṣ-i-ammāra wa quwwat-i-naṣṣ-i-muṭma'ina*. Beg.

برگ درختان سبز در نظر هوشیار، الخ ... اما بعد، این فقیر حقیر الخ

The last item is not dated. The first two were transcribed by Muhammad Isma'il b. Muhammad Hasan, an inhabitant of Safiābād, in the *sūba* of Muḥammadābād, and completed respectively the 15th Ram./the 23rd Sept. and the 14th Dhî Qa'da/the 20th Nov. 1294/1877.

Ff. 83; S 11,25 x 7,5; 8 x 4,25; ll 15, no jādvals. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Numerous notes, glosses and emendations on the margins.

Collections of Sufic contents.

460.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 538.

A collection of short treatises, chiefly of Sufic contents :

1. (ff. 1-18). *Anīsu'l-arwāḥ*. A collection of 28 discourses of 'Uthmān Hārūnī, written down, at Baghdād, by Mu'īnu'd-Dīn Ḥasan Sanjarī Chishtī (d. ca. 632/1235), cf. ff. 1, 1v, 18. See Bh 169; lith. several times in India, in the original or in a Hindustani translation. It is very difficult to pronounce as to its genuineness. The contents produce an impression of being due to an author of very insignificant education. The book deals with all sorts of moral and practical prescriptions, all of a very simple nature. Beg.

الحمد لله ... بدان اسعدك الله تعالى في الدارين كه اخبر و آثار
انبيا النخ

2. (ff. 18-20v). *Dalīlu'l-ʿarīfīn*. A short extract from the discourses of Mu'īnu'd-Dīn Chishtī, collected by Quṭbu'd-Dīn Bakhtiyār (d. ca. 633/1235-1236), cf. R 973. It gives mystic explanations of the first sūra of the Coran. Beg.

نقل، در کتاب دلیل العارفين مذکور است روز چهار شنبه النخ

3. (ff. 20v-22v). *Tuḥfa-i-anwār*. A slightly different version of the same treatise as No. 468, 2, containing aphorisms on various moral matters. The name of the author is not mentioned. It is divided into 40 *bābs* each containing only one aphorism. Beg.

الحمد لله ... اما بعد، این رساله مشتمل است بر آنکه حکما از کتب
قدما اختیار کرده اند النخ

4. (ff. 22v-26v). (*Risāla dar namāz*). A short treatise on the rules of ablutions, prayer, etc., in a catechetical form. The name of the author is not given. Beg.

الحمد لله ... بدانکه ایمان اقرار کردن است بزیان النخ

5. (ff. 26v-28). *Wujūdiyya*. A short treatise on mystic psychology, ascribed in the heading to the authorship of Farīdu'd-Dīn Ganj-i-Shakar (d. 664/1265-1266). Beg.

بدان ای طالب من عرف نفسه فقد عرف ربه النخ

6. (ff. 28-34). *Qaṣīda-i-Fayḍī*. Fayḍī's well-known *qaṣīda* which is usually placed first in his *dīwān* (cf. IVASB 692, 2), beg.

یا ازلی الظهور یا ابدی الخفا، نورک فوق النظر حسنک فوق الثنا،

7. (ff. 34-36v). *Risāla dar badā'*. A short controversial treatise ascribed to the authorship of Fakhru'd-Dīn Rāzī (d. 606/1209-1210). Beg.

قال الامام فخر الدين الرازى رحمه الله تعالى النخ

8. (ff. 37-40). Prayers, in Arabic, with instructions as to the time of recitation, etc.

Copied towards the end of the fourth year of the reign of 'Ālamgīr II, i.e. 1170/1756-1757 (cf. colophons on ff. 20v and 26v). The last section, 8, is of more modern origin.

Ff. 40; S 10 × 5,75; 8,75 × 4,25; ll 17, no jādvals. Or. pap. Ind. nast. Cond. tol. good. A few notes on the margins.

461.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

III 115.

Two famous Sufic compositions:

1. (ff. 1v-29v). *Gulshan-i-rāz*. The well-known versified exposition of Sufic doctrine, cf. above No. 217, by Sa'du'd-Dīn Maḥmūd Shabistārī (d. ca. 720/1320), for references see IvASB 553. Beg. as usual:

بقام آنکه جانرا فکرت آموخت ، جراف دل بنور جان بر افروخت

2. (ff. 30v-45). *Munājāt-i-'Abdu'l-lah Anṣārī*. The well known invocations of 'Abdu'l-lah Anṣārī Harawī (d. 481/1088), see IvASB 1153; cf. above, No. 442. Beg. as usual:

ای ز دردت بیدلانرا بوی درمان آمده ، النخ

3. (ff. 26-35v). Scrappy poetical quotations, from Maḥzar (a *musaddas*, ff. 26-27), and Sa'dī (some of his *mukhammas*es, ff. 29-35v).

All three items are written by different hands and only accidentally joined in one volume. The first is dated the 22nd Muḥarram 1071/the 27th Sept. 1660, in the reign of Aurangzib. The name of the scribe is illegible. The second treatise is dated the 1st Šafar 1050/the 23rd May 1640, by 'Abdu'l-Malik al-Ḥayy ar-Rūhī.

Ff. 35; S 7 × 4; 5,25 × 2,5; ll 17 and 15, no jādvals. Or. pap. Ind. nast. Cond. fairly bad, injured by moisture and worms. Ff. 26-35 are of modern origin; the paper on which the quotations are written is crumbling. A few marginal notes and glosses by different hands.

462.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

III 112.

A large collection of short Sufic pamphlets of different authors:

1. (ff. 1v-30v). *Miftāḥu'l-maṭlab*. The same treatise as described in IvASB 1320-1322 and EIO 1849. It is also known

under the titles *'Ishqiyya*, or *Khayālāt-i-'ushshāq*. The authorship is ascribed to different writers; in the present copy (just like in IvASB 1322) the author is called Hamīdu'd-Dīn Nāgūrī, the disciple of Quṭbu'd-Dīn Bakhtyār Ūshī, who composed many Sufic works (cf. IvASB 1183, 1342, 2). He died (according to the *Sawāṭi'u'l-anwār*, EIO col. 329) the 5th Ramaḍān 643/the 24th Jan. 1246, at Dihlī. There is no internal evidence in the work to support this attribution of authorship, and generally there are no references to the authorities. No division into chapters, but every new passage opens with the words هیهات هیهات. Many poetical quotations. Beg.

الله لا اله الا هو، حمد نا محدود و درود بی حد بران ظهور که الخ

2. (ff. 31-42v). *Abjad-i-'ishq*. A Persian paraphrase of and a commentary on a theosophical treatise styled *Marātib-i-sitta*, in Arabic. Its author is not mentioned, and the title, as given above, may not be genuine. The commentator's name is given as Muḥammad al-Harawī al-Lāhūrī ad-Dihlawī. It seems to be the same work as EIO 1924, 6. Beg. of the original treatise:

هو الموجود صافی الوجود الامین واحدة الخ

The commentary begins with the first words of the original:

هو الموجود، اوست موجود نه غیر او و تاکید او است آنکه میگوید الخ

3. (ff. 45-46v). *Irshādu's-sālikīn*. The same short Sufic treatise by Sharafu'd-Dīn Aḥmad b. Yahyā Munyarī (or Munayrī), d. 782/1380-1381, as described in IvASB 1208 and EIO 1849. It begins slightly differently:

الحمد لله رب العالمین که موجود نیست مکرری و درود الخ

4. (ff. 47v-50v). *Risāla-i-ajwiba*, a short Sufic treatise, giving a reply to three questions:

۱ - آنکه مرید بدستگیری پیر بمقام معرفت برسد خارج ذات خود چیزی بیند و یابد یا در ذات خود،

۲ - آنکه تمثیل که در بعضی کتب سلوک نوشته اند چه معنیست،

۳ - آنکه عاشق یا معشوق اتصال باید بصورت مرد یا بصورت نسا،

In the heading and in the colophon it is ascribed to the authorship of the same Sharafu'd-Dīn Munyarī. Beg.

الحمد لله الذي خلق آدم على صورته و جعل معرفته بمعرفته الخ

5. (ff. 52v-58v). *Risāla-i-Shāh Bāqī bi'l-lah*. A short Sufic treatise on metaphysics, ascribed in the colophon to Shāh Bāqī bi'l-lah (cf. IvASB 1328,5). It seems to be of modern origin. No division into chapters, but every paragraph begins with *ای سید*. Beg. of the treatise :

الحمد لله الحمد لله (sic) که حقیقت از آفتاب رویش النخ

A fragment of a Sufic treatise is found on f. 59.

6. (ff. 59-61). *Risāla dar biyān-i-marātib-i-fanā wa wuṣūl* (cf. f. 59v). A short theosophical treatise, by Abū'l-'Alā' Ahrārī al-Ḥasanī (or Chishtī ?), cf. f. 59v. Beg.

بعد حمد واجب الوجودیکه بچندین هزار صور و اشکال ظاهر شد النخ

On f. 61v there is a fragment of the *mathnawī* poem of Sharafu'd-Dīn Bū 'Alī Qalandar, the same as the one so often lithographed, cf. Spr 565.

7. (ff. 63v-76). *Mir'ātu'l-muḥaqqiqīn*. The same theosophical treatise, divided into seven *bābs*, as described in IvASB 1345, 2. In the colophon it is attributed to the authorship of Naṣīru'd-Dīn Ṭūsī (d. 672/1273-1274). The *bābs* deal with :

- ۱ (f. 64) در بیان نفس طبعی دنیائی و حیوانی النخ
- ۲ (f. 66v) در آفرینش صدر موجودات
- ۳ (f. 68v) در بیان واجب و ممکن و ممتنع
- ۴ (f. 69v) در بیان آنکه حکمت چه بود النخ
- ۵ (f. 70) در مبدائی و معاد
- ۶ (f. 73) در تطبیق عالم بزرگ و عالم کوچک
- ۷ (f. 74v) در بیان عالم ظاهر و باطن

Beg. of the treatise :

حمد بیحد و ثنای بیحد حضرت ذوالجلال را که النخ

8. (ff. 78-81v). *Aṣ-ṣaḥīfatu'l-unsīyya*. A short note, in Arabic, of religious and moral contents, with an interlinear Persian translation. The authorship is ascribed in the heading and in the colophon to no one less than Uwaysu'l-Qaran, or Uways of Qaran, a legendary personage contemporary with Muḥammad. Beg. of the Arabic text :

الحمد للوجود الذي شهد بكلاما شهد و عبد بكلاما عبد النخ

Beg. of the Persian translation :

سپاس موجودی را که دیده شد بهر چه که دیده شد النخ

9. (ff. 82v-86v). *Risāla-i-‘ishqiyya*. A versified treatise on Divine love, etc., ascribed to the authorship of Shāh Sharafu’d-Dīn Bū ‘Alī Qalandar of Pānīpat’h, d. ca. 725/1325 (cf. IvASB 1196 and Spr 565). Beg.

توئی عاشق توئی معشوق ایدوست، جمال خویشتن بنگر که خود اوست،

10. (f. 86v). *Nān-u ḥalwā*. The beginning of the well-known Sufic treatise, in prose and verse, by Bahā’u’d-Dīn Muhammad b. Ḥusayn al-‘Āmilī (d. ca. 1030/1621), see IvASB 722. Here only a few initial lines are given.

11. (ff. 87-91). *Qaṣida-i-‘Aṭṭār*. A long Sufic *qaṣida*, ascribed to the authorship of Faridu’d-Dīn ‘Aṭṭār of Nishāpūr (d. ca. 622/1225), cf. above, No. 204. It seems spurious, and is not included into the *dīwān* of ‘Aṭṭār (at least it is not found in IvASB 477, 1). It is the same poem as described in IvASB 907. In the present copy it seems to be incomplete and ‘Aṭṭār’s name is not found in the text. Beg.

چشم بکشا که جلوۀ دادار، متجلی است از در و دیوار،

12. (ff. 92-93). (*Risāla dar dhikr-i-wujūd-i-muṭlaq*), as it is called in the heading and in the colophon. A short note of theosophic contents; the name of the author is not mentioned. Beg. abruptly:

بدان ای عزیز که نزد اهل کفّت و تحقیق انج

13. (ff. 93v-94v). *Hall-i-mushkil*. Another short note on similar metaphysical matters, as dealt with in the preceding one. The name of the author is not mentioned. Beg. abruptly:

ای مشکل حل و حل مشکل، ای عزیز بدانکه عرض انج

14. (ff. 96-105). *Lawā’ih*. The well-known Sufic treatise by Jāmī, see above, No. 432. Beg. as in that copy:

رب وفقنا للتکمیل و التتمیم سبحانک، لا احصى ثناء علیک انج

15. (ff. 105v-107). *Dhikriyya*, by the same Jāmī, a short tract on the *dhikr* of the Naqshbandīs, etc. It is also variously called *Risāla-i-tarīq-i-tawajjuh-i-khwājahā*, or *R. dar sharā’it-i dhikr*, or *R. dar tarīqa-i-Naqshbandiyya*, see IvASB 612, 15. Beg. as usual:

سرشته دولت ای برادر بکف آر، وی عمر کرامی بخشارت مگذار،

A note, in red ink, which according to a subscript, is taken from a commentary on the *Mathnawī*, by Majdu’d-Dīn Tabrīzī.

16. (f. 107v). *Wālidiyya*. A fragment of a Sufic treatise,

attributed in the heading to the authorship of ('Ubaydu'l-lah) Ahrār, the famous saint of Turkestan (d. 895/1490). There are only a few initial lines, in which the author, who does not mention his own name, states that he has composed the treatise by order of his father. Beg.

الحمد لله (sic) الاحد بذاته و الكبرياء الواحد الخ

17. (ff. 110–113). *Maktūb-i-Mu'īnu'd-Dīn Chishtī*. A letter from Mu'īnu'd-Dīn Ḥasan Sanjarī (d. ca. 632/1235) addressed to Qutbu'd-Dīn Dihlawī, different from the one described in EIO 1924, 21. It deals with some ethico-religious matters. Beg.

مکتوب بجانب خواجه قطب الدين دهلوی از خواجه معين الدين

حسن سنجرى قدس الله سرهما الخ

18. (ff. 114–116). *Guftār-i-Shāh 'Īsā Jundu'l-lah*. A few aphorisms (*daqīqa*), with explanations, on theosophical matters, ascribed to the famous Sufi of the Shaṭṭārī order, 'Aynu'l-'urafā' Abū'l-barakat 'Īsā b. Qāsim Sarhindī. According to the *Gulzār-i-abrār* (IVASB 259, f. 160), he was born the 5th Dhī'l-ḥijja either of 962 or 963 AH., i.e. the 21st Oct. 1555 or the 10th Oct. 1556, and died in the beg. of the XI/XVIIc. Cf. above, No. 446. The compiler of the note does not mention his own name. Beg.

از گفتار شيخ الاوليا الخ ... دقيقه، خلق بعد از ارتفاع كثرت الخ

On f. 116v there is the beg. of another copy of the same *Mir'ātu'l-muḥaqqiqīn* as above in this note, 7.

19. (ff. 118–122v). *Risāla-i-ḥaqq-numā*, the well-known short Sufic treatise by Dārā Shikūh (f. 118v), composed by him about the 8th Rajab 1055/the 30th Aug. 1645 (f. 118v, l. 5), see above, No. 444, 2. Beg. as usual:

هو الاول هو الآخر هو الباطن هو الظاهر، حمد ذاتي كه اوست الخ

20. (ff. 125–131). This and the next four articles seem to be parts of one larger work. Unfortunately, the title of the original treatise, the name of the author, etc., are not mentioned in either of them, and there are no references to the authorities, which might render possible an identification. There are five *wārids* (II–VI), each opening with a short Arabic preamble, and dealing with various metaphysical matters, the first (originally the third), is styled *Ḥaqqātu'l-ḥaqā'iq*, beg.

الحمد لله الذي هو خالق ذوات الكائنات الخ ... اما بعد، فهذا الوارد

الثالث هو المسمى بحقيقة الكائنات الخ

21. (ff. 131v-132v). *Maṭla'w'l-fajar*. The fourth *wārid*, apparently belonging to the same original work as the preceding one, beg.

الحمد لله الذي اعبدنا و اعبدك الملك النخ ... اما بعد، فهذا الوارد الرابع هو المسمى بمطلع الفجر النخ

22. (ff. 133-138v). *Ad-da'watu'th-thāmina*, the fifth *wārid*, beg.

الحمد لله الذي دعانا الى اسلام النخ ... اما بعد، فهذا الوارد الخامس هو المسمى بالدعوة الثامنة النخ

23. (ff. 139-141v). *Hudā'l-lah*. The sixth *wārid*, beg.

الحمد لله الذي بددنا لهذا النخ ... اما بعد، الوارد السادس هو المسمى بهدى الله النخ

24. (ff. 143-149). *Nūr mina'l-lah*. The second *wārid*, beg.

الحمد لله الذي نور العالم النخ ... اما بعد، فهذا الوارد الثاني هو المسمى بنور من الله النخ

25. (ff. 150-152). *Nafahātu'l-uns*. Portions of the preface to Jāmī's famous hagiological work, see above, No. 65, corresponding with pp. 1, 5-7, 17-20, of Nassau Lees' edition. Beg. as usual :

الحمد لله الذي جعل المرأى قلوب اولياء النخ

26. (ff. 154-157v). *Risāla-i-rumūzāt*. A short treatise on the mystical meaning of various religious observances, theological principles, etc. In the heading its authorship is ascribed to Shāh 'Abdu'l-Jalīl. He may be identical with Sayyid 'Abdu'l-Jalīl Ḥusaynī Balgrāmī, who d. in 1138/1725-1726 (see R 963). Beg.

لا اله الا الله النخ ... بعده، اقول رمز حسن اسرار النخ

27. (ff. 158-174v). *Mathnawī-i-Walī Rām*. A Sufic mathnawī poem dealing with various theosophical topics by Walī (cf. f. 173v), or Banwalī Dās, or Walī Rām, an employee of Dārā Shikūh, cf. above, No. 270. This is the same work as described under that No. ; it was completed, as stated on f. 173v, in 1055/1645-1646. The present extract begins with the *second wazn*, f. 172v, l. 5 in No. 270, which seems to be complete. On f. 170 begin extracts from the *first wazn*; only a very small portion is given. This extract may perhaps be the author's own abbreviation of his original work. Apparently exactly this version is referred to in Spr 589.

Beg. as in Spr 589 :

ازان علم شریعت شد معام ، شود ترتیب ظاهر تا مسلم ،

28. (ff. 175-175v). A fragment of a Sufic treatise ; the name of the author is not mentioned. Beg.

اقرب طریق طریقه توحید است هر که از ابتدا علم توحید را الخ

29. (ff. 177-181). (*Maktūbāt-i-‘Abdu’r-Razzāq Kāshī wa ‘Alā’u’d-Daula Samnānī*). The well-known critical notes, by ‘Abdu’r-Razzāq Kāshī (d. 730/1330), on the ‘*Urwa*, a Sufic treatise by Ruknu’d-Dīn ‘Alā’u’d-Daula Aḥmad b. Muḥammad al-Biyā-bānakī as-Samnānī (d. the 22nd Rajab 736/the 6th March 1336), and a reply to them by the latter. A biographical note on Kāshī is prefixed. It seems to be an extract from Jāmī’s *Nafahāt* (Nassau Lees’ edition, pp. 557-568). The text of these letters is also included in the *Latā’if-i-Ashrafī* (see IVASB 1214, ff. 414-419), but they are sometimes given as an independent work, see EIO 1835. Cf. also W. Ivanow, JASB, 1923, p. 303. Beg. of the extract :

شیخ کمال الدین عبد الرزاق کاشی رحمه الله تعالى ، وی مرید الخ

The letter of Kāshī begins on f. 177v ; of ‘Alā’u’d-Daula,—on f. 179v.

The different articles included into this *majmū’a* are transcribed by different hands, and dated 1253/1837-1838 (ff. 76, 105), 1261/1845 (ff. 42v, 58v), 1262/1846 (f. 50v), 1265/1848-1849 (f. 122v), and 1268, the 10th Jum. I/the 2nd March 1852, which seems to be the latest date. Ff. 43, 44, 51, 62, 77, 95, 108, 109, 117, 123, 124, 142, 153, 176 are left blank.

Ff. 181 ; S 11,25 × 8,25 ; 9,5 × 6 ; ll 15-23, no jādvals. Or. pap. Ind. nast. and shikasta, different hands. Cond. tol. good. Slightly worm-eaten. Marginal notes, glosses, emendations.

463.

(مجموعه در تصوف)

II 52.

(*Majmū’a dar taṣawwuf*).

Three metaphysical treatises, dealing with pantheistic theories of the world :

1. (ff. 1-5). *Risāla-i-marātib*, or *Marātib-i-khamsa*, as it is differently styled in the colophon. Its authorship is ascribed to one Faṭḥ-Muḥammad-i-‘Aynu’l-‘urafā’. The latter is probably identical with the son of ‘Aynu’l-‘urafā’ ‘Īsā b. Qāsim Sarhindī, cf. above, No. 446 ; if so he must have flourished about the middle of the XI/XVIIc. There is a reference to Suyūṭī on f. 4v. This treatise has much in common with the well-known anony-

mous *risāla* on *Waḥdat-i-wujūd* (see IvASB 1311, 1328, 1342, 1347). Beg.

الحمد لله ... طالب حق را باید دانست که مراتب وجود الهی

2. (ff. 5v-9). *Hallu'sh-shukūkī'l-wāridat 'alā waḥdati'l-wujūd* (in Arabic). A short treatise, of theosophical contents. It is apparently a portion of a larger work on Sufism, and is here called المسالك الرابع. There are 10 *shakks*, and one *fā'ida*. The name of the author is not given. Beg.

نحمد و نصلى على رسوله ... المسلك الرابع في حل الشكوك الهی

3. (ff. 9v-28). *Sharḥ-i-Tuḥfatu'l-mursala*. A commentary, in Persian, on a short Arabic treatise on Sufic metaphysics, by Muḥammad b. Faḍlī'l-lah Burhānpūrī (d. 1029/1620), the same as described in IvASB 1266. The introduction, given in that copy, is not found here, and the work begins abruptly with the commentary itself:

الحمد لله رب العالمين الهی ... یعنی جمیع محامد و ثناء ثابت مر
خدا را که الهی

At the end, however, this transcript is complete, and it appears that IvASB 1266 breaks off at the passage found on f. 25v, l. 5 of this copy. From the concluding lines it appears that the name of the commentator was 'Abdu'l-Ghafūr (f. 28).

Dated the 6th Muḥarram 1299/the 28th Nov. 1881, copied by Muḥammad 'Uthmān Khān, son of Muḥammad Sulaymān Khān.

Ff. 28; S 9 × 5,75; 7,5 × 3,75; ll 15, no *jadwals*. Brown Europ. pap. Ind. nast. Cond. good. Many marginal and interlinear notes and glosses.

464.

(مجموعه در تصوف)

(*Majmū'a dar taṣawwuf*).

Ia 130.

A collection of four Sufic treatises by different authors:

1. (ff. 1-9). (*Risāla dar taṣawwuf*). A treatise on the general principles of Sufic theosophy, etc. The exposition is very vague; there are many poetical quotations (the latest are those from *Jāmī*). The title, the name of the author, and the name of the prince to whom it is dedicated, are not mentioned. Beg.

سبحان من لا اله الا هو ... و بعد، این چند کلمه ایست معروض
میکرد بر جناب حضرت شهریار الهی

2. (ff. 9v-43). (*Risāla-i-faqr*). A treatise dealing with the rules of prayer; explanations of the conception of *ma'rifaṭ*; the

principles of 'poverty'; definitions of the terms *pīr* and *murshid*. The exposition is throughout in catechetical style; in the beginning there is a reference to *Minhāju'l-ārifīn* on which the section dealing with *namāz*, etc., is based:

از کتاب فقه گفته شود، الحمد لله كما هي صمدية عن الحلول و الاتحاد
لمنزه عن كمية محيط عجيب الاخبار منهاج العارفين الخ

The exact title of the work, the name of the author, and the date of composition are not given. There are no references to other Sufic works.

3. (ff. 43v-90). *Hujjatu'dh-dhākirīn*. A treatise on the elementary principles of Sufism, on *dhikr*, and on some customary observances of darwishes, cf. on f. 67:

بيان شرائط و توبه دادن و خرقه پوشیدن و مقراض راندن

Very often single questions are expounded, in a catechetical form. There are no references to the authorities, no mention of the name of the author, or of the date of composition. Only very rarely some ancient Sufic saints are referred to ('Abdu'l-lah Tustarī on f. 45; Maṣṣūr Ḥallāj on f. 45v). In the beginning there is a heading implying that it is only an extract from the *Hujjatu'dh-dhākirīn*:

در بیان ذکر حق تعالی از کتاب حجة الذاکرين

Beg. of the treatise:

حمد حضرت جلال آن پادشاهی را که الخ ... اما بعد، مدتی بود که
طایفه از ذاکران درین نصیحت پرداخته شد الخ

4. (ff. 90v-108). *Mir'āt ḥaqqi'l-yaqīn* (cf. f. 91). A short, but old Sufic treatise of Indian origin, dealing with the general principles of mystic training and cognate matters. The author (f. 90v) gives his own name as Sayyid 'Alā'u'd-Dīn b. Sayyid Farīd Bukhārī; he was a disciple of Shāh Ilāhdād (f. 90v), and lived most probably in the end of the VIII/XIVc. This may be inferred from the fact, that he refers (f. 96) amongst other shaykhs of his time to Wajīhu'd-Dīn Yūsuf of Chanderi, who was a pupil of the famous Nizāmu'd-Dīn Awliyā (d. 725/1325), see *Gulzār-i-abrār* (IvASB 259, No. 104), and *Maṭlūbu't-tālibīn* (EIO 653, col. 324, l. 21). Another saint of the VIII/XIVc. is referred to on f. 105, Nūr Qutb-i-Ālam, or Nūru'l-lah Aḥmad b. 'Alā'i'd-Dīn (cf. IvASB 259, No. 110). The spiritual guide of the author may be identical with the saint of the VIII/XIVc., Ilāhdād Aḥmadābādī, referred

to in the *Gulzār*, No. 48. On f. 96 he refers to other Sufis also, whom he met at Chanderi, at the assemblies of Wajihu'd-Dīn, namely Sayyid Ṭāhir Jaunpūrī; Jandan Aud'hī; 'Imād Jabīdī (or Junaydī?); one called Quṭbu'd-Dīn; Bud'h; Maḥmūd, son of 'Abdu'l-Qādir Gujratī. This reference may be useful for the chronology of Indian Sufism. Apparently no authorities are referred to in the treatise. Beg. of the work :

حمد بیحد , ثناء بیحد مر حضرت صمدیت را که ... بعد حمد و علوة

میگوید بنده سید علاء الدین الخ

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c. On f. 43 there is the date : Thursday, the 7th Ṣafar 1001² (*sic*). Most probably this must be read as 1201, or the 29th Nov. 1786. This day was Wednesday, but if the copying of the book has been completed after sunset, it was really Thursday.

Ff. 108; S 10 × 6,5; 6,5 × 4; ll 15, no jadvāls. Or. pap. Ind. nast. (the same as in No. 468). Cond. tol. good. Slightly worm-eaten. Interlinear glosses.

465.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

I 191.

A collection of several short treatises, chiefly Sufic in contents:

1. (ff. 1v-41). *Sharḥ-i-Taswīya*. Another copy of the same treatise as described above, No. 441. The title appears here on ff. 30, 30v. This copy gives no key to the solution of the question as to the authorship of the book, but there is a short preface, not given in the former transcript, beginning with :

اعنه ثنا راجعند بسری حق غیور الا الی الله الخ

Beg. of the commentary itself is the same as in No. 441. Several notes on ff. 41v and 42.

2. (ff. 42v-86). *Sharḥ-i-rubā'iyyāt*. The well-known commentary by Jāmī on some of his own quatrains, see above, No. 239. Beg. as usual :

حمدا لاله هو بالحمد حقیق ، الخ

On f. 86v there are several quotations.

3. (ff. 87-88). A fragment of an Arabic treatise on theosophy; here only the beginning of the *fifth faṣl* is given. In subscripts at the end of this and the next fragment it is ascribed to Shaykh Qayṣarī, i.e. Dā'ūd b. Maḥmūd ar-Rūmī al-Qayṣarī (d. 751/1350), who wrote a commentary on the *Fuṣūṣu'l-ḥikam* (see Brock., II, 231).

4. (ff. 88v-89). Another fragment, apparently from the same work as the preceding one, from the *third faṣl*.

Copied in 1122/1710-1711, the second treatise being dated the 12th Dhī'l-hijja 1122/the 1st Febr. 1711, at Sād'hūra.

Ff. 89; S 7,25 x 3; 6 x 1,75; ll 16, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes and emendations. Notes on f. 1. A seal on f. 1v.

466.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

Ia 250.

A short collection of fragments of Sufic contents:

1. (ff. 1-37v). A fragment of a large Sufic work, called *Mu'nisu'l-ḥuqarā'* in a marginal note on f. 1v (cf. above, No. 424). Its title and the name of the author do not appear in the text, however. The compiler calls himself (f. 14v) a disciple of the eminent saint of Lucknow, 'Alā'u'd-Dīn 'Umar As'ad Lāhūrī (cf. EIO 654, col. 333), a *khalīfa* of Sirāju'd-Dīn 'Uthmān Dihlawī, the famous disciple of Nizāmu'd-Dīn Awliyā (d. 725/1325). The book must, therefore, have been compiled about the beginning of the IX/XVc. It is divided into a number of *faṣls*, of which only 15-21 are found in this copy. Fol. 1 may contain the end of the 14th *faṣl*.

۱۵ (f. 1v) در ذکر توبه و شرائط آن الخ

۱۶ (f. 10) در ذکر ارادت و شرائط مریدی و در تعریف شیخ و شرائط شیخی الخ

۱۷ (f. 15v) در ذکر خلوت و عزلت و اربعین الخ

۱۸ (f. 24) در بیان شرائط خلوت و عزلت الخ

۱۹ (f. 29) در فضل ذکر الخ

۲۰ (f. 31v) در اختیار ذکر و کیفیت گفتن ذکر الخ

۲۱ (f. 35v) در ذکر نفی خواطر که آن اهم مهمات الخ

The last *faṣl* is apparently incomplete. Many references to early Sufic literature, in Persian and Arabic.

2. (ff. 38-43). *Maktūb-i-hashtum ba jānib-i-Shaykh 'Izzu'd-Dīn*.

A letter on Sufic matters, undated, from one who calls himself Nūr-i-Miskīn (f. 38). The style of this letter is exactly the same as that of the preceding work, so that it seems fairly certain that this Nūr-i-Miskīn is identical with the author of that treatise. It is peculiar, that according to the *Sawāṭi'u'l-anwār* (EIO 654, col. 333), some *Maktūbāt* of Sufic contents are ascribed to the authorship of Shāh Nūru'd-Dīn Quṭb-i-'Ālam, a son and

khalīfa of 'Alā'u'd-Dīn 'Umar Lāhūrī. These three, i.e., the author of the *Mu'nisu'l-fuqarā'*, Nūr-i-Miskīn, and Nūru'd-Dīn may perhaps be identical. Beg. of the letter :

مکتوب هشتم بجانب شیخ عزالدین نبدسه شیخ فرید الحق و الشرع
و الدین و دیگران در خلوت، خدمت خوندگار زادگان سلام و دعاء سک کرکین
نور مسکین مطالع نمایند الخ

3. (ff. 43-36). (*Jawābāt-i-su'ālāhā*). A few questions and replies to them, concerning spirits (both good and evil), of men and jinns, etc. Beg.

جوابات سوالها که عرض داشت سید محمود بندکی مخدوم فرموده
اند، اول ارواح کجا میدارند الخ

Copied apparently towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 46; S 10×6.25; 6.75×3.75; ll 15, no jadwals. Or. brownish pap. Ind. nast. Cond. fairly good. Slightly worm-eaten and repaired. A few marginal notes.

467. (مجموعه در تصوف)

(*Majmū'a dar taṣawwuf*). II 495.

A collection of scrappy notes, mostly of Sufic contents, by different authors :

1. (ff. 1-7). A short biographical note on Muḥammad and 'Alī (f. 5v-end), the name of the author is not mentioned. Beg.

حمد و سپاس خداوندی را سرزد که الخ

2. (ff. 8v-12; ff 7v and 8 are blank). (*Risāla dar īmān*). A short treatise on faith, without a proper title or indication of the author's name. Beg.

الحمد لله ... اما بعد، ان الايمان و الشريعة الخ

3. (ff. 12-14v). (*Risālat fī'l-akhlāq*). A short ethico-religious treatise, in Arabic, on obligatory morals. Beg.

اعلموا رحمكم الله تعالى انه يلزم العبد المسلم الخ

4. (ff. 15-36v). *Futūḥātu'l-ashār wa kunūzātu'l-asrār*. Several extracts from this theosophical treatise. The name of the author and the date of composition are not given. In the text there are no references to authorities, except to a book called *Mir'ātu'l-muḥaqqiqīn* (ff. 21, 25, etc.), which it is impossible to determine (cf. IvASB 1329, 1345, 2, RS 418 III, etc.). On f. 31v

one نصير الحق والدين is referred to. The treatise, being apparently written in Persian, not a translation, with numerous poetical quotations, is divided into a number of *majlises*, each subdivided into several *bābs*. Here only the following *majlises* are given: the 31st (?), on f. 15; apparently another (the 16th ?), on f. 17; the 8th, on f. 23v (it deals with astrology, and is divided into 7 *bābs*); the 9th on f. 33v. Beg. of the 8th *majlis* (f. 23v):

من قدوة الاحرار صاحب لوائى لولاك ما خلقت الافلاك الخ

Beg. of the 9th *majlis* (f. 33v):

حروف بسم الله الرحمن الرحيم نوزده حرف اند كه الخ

Long marginal notes and additions, in the same handwriting.

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 36; S 8.5 x 5.75; 6.25 x 3.25; ll 17, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good. Slightly dirty and repaired.

468.

(مجموعه در تصوف)

(*Majmū'a dar taṣawwuf*).

I 429.

Three short Sufic treatises, by different authors:

1. (ff. 1-6) (*Risāla dar taṣawwuf*). A short treatise on the principles of ascetic devotion, etc., divided into three *muqaddimas*. The exact title of the work, the name of the author and the date of composition are not mentioned. Beg.

الحمد لله الذي هدانا لهذا ... اما بعد، بعضى از كائنات مخفي الخ

2. (ff. 3v-9). *Tuḥfa* (?). A short treatise ascribed to the authorship of the famous Christī saint, Farīdu'd-Dīn Mas'ūd Ajūd'hanī (d. ca. 665/1266), the same as above, No. 460,3, and IvASB 1356,4. (The beg. in that copy is different). The work is a collection of aphorisms of an ethical character, 30 in number, giving definitions in 'fours' from every class of virtues. It is difficult to prove that the authorship to which it is ascribed is really genuine. Beg.

الحمد لله ... بدان اسعدك الله ... كه اين رساله از حضرت ... شيخ
فرید الحق ... مسعود اجودهنی الخ

3. (ff. 9v-11v). (*Risāla-i-faqr*). A brief darwish elementary catechism, dealing with the usual definitions of Sufic terms and

principles, ascribed to the authorship of Shihābu'd-Dīn Suhrawardī (d. 632/1234). Beg. abruptly :

معني سجاده و معني خرقه شينخ شيوخ العالم شهاب الدين سهروردی
... گفته است الخ

Copied in the beg. of the xiii/xix c.

Ff. 11; S 10×6,5; 6,5×4; ll 15, no jādvals. Brownish Or. pap. Ind. nast. Cond. good. A few interlinear glosses.

469.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

III 111.

A small collection of Sufic treatises, in Persian and Arabic, by different authors :

1. (ff. 1-12). (*Maktūb-i-Waliyyu'l-lah Dihlawī*). A letter, in Arabic, of Sufic contents, from Aḥmad Waliyyu'l-lah b. 'Abdī'r-Raḥīm Dihlawī (lived in the second half of the XIII/XIXc., cf. R 1058, where a reference is given to his work composed in 1267/1850-1851), to Isma'il b. 'Abdī'l-lah ar-Rūmī al-Madanī. Beg.

من العبد الضعيف احمد المدعو بولي الله الخ ... فقد وصل كتابكم الخ

2. (ff. 12-12v). *Taqrīr*. A short note of Sufic contents, ascribed in the colophon to Shāh 'Abdu'l-'Azīz Dihlawī. Beg.

معني وحدة الوجود أدست که وجود حقیقی الخ

3. (ff. 17-28). *Jām-i-Jahān-numā*. The same well-known theosophical treatise, of uncertain authorship, as described in IvASB 1299. Many explanatory notes on the margins. Beg. as usual :

حمد بی حد و شکر بی عد برای ذاتی را که الخ

4. (ff. 28-28v). *Barzakhīyya*. A short appendix to the preceding treatise, in Arabic, dealing with the question of *Barzakh*, or Purgatorium. It is ascribed in the heading to Ibn al-'Arabī. Beg.

اعلم ان البرزخ عالم مستقل الخ

5. (ff. 32-40v). *Marātibu'l-wujūd*. The same theosophical treatise as described in IvASB 1262. The name of the author appears here as Muḥammad b. Nūri'd-Dīn al-Khalifa al-Ḥusri (al-Ḥusri ?). Beg. as usual :

الحمد لله (sic) الذي لا اله الا هو الخ ... امين رساله ايست مسمى الخ

Only one item is dated, namely the third, on f. 28: Bhawālpūr, 1274/1857-1858. Others, although written on different papers and by different hands, seem to be of approximately the same time.

Ff. 40; S 9,5×6,25; 6,5×3,75; ll 11-15, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Notes on the margins.

470.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 178.

A collection of Sufic and metaphysical treatises, which seem to be of fairly modern origin. The exact dates of their composition cannot be ascertained as there are no indications in them to this effect.

1. (ff. 1-17). *Nafas-i-Raḥmānī*. The same metaphysical tract, as described in IvASB 1315, by Mūsā b. Dā'ūd (f. 1v, l. 12), a disciple of Sayyid 'Abdu'r-Raḥmān al-Ḥusaynī al-Qādirī. It is not divided into chapters, and consists of mystical interpretations of various Coranic expressions. Beg. as usual :

حمدیکه بر کرسی های السنه کائنات بمضمون و ان من یشی الخ

2. (ff. 17v-18). A portion of a Sufic epistle, see further, 4, in this note.

3. (ff. 18v-28). *Maktūb dar taḥqīq-i-rūḥ*. An epistle of Sufico-metaphysical contents, dealing with the nature and properties of the spiritual world, see IvASB 1312 (1). The author calls himself Sayyid 'Abdu'r-Raḥmān and is probably identical with the spiritual guide of Mūsā b. Dā'ūd, mentioned above (1). Beg.

حمد بیغایات سزای فیاضی که حقایق علمی را بفیض اقدس الخ

4. (ff. 28v-32). *Maktūb dar taḥqīq-i-shughl-i-maḡāman maḡ-mūdān, etc.* A Sufic epistle, probably by the same author as of the preceding letter, addressed to his son, Sayyid 'Alī Muḡammad, the same as IvASB 1312 (4). It deals with the mystical interpretations of the Coranic expression *مقاماً محموداً و سلطاناً نصیراً*. Its end corresponds here with f. 64, l. 2 of E 188 (IvASB 1312), and its continuation is found on f. 17v in this volume, see (2) above. Beg. as usual :

الحمد لله ... اما بعد، بر ضمیر عقیدت پذیر فرزند سعادتمند الخ

Copied at Haydarābād, by Muḡammad 'Uthmān Khān, in the month of Rab. II 1297/March-April 1880.

Ff. 32; S 9 × 5,5; 8 × 4,5; ll 23, no jādvals. Different Europ. pap. Ind. nast. Cond. good.

471.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf).

II 186.

Three short notes of Sufic contents, all apparently of quite modern origin :

1. (f. 1). *Fā'ida az malfūz-i-jināb-i-Sultānu'l-awliyā'*. A short note, half a page long, on the principal Sufic virtues.

2. (ff. 1v-4v). (*Risāla dar adhkār-i-Qalandariyya*). A short treatise on the forms of *dhikr*, practised by the Qalandarī affiliation, beg. abruptly:

...طریق ذکر قلندریه در یابد جلسه معبود نگاهدارد الخ

3. (ff. 4v-5v). (*Risāla dar tawhīd*). Two pages on *tawhīd*, beg.

بر ضمائر پیش آهنگان راه قدس الخ

Copied probably towards the end of the xiii/xix c.

Ff. 5; S 7,5 × 5; 5,75 × 3,25; ll 11, no jadvāls. Blue Europ. pap. Ind. modern nast. Cond. good.

Treatises of uncertain date.

472.

اصطلاحات صوفیه

Iṣṭilāḥāt-i-Ṣūfiyya.

I 418.

A short note on Sufic poetical and mystical terms and metaphors, with very meagre explanations. The heading is given as رسالة عبد الرزاق در اصطلاحات صوفیه. It is known that 'Abdu'r-Razzāq Kāshī (d. 730/1329) has written a special treatise, in Arabic, on Sufic technical terms (ed. by A. Sprenger, Calcutta, 1845). This heading may therefore imply that this note is based on 'Abdu'r-Razzāq's book (cf. R 832, where a Persian paraphrase of the same original treatise is described). It begins abruptly:

بدانکه تصوف تزکیه قلب است الخ

Copied in 983/1575-1576 (?-very doubtful), by Darwish Muḥammad.

Ff. 4; S 6 × 4; 4,5 × 2,75; ll 17, no jadvāls. Old Europ. pap. Turkish nast. Cond. good. Turkish verses on f. 1.

473.

مخزن السالکین

Makhzanu's-sālikīn.

III 110.

A Sufic theosophical treatise, ascribed to the authorship of Burhān Chishtī (f. 3), of whom no details are given. Moreover, this seems to be the only proper name appearing in the whole of the work, so that there is no chance to establish even a conjectural date of composition. It seems to be rather modern in its style, and contains discussions on the 'light' of Muḥammad. Divine love and other similar topics. There is no division into chapters. In the colophon the title is given in a more expanded form:

مخزن السالکین و مقصد فارقیں و مطلب طالبین و مشهد عاشقین

Beg. of the treatise :

حمد متوافر و ثناء متکثر مر حضرت خدای عز و جل را الخ

Copied in the beg. of the xiii/xix c.

Ff. 27; S 8,25 × 5,25; 5,25 × 2,25; ll 13, no *jadwals*. Or. pap., new margins, of Eur. pap. Ind. nast. Cond. tol. good. A few folios in the beginning are damaged by worms.

474.

در المجالس

Durru'l-majālis.

II 167.

The well-known collection of Sufic, religious and moral anecdotes, in 33 *bābs*, by Sayfu'z-Zafar, or, as he is called here, f. 2v, l. 4, Sayyid Zafar Naubihārī. The period in which he was writing still remains uncertain, but it was probably not later than the XI/XVIIc. See IvASB 1306, where references to other catalogues are given. The present copy is slightly incomplete in the beginning (probably only one leaf is lost), and opens with the passage corresponding to f. 1v, l. 8 in D 161 (IvASB 1308) :

... و کرامات کرامات مزین کردید الخ

Dated 1135/1722-1723.

Ff. 161; S 8,5 × 5; 6,5 × 3,25; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few notes on the margins.

475.

اثبات سماع الغناء

Ithbāt samā'i'l-ghanā'.

II 145.

A brief treatise dealing with the lawfulness of the Sufic practice of extatic music and dances, from the strict Sunnite point of view. In the colophon it is ascribed to the authorship of one Shaykh Jamāl Muḥaddith. Cf. another treatise on *samā'*, No. 457. The work consists of references to the most authentic treatises on *fiqh* and *ḥadīth*. It is divided into 4 *bābs* :

۱ (f. 1v) مباح سماع الغناء في الاحياء (sic) القلوب

۲ (f. 2v) در جواز سماع غنا و رقص بآثار صحابه

۳ (f. 3) در جواز سماع غنا و رقص صحیح علماء فحول الخ

۴ (f. 4v) در اقوال ولی فحول علماء طریقت

Numerous and long marginal notes and occasional glosses.
Beg.

الحمد لله ... اما بعد، فهذه رسالة المسمى بإثبات السماع الغناء
و الرقص و الدف بالحكم النبى (sic!) النخ

Copied in the beg. of the xiii/xix c. (from the original dated 1091/1680, as stated in a postscript), by one Ḥāfiẓ Imāmu'd-Dīn, called 'Ārif Shāh Qurayshī al-Qādirī, who in spite of his being a *ḥāfiẓ* apparently had no elementary knowledge of Arabic grammar.

Ff. 5; S 10 × 5,75; 6,75 × 3,5; ll 15, no jadvāls. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

476.

ارشاد السالكين

Irshādu's-sālikīn.

II 172.

A short treatise, intended for the perusal of beginners, on the elementary rules concerning the practising of *dhikr* according to the teachings of the Indian Naqshbandī. In the colophon the author is called Khayru'd-Dīn. He apparently belonged to the branch of the Naqshbandī order, founded by Aḥmad Fārūqī Sarhindī (d. ca. 1035/1626) (cf. f. 7). The date of composition is not given, but the work seems to be rather modern. It is divided into one *muqaddima*, explaining Sufic terminology, two *maqṣads*: the first (f. 3v) ذات، در بیان تلقین ذکر اسم، and generally on initiation; the second (f. 6v) اثبات، در بیان ذکر نفی و اثبات، and a *khātima* (f. 13) of a didactic nature. There are no references to other Sufic works. Beg.

سپاس و ستایش بى پایان مراد دیرا النخ

Copied by Maḥmūd Šibghatu'l-lah in 1263/1847.

Ff. 16; S 7,5 × 5; 5,5 × 3,25; ll 12, no jadvāls. Green Europ. pap. Ind. nast. Cond. good. Notes and glosses on the margins.

477.

(رسالة تصوف)

(Risāla-i-taṣawwuf).

I 1068.

A short Sufic treatise, incomplete at the beginning, containing instructive anecdotes about early Sufis. The title, the name of the author, and the exact date of composition are not found in this copy, probably because of its being defective. There is no division into *bābs* and it does not seem clear what particular topic in Sufic lore these anecdotes are intended to illustrate. In the colophon the book is called : الله، but نکته چند از کلام معجز نظام ولی الله

it is difficult to determine whether the words **ولي الله** constitute the name of the author. Beg. abruptly :

از جنید رحمت الله علیه پرسیدند که محبت چیست الخ

Copied by one Bihārīlā', and dated the 25th Šafar 1269/the 8th Dec. 1852 (the fifteenth year of Muḥammad Bahādur's reign).

Ff. 33; S 7,75 × 5,75; 5,75 × 3,25; ll 11, no jādvals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten and repaired.

478.

رویت خداوند کریم

Ru'yat-i-Khudāwand-i-Karīm.

II 146.

A brief theosophic tract, chiefly based on the works of 'Abdu'l-Qādir Jīlānī, dealing with the vision of God (it is different from IVASB 1343, 5). The name of the compiler and the date of composition are not mentioned. Beg.

بدانکه رویت حق تعالی نزد جمیع محققان عرفا الخ

Dated the 10th Dhī'l-ḥijja 1298/the 3rd Nov. 1881.

Ff. 5; S 9 × 5,5; 7,5 × 3,5; ll 15, no jādvals. Brownish thin Europ. pap. Ind. nast. Cond. good.

479.

Darwīsh risālas.

(رساله فقر)

(Risāla-i-faqr).

II 189.

The usual brief darwīsh manual on the principal rites, prayers, initiation, and some moral teachings the knowledge of which is compulsory to every *faqīr*. As usual, the authorship is ascribed to the early Sufic saint, Abū'l-Ḥasan Kharqānī (d. ca. 425/1033–1034), but this is a merely stylistic element in this kind of composition, and should not be relied on. The work is divided into nine very short *bābs* :

۱ (f. 2v) در بیان ارادت آوردن

۲ (f. 3v) در بیان توبه دادن

۳ (f. 4v) در بیان مقراض راندن

۴ (f. 5) در بیان کلاه پوشیدن

۵ (f. 6v) در بیان خرقة پوشیدن

۶ (f. 7v) در بیان میان بستن

۷ (f. 8v) در بیان سجاده و ادب (قنذیل و زنبیل و عام)

۸ (f. 9v) در بیان جاروب دادن و کچکول کردن و تکبیر گفتن

۹ (f. 10) در بیان چمد و چهل و چهار مقام فقر دانستن

Copied in the beg. of the xiii/xix c.

Ff. 14; S 6,75 × 4,5; 5,5 × 2,5; ll 16, no jādvals. Or. pap. Ind. nast. Cond. tol. good.

480.

(رسالة فقر)

(Risāla-i-faqr).

II 171.

Another elementary manual on the Darwish rites and moral doctrines, similar to that described above under No. 479. The work is chiefly based on the (apocryphal) tradition ascribed to Ja'far Ṣādiq (he and Abū'l-Ḥasan Kharqānī are frequently chosen as authorities in this class of compositions). The real compiler does not mention his own name. The date of composition, as usual in these *risālas*, may be the same as the date of transcription. There is some irregular division into *bābs*, and they are all unnumbered. Beg.

الحمد لله ... اما بعده، بدانکه از حمد ایزد حق سبحانه تعالی النخ

On ff. 21-22 there is a short note of religious contents.

Dated the 19th Jum. I 1192/the 15th June 1778, copied by Muḥammad Ḥāfiẓ.

Ff. 22; S 8,5 × 4,75; 5,75 × 3; ll 11, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. not good. Pasted with 'transparent' paper.

481.

(رسالة فقر)

(Risāla-i-faqr).

I 728.

Another manual of rules for Darwishes concerning prayer, rites of initiation, moral principles and mystic interpretations of various parts of the dress, ornaments, daily routine, etc., of a mendicant Sufi. As very often in compositions of this class, the authorship is ascribed to Imām Ja'far Ṣādiq (cf. No. 480). There is no systematic division in the booklet, and the greater portion of it is written in a catechetic form (اگر ترا پرسند که ... جواب بگو که ...). It is incomplete at the end (the last folio, said in the subscript to belong to a *risāla* of Quṭbu'd-Dīn Dihlawī, is not connected with the present work). Beg.

الحمد لله (sic) ... اما بعد حمد و ثنای ایزد تعالی، حکایتست چند
بر سبیل ایجاد و اختصار از شمایل اولیا نوشته اند تا حفظ ان بر خاطر طالبان
فقر اسان تر نماید النخ

Copied in the beg. of the xiii/xix c.

Ff. 24 + 1 (apparently a large lacuna of 8 folios after f. 8, which is mutilated); S 8,25 × 4,75; 6,5 × 3,5; ll 13, within *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

482.

(رساله در تصوف)

(Risāla dar taṣawwuf).

II 190.

A short Sufic treatise, dealing with various topics, but chiefly discussing the origin of the traditional affiliations of Sufis. The name of the compiler, the proper title, and the date of composition are not mentioned. There is no division into chapters. Beg.

الحمد لله ... قال الله تعالى اليوم اكملت لكم دينكم الخ

Dated the 4th Rab. I 1265/the 28th Jan. 1849.

Ff. 22; S 6,75 × 4,5; 5,75 × 2,25; ll 16, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, repaired. Note on the last leaf.

IX. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

i. Encyclopædias.

483.

Durratu't-tāj.

درة التاج

I 365.

The well-known encyclopædia, by (Qutbu'd-Dīn) Maḥmūd b. Mas'ūd b. al-Muṣliḥ ash-Shīrāzī (f. 3v, top), born in 634/1236-1237, and died in 710/1310-1311; he was a disciple of Naṣīru'd-Dīn Ṭūsī. See GIPh 363, Bl 724, EIO 2219, 2220, Pr 340, R 434-435, Fl I 35-37. *Ind. libr.* Bh 217-218. Cf. also Wiener Jahrbücher, vol. 88, Anzeigeblatt, pp. 17-21; Mélanges Asiatiques, II, p. 57. The work is dedicated (cf. f. 3v) to a local prince of Gilān and Daylam, Dubāj b. Filshāh b. Rustam b. Dubāj, belonging to the house of the Ishāqides, who is profusely eulogised here (ff. 3v-6v). The title in its full form is given on f. 6v, as *Durratu't-tāj li-ghurraṭi'd-Dubāj*. A complete *fihrist* is given on ff. 29v-41v. The book is divided into a *jātiḥa*, five *jumlas*, and a *khātima*, but the present copy contains only: *Fātiḥa* (f. 6v), subdivided into three *faṣls*: 1, f. 6v, on the advantages of knowledge; 2, f. 15, on its reliability; 3, f. 17v, on the division of the sciences.

I *jumla* (f. 41v), on logic, divided into seven *maqālas* (m. 1 on f. 41v, m. 2 on f. 56, m. 3 on f. 58v, m. 4 on f. 73, m. 5 on f. 80v, m. 6 on f. 87v, m. 7 on f. 89v).

II *jumla* (f. 97), on physics and philosophy, in two *fanns* (on ff. 97 and 114), each subdivided into seven *maqālas*.

III *jumla* (f. 133), on natural science, in two *fanns* (on ff. 133 and 156), also subdivided into seven *maqālas* each.

This section comes to an end on f. 177, and the remainder of this volume is occupied by an additional *fihrist* to the work (ff. 193-199v), and several items which are not connected with the *Durratu't-tāj*:

1. (ff. 178-180). A *qaṣīda*, in Arabic, apparently ascribed to the authorship of Avicenna, beg.

يقول الرازي به ابن سينا،
و لم يزل بالله مستعينا،

2. (ff. 180-180v). Another *qaṣīda*, also in Arabic, with the heading:

القصيدۃ المعروفة بتفزيل الشمس في المنازل الاثنى عشر لابی الحسن

ابن ابی الرضا العلوی المکابیری (?)

It begins :

اعلم بان الشمس لما خلقت ، النجم

Notes at the end, of a magical character.

3. (ff. 181-185v). (*Risāla dar hay'at*). A short treatise, or rather a collection of extracts, on some astrological and astronomical matters connected with the moon. The name of the compiler, the title of the treatise, and the date of composition are not given. Beg.

بر اينده ضمير منير خورشيد نظير النجم

4. (ff. 186-187v). *Dar ma'rifat-i-maqādir*. A brief note on mensuration and geometry.

5. (ff. 187v-192). (*Risāla dar hisāb*). A short note of mathematical contents, probably an extract from the *Durratu't-tāj* (cf. f. 188), beg.

منقولست که واضع علم عدد حکيم فيساغورس است النجم

Copied apparently towards the end of the xiii/xix c.

Ff. 199; S 12 × 7,5; 9 × 4,5; ll 21, no jadwals. Europ. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Notes and emendations on the margins.

484.

The same.

I 365a.

An incomplete copy of the *khātima* of the same *Durratu't-tāj*. It is originally divided into four *qutbs*, but here only the second, third and fourth are found, the last being incomplete at the end :

II *qutb* (f. 1), on theological matters (در آنچه بفروغ دين تعلق دارد), in two *qā'idās*.

III *qutb* (f. 97v), on ethics and politics (در حکمت عملی که در محضرست در تهذيب اخلاق و سياست), divided into four *qā'idās*.

IV *qutb* (f. 193), on spiritual training and mysticism (در بيان آنچه طالب راه حق را دانستن در بایست شود در سلوک راه حق); it is divided into two *bābs*.

Beg. of the MS.

قطب دوم از خاتمه درة التاج النجم ... باب اول ، ببايد دانست و در دل

و جان النجم

Copied in the beg. of the xiii/xix c.

Ff. 249; S 9,5 × 6; 7 × 4; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. A note from Ḥājji Khalifa on a fly-leaf.

485.

عقول عشرة

'Uqūl-i-'ashara.

I 667.

The well-known encyclopædia, by Muḥammad Birārī Ummī b. Muḥammad Jamshīd b. Ujyārī (*sic*, usually Jabbārī) Khān b. Majnūn Khān Qāqshāl (f. 1v), see EB 1495, Pr 168, Fl I 43-44. *Ind. libr.* Bh 222. The second 'aql from this work, on the astrolabe, included in a *majmū'a*, is mentioned in IvASB 1500(2). The book was completed in 1084/1673-1674 (f. 1v, bottom). The chronogram for the date of completion, found at the end of the work (f. 305v), gives only 1083 1672-1673: عقول عشرة و اعجوبة. The treatise is divided into 10 'aqls, each subdivided into a number of *fahms*, *firāsats*, *kiyāsats*. The first 'aql, on astronomy, beg. on f. 4v; II, on the astrolabe, beg. on f. 46v; III, on divination by *raml*, beg. on f. 54v; IV, on physics, meteorology, geography, etc., beg. on f. 66. A description of the seven *iqḷims*, given on ff. 85-129, with brief notes on countries, cities and remarkable buildings, is full of anachronisms and fairy tales. Biographies of Sufis (ff. 134v-139v), divines and poets (ff. 139v-147), are meagre and give no dates; V, on medicine, including the interpretation of dreams, physiognomy, music, dancing, etc., beg. on f. 179; VI, on hills, metallurgy, etc., f. 272; VII, on the mineral and animal worlds, on f. 277v; VIII, on seas, f. 296; IX, on 'wonders,' f. 300. The tenth 'aql, on time and space, is entirely omitted here. A list of headings is given on ff. 2-4v. Beg. of the work :

حمدی کہ لایق درکاکہ کبریا باشد ... اما بعد، محمد براری امی ابن

محمد جمشید ابن آجیاری خان النخ

On the margins of ff. 77v-83, there are two *faṣls*, the 19th and the 20th, the first on famous rivers, and the second on remarkable springs. According to subscripts in both sections (ff. 79v and 83), this is an extract from *چهل فصلی آخوند محمد باقر* as the work is here called. The first of them is identical with a fragment described above under No. 99. These notes have been added in 1179/1765-1766.

Dated the 19th Jun. I 1173/ the 8th Jan. 1760, at Fayḍābād, transcribed by Sayyid Bakhshu'l-lah (?) al-Ḥasanī, for Muḥammad Yūnus Khān.

Ff. 305; S 11,5 × 6,5; 9 × 3,75; ll 19, within *jadwals*. Or. coloured pap. *Ind. nast.* Cond. tol. good. Slightly worm-eaten. Bad vignette. A few notes on f. 1.

486.

مطلع العلوم و مجمع الفنون

Maṭla'u'l-'ulūm wa majma'u'l-funūn.

II 427.

An encyclopædia of sciences, arts and crafts, by Wājīd 'Alī (cf. f. 3v), composed by him in the period from the 20th Dhī'l-Qa'da 1261/the 20th Nov. 1845 to Shawwāl 1262/Sept.-Oct. 1846 (cf. f. 6). A chronogram for the second date is given in the preface (f. 2), as مظہر العجایب (1262). It was lithographed at Agra, 1862,¹ and Lucknow, 1866. It is divided into two halves, *daftar*s, each separately called the *Maṭla'u'l-'ulūm* and *Majma'u'l-funūn*. There is a short preface, in which the title and the date of composition are given (ff. 1-2). The work itself begins on f. 3, with a doxology, followed by a chapter on some details concerning the compiler's biography and qualifications, on ff. 3v-5v, and reasons for compiling the book (f. 5v-7); a complete list of the *bābs* into which the work is divided, and an appeal to the customers to correct the mistakes found in it, are given on ff. 6v-7.

The first *daftar* is divided into 37 *bābs*: 1, f. 7, on the alphabet; 2, f. 10v, on proverbs; 3, f. 13, on 'ajā'ib, and anecdotes; 4, f. 15, on jokes; 5, f. 21, on physiognomy; 6, f. 25, on grammar; 7, f. 30v, on style, epistolography, etc.; 8, f. 33, on ethics; 9, f. 38v, on history and biography (it gives the legends of ancient prophets, ancient kings of Persia, *salsalas* of Sufis, f. 65v; of some legendary sages and philosophers, f. 66v, etc.); 10, f. 69v, on rhetoric; 11, f. 72, on dialectics; 12, f. 76, on *badī'*, or tropes; 13, f. 84, on prosody; 14, f. 87v, on rhyme; 15, f. 90, on theology ('*aqā'id*'); 16, f. 92, on *fiqh*; 17, f. 100, on *tafsīr*; 18, f. 102v, on *ḥadīth*; 19, f. 105, on *ṭarīqat*; 20, f. 110v, on medicine; 21, f. 119, on geography; 22, f. 123v, on accounts and mathematics; 23, f. 127, on geometry; 24, f. 129, on astrology; 25, f. 138v, on mechanics; 26, f. 150, on music; 27, f. 155v, on philosophy; 28, f. 164, on logic; 29, f. 168, on the art of debate; 30, f. 169, on astronomy; 31, f. 175v, on *raml*; 32, f. 181v, on *jafr*; 33, f. 188v, on *kīmīyā*; 34, f. 192v, on *līmīyā*; 35, f. 196v, on *hīmīyā*; 36, f. 197, on *sīmīyā*; 37, f. 201, on *rīmīyā*.

The second *daftar* (f. 205), is divided into four *bābs*, dealing with *funūn*, of the highest (I), middle (II), lower (III), and the lowest (IV) orders: the first *bāb* (f. 205), deals with the interpretation of dreams, veterinary art (f. 214), chess and other games (f. 226v), knowledge of precious stones (f. 229v), cookery (f. 233), surgery (f. 241), hunting (f. 251v), making antimony (f. 253), midwifery (f. 258v), elephant breeding (f. 260v), teaching (f. 264), education

¹ In E. Edwards' Catalogue of the Persian printed books in the British Museum, 1922, col. 717, the year is given as 1826, which is probably a misprint.

(f. 267), calligraphy (f. 276v), riding (f. 279), agriculture (f. 280), printing (f. 282), military art (f. 284v), painting (f. 285), trade (f. 285v), billing and money-lending (f. 290).

The second *bāb* (f. 293v) deals with the crafts of: the blacksmith (f. 293v), inkmaker (f. 294v), زنگار سازان (f. 295v), firework-maker (f. 296), corn merchant (f. 296v), maker of domestic utensils (f. 297), painter on ivory (f. 297). etc., with different minor crafts; also with sorcerers (کیمیا گران, f. 318v), perfumers (f. 320), musicians (*mutribs*, f. 321), tobacco sellers (f. 322v), etc.

The third *bāb* (f. 323v), deals with different professions like those of the barber (f. 323v), camelman (f. 324), etc., including beggars (f. 341).

The fourth *bāb* (f. 341v), deals with the vile professions, like those of the thief, gambler, pederast, prostitute, etc.

The *khātima* (f. 343), gives in a versified passage the date of completion as 1268/1851-1852 (نامه بی نظیر).

Beg. of the preface:

مطلع العلوم عقایه و نقلیه سواد حمد آنست که الخ

Beg. of the work itself (f. 3):

حمدی که شان خداوندی را شاید از زبان مخلوق الخ

Dated the 11th Jum. II 1274/the 6th Febr. 1858, transcribed by Muḥammad Ṣalāh, surnamed Shaykh Muḥid (?).

Ff. 343; S 12 × 7,5; 8,5 × 4,75; ll 19, within jādvals. Europ. pap. Ind. nast. Cond. good, except in the beg., where the MS. is injured by worms.

2. Philosophy, Ethics and Politics.

487.

Mi'rājiyya.

معراجیه

I 93.

A treatise on the philosophical and theosophical meaning of the tradition about Muhammad's *Mi'rāj*, usually ascribed to the authorship of Abū 'Alī Ibn Sīnā (d. 428/1037). This is the case also in the present copy, Avicenna's name being mentioned in this connection in the heading. See EB 1422, IV, and R 438. There are many reasons to doubt the genuineness of Avicenna's authorship, as already noticed in R 438.

The language of this copy is much modernised. Beg. as usual:

سپاس و ستایش خداوند زمین و آسمان را الخ ... بهر وقتی عزیزى از

جمله دوستان ما در معنای معراج سوالها میگرد الخ

Copied in the end of the xii/xviii c., or beg. of the xiii/xix c.

* Ff. 56v-68v; S 11 × 6,5; 8 × 4,25; ll 19, no jādvals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and pasted with decaying paper.

488.

اخلاق ناصری

Akhlāq-i-Nāṣirī.

II 206.

The famous treatise on ethics and politics, by (Naṣīru'd-Dīn) Muḥammad (b. Muḥammad b. al-Ḥasan) aṭ-Ṭūsī (f. 2v), who died in 672/1274, see IvASB 1372, where references to other catalogues, etc., are given (add Rs Br 130). The copy is an excellent MS., although slightly incomplete in the middle due to several lacunas. Beg. as usual:

حمد بیحد و مدح بیحد لایق حضرت عزت مالک الملکی النخ

Of the three *maqālas* into which the work is divided, the *first* (در تهذیب اخلاق) begins on f. 9v; the *second* (در تدبیر منزل) is incomplete in the beg. and opens with the 3rd *faṣl* (f. 135v); the *third* (در سیاست مدن) beg. on f. 155v.

The first and the last folios are of more modern origin. There is no colophon at the end, but in another, on the margins on f. 174 (belonging to the *Jām-i-jam*, see above, No. 224), the date is given as the 20th Shawwāl 877/ the 20th March 1473. Both works are transcribed by the same hand, and therefore the present one must have been completed a short time before that date.

Ff. 236; S 8×4,5; 4,25×2; ll 17, within double *jadwals*. Old Or. pap. Excellent Khorasani calligraphic *nast.*, vocalised almost throughout. Cond. tol. good. Slightly worm-eaten. A modern bad vignette.

489.

مفتاح الجنان

Miftāḥu'l-jinān.

I 964.

An incomplete copy of a treatise on ethics and religious duties, based on strictly orthodox Sunnite ideals, and containing many prayers, etc. The author calls himself (f. 2) Muḥammad Mujir-i-Wajih Adib; he was a disciple of the famous Chishtī saint, Chirāgh-i-Dihli (d. 757/1356). See EIO 2565-2566, R 40. The work may have been written *ca.* 770/1368. It is divided into 25 *bābs* (their contents are given in R 41), but the present copy gives only ten of them, the last being incomplete:

- | | | |
|---|----------|---|
| در بیان کلمه تهلیل و ذکر و استغفار و دعاهائی هر روزة النخ | (f. 4v) | ۱ |
| در فضیلت وضو و غسل النخ | (f. 27v) | ۲ |
| در فضیلت نماز و فضیلت صف اول النخ | (f. 36) | ۳ |
| در فضیلت روزة نفل و روزة ایام بیض النخ | (f. 89v) | ۴ |
| در فضیلت زکوٰۃ و صدقه النخ | (f. 96) | ۵ |
| در ثواب نیت دل مؤمن | (f. 122) | ۶ |

- ۷ (f. 123v) در بیان ادب
 ۸ (f. 128) در بیان حلم و غضب و عفو النخ
 ۹ (f. 136v) در حیا
 ۱۰ (f. 138v) در صدق و کذب و غیبت النخ

The authorities on which the work is based are enumerated in detail in EIO 2565. Beg. of the treatise :

حمد بی حد و ثنائی بی عدد مر خالق احد ... میگوید این
 بنده ضعیف النخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

*Ff. 1v-154v; S 11 × 6,25; 8 × 3,75; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. A few glosses and emendations on the margins.

490.

ذخیره الملوك

Dhakhīratu'l-mulūk.

I 404.

The well-known work on ethics and politics, by 'Alī b. Shihāb(i'd-Dīn) Hamadānī (d. ca. 786/1384-1385), see IvASB 1380. The present copy is incomplete and breaks off at the end of the 8th *bāb*. Beg. as usual :

حمد بسیار و ثنائی بیشمار حضرت ملکی را که النخ

The 1st *bāb* begins on f. 2v; 2nd on f. 15v; 3rd on f. 27; 4th on f. 38v; 5th on f. 49v; 6th on f. 66v; 7th on f. 80; 8th on f. 100v.

Copied probably towards the beg. of the xii/xviii c. Ff. 1-23 are of newer origin, dating probably from the beg. of the xiii/xix c.

Ff. 109; S 10 × 6,25; 5,75 × 3,25; ll 19, no jadwals. Or. pap., new margins, of Europ. pap. Ind. nast. Cond. rather bad. Injured by moisture.

491.

نصائح نظام الملک

Naṣā'ih-i-Nizāmu'l-Mulk.

I 1092.

The well-known counsels concerning the duties of a wazir, compiled towards the end of the IX/XVc. by an author who does not mention his own name, see IvASB 1381. The present copy is slightly incomplete at the end (several lacunas), which is different from that in No. 492. Beg. as usual :

شرایف تحمیدات پادشاهی را که انتساب فخر دین بنظام ماک النخ

Copied towards the end of the xii/xviii c.

Ff. 40; S 8 × 5,5; 6 × 3; ll 18, within jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired. A few emendations on the margins. Bad vignette. A seal, erased, on f. 1, and a note.

492.

The same.

III 44.

Another copy of the same work, much inferior to the preceding one with regard to its execution. Beg. as usual, see No. 491.

Copied towards the end of the xii/xviii c.

Ff. 81; S 8 × 4,75; 6,75 × 3; ll 13, within jādvals. Brownish Or. pap. Ind. nast. Cond. tol. good. Scrappy notes on the first and last folios.

493.

تحقیقات در بیان احوال موجودات

Tahqīqāt dar bayān-i-aḥwāl-i-mawjūdāt.

II 149.

A treatise on philosophy, chiefly dealing with the general subjects of Deity, being, etc. The author calls himself (f. 1) Muḥammad, surnamed Shamsā Gilānī. He was living not earlier than the X/XVIc., because on f. 113 he refers to Jalālu'd-Dīn Dawānī (d. 908/1502-1503). There are almost no references to the authorities or contemporaries of the compiler. He may be identical with Shamsu'd-Dīn Muḥammad b. Yahyā Lāhijī Gilānī, who used the *takhalluṣ* Asīrī, and was the author of the well-known commentary on the *Gulshan-i-rāz* (cf. above, No. 217 and IVASB 555); he died in the beg. of the X/XVIc. (see for his biography R 650). The work is divided into a number of *tahqīqs*, without headings, but only about half a dozen of them in the beginning are clearly marked. Beg.

سپاس تقدس اساس و ستایش بیرون از الخ ... اما بعد، چنین
کوید الخ

Copied apparently in the beg. of the xii/xviii c.

Ff. 122; S 9 × 5; 6,5 × 3,25; ll 17, no jādvals. Or. pap. Ind. nast. Cond. good. A few marginal emendations. Marginal notes on f. 1. Several seals.

494.

جام کیتی نما

Jām-i-gīti-numā.

I 266.

A short philosophical treatise, divided into a *fātiḥa*, 30 short *maqṣads*, and a *khātima*. It is usually ascribed to the authorship of Ḥusayn b. Mu'ini'd-Dīn Maybūdī, with the *takhalluṣ* Mantīqī (d. 910/1504-1505, cf. IVASB 1103 and R 19). See Rs Br 256,3, Br 4 VI, R 812. The present copy is complete, but the date of composition is not mentioned in it. Beg.

سپاس حکیمی را که افکار حکما و انظار علما الخ

Copied in the xi/xvii c.

Ff. 18; S 8,25 × 4,75; 5,25 × 2,75; ll 14, within jādvals. Or. pap. Ind. nast. Cond. not good. Worm-eaten, pasted, dirty. Bad vignette.

495.

اخلاق همایون

Akhlāq-i-Humāyūn.

I 21.

A short treatise on ethics, chiefly arranged in tabular form, composed in 912/1506-1507, by Ikhtiyār al-Ḥusaynī, and dedicated to Bābur, see IvASB 1387, where references to other catalogues are given. Beg. as usual:

طغرای سعادت خسروان عالیشان دارالملک سخن طرازی الخ

Copied apparently in the same year 1282/1865 as other items in the same volume.

*Ff. 2v-13; for measurements, etc., see No. 297.

496.

(مجموعه در حکمت)

(Majmū'a dar ḥikmat).

III 85.

Two treatises on philosophy, without titles, the names of their authors, or any indication as to the date of composition. Judging from the uniformity of their style they may belong to the same author, or, perhaps, may be extracts from the same work. The copy itself is dated 978/1570-1571 (f. 35), and this is therefore the latest date before which they might have been completed. The earliest date may be the beg. of the VII/XIIIc., because Rāzī (d. 606/1209-1210) is referred to on f. 48. The style of the work rather suggests a later date, and the end of the IX/XVc., or beg. of the X/XVIc. would suit it better.

1. (ff. 1v-35). *Kitāb dar ḥikmat ba ṭarīqa-i-ḥukamā-i-mash-ā'īyyīn*. An exposition of the doctrines of the peripatetic school of philosophers. It is divided into several *mabḥaths*, subdivided into *faṣls*, unnumbered, dealing with various topics of metaphysics. Beg.

کتاب در حکمت بطریقه حکماء مشاییین، مقدمه در تعریف حکمت و تقسیم آن، اعلم ایدک الله که حکمت در اصل لغت الخ

2. (ff. 36v-80). *Kitāb dar ḥikmat ba ṭarīqa-i-ishrāqiyyīn*. An exposition of the Neo-Platonic philosophy, or rather theosophy, chiefly based on the works of Avicenna. It is divided into seven *faṣls*:

۱ (f. 37) در بیان اشیایی که حکم مبادی مباحث آیه دارد،

۲ (f. 38) در اثبات تجرد نفس،

۳ (f. 50) در مسایل از علمی که ما بعد طبیعت است و متوقف

است بران اثبات واجب لذاته،

۴ (f. 51v) در مباحث نقلیه (؟ نفیسه or) از الهیات،

۵ (f. 62v) در اثبات تسلسل حوادث تا غیر نهایت و استنماء آن بحکمت
متصله سرمدیه،

۶ (f. 73v) در اثبات بقاء نفس بعد از هلاک بدن و اشاره بلذات
و الم عقلیین،

۷ (f. 76v) در ذبوات و معجزات و کرامات و مقامات،

Beg. of the treatise (f. 36v) :

کتاب در حکمت بطریقه اشراقیین، اعلم نور الله سرک باشراق النور
و الثبات علیه فی دار الغرور الخ

Copied, as mentioned above, in 978/1570-1571 (f. 35).

*Ff. 1-80; S 9,75×6; 6,5×3,75; ll 21, no jadvāls. Good old Or. pap. Calligraphic nast. of Khorasani type. Cond. very good. Only in a few places injured by worms or moisture. Seals, not clearly legible.

497.

خلاصة الحیوة

Khulāṣatu'l-ḥayāt.

I 357.

A history of philosophy, from Adam to the early Muhammadan period. The author calls himself Aḥmad b. Naṣrī'l-lah at-Tatawī (f. 1v); he was one of the compilers of the *Ta'riḫ-i-Alfi* (see above, No. 4), and was assassinated in 996/1588. The work is dedicated to Abū'l-Faṭḥ b. 'Abdī'r-Razzāq (Gīlānī, d. 997/1588-1589), cf. R 117-118 and 1034-1035. It is divided into a *fātiḥa*, subdivided into five *fathḥs*, two *maqṣads*, and a *khātima*. The first *fathḥ* (f. 3) deals with the question of the duration of the world; II (f. 8), on the classification of the religions of mankind; III (f. 14), definition of the conception of philosophy (*ḥikmat*); IV (f. 20v), on the origins of medicine; V (f. 42), on the ancient geography and history of Greece. Of the two *maqṣads* the first deals with the pre-Islamic sages and philosophers, beginning from the time of Adam. This *maqṣad*, begins on f. 46, and is incomplete. There is a colophon, which may be genuine, but a large number of folios must have been lost before it. The second *maqṣad*, which is not found in this copy, together with the *khātima*, deals with the philosophers of the Muhammadan period; the *khātima* treats on various religions. The exact date of compilation is not mentioned. Beg.

فتح کلام خیر انجام بنام حکیمی سزد که جمیع ذرات وجود الخ

A very bad copy, grievously injured by worms, unskilled pasting, etc. In addition, the original margins have been cut off and replaced by new ones, of bad European paper, so that the catch-words have disappeared. The colophon is dated the first Rajab 3412 (سنة ۳۴۱۲ هجری), probably 1234 or 1243/1819 or 1828, if these figures mean anything at all.

Ff. 155; S 13×8; 5,5×3; ll 15, no jadvāls. Or. and Europ. pap; Ind. nast. Cond. very bad. - A few marginal notes.

498.

ترجمة سراج الملوك

Tarjuma-i-Sirāju'l-mulūk.

I 488.

A Persian paraphrase of the well-known work on ethics and politics, *Sirāju'l-mulūk fī'l-'adl wa's-sulūk* (f. 2), by Abū 'Abdī'l-lah (or, more correctly, Abū Bakr) Muḥammad b. al-Walīd (b. Muḥammad b. Khalaf b. Abī Randaqa) al-Fahri aṭ-Tartūshī (d. 520/1126 or 525/1131), cf. Brockelmann, I, 459. The author of the Persian version calls himself (f. 2) Taqiyyu'd-Dīn Muḥammad b. Ṣadri'd-Dīn, and is probably identical with the author of a medical work, written about the same time, the *Mizānu't-tabā'i-i-Quṭb-shāhī*, see IvASB 1551. This translation is dedicated (f. 2) to 'Abdu'r-Raḥīm Khān-Khānān (d. 1036/1626-1627). As the original text has been described and printed several times, it is superfluous to give here the full list of the 64 *bābs* into which the book is divided. In the MS. it is given on ff. 4-6. The translation seems to follow the original fairly closely, and is written in a simple style. Beg.

جميل الثنلى على باعلى مراتب تنظيم وكمال سراق عظمت الخ

Copied towards the middle of the xii/xviii c.

Ff. 280; S 13 × 8,25; 7 × 3,25; ll 23, no *jadwals*. Or. pap., in the original MS.; the margins have been cut off and replaced by new ones, of very bad machine-made paper. Good Ind. nast. Cond. tol. good. Notes and seals on f. 1. The order of folios is slightly confused in the middle of the volume.

499.

حق اليقين

Ḥaqqu'l-yaqīn.

II 143.

A concise treatise on philosophical and theosophical matters. The author calls himself Aḥmad ash-Sharīf b. Kamāl al-Ḥusaynī ash-Shīrāzī, surnamed Qādī (ابن كمال احمد الشريف الحسيني), see f. 3. The work is dedicated to, apparently, a governor, or high official, Sayyid 'Abdu'l-lah Khān (f. 5). The book must have been written towards the end of the XI/XVIIc., or in the beg. of the XII/XVIIIc., because there are references to Ṣadru'd-Dīn Muḥammad Shīrāzī, d. 1050/1640-1641 (f. 50), and to the author of the *Gauhar-i-murād* (see above, No. 374), who flourished in the second half of the XI/XVIIc., 'Abdu'r-Razzāq (Qumī), cf. ff. 26, 51v, 72, etc. The author of the work, described above under No. 493, Shamsā-i-Gilānī, is also referred to on f. 21. The book is divided into a *muqaddima* (f. 5) : در بیان ابطال اولویة ذاتی, and two *maqālas*, each subdivided into minor sections:

۱ (f. 8v) در اثبات مانع تعالیٰ

۲ (f. 21v) در اثبات وحدانیه واجب جل شانہ بطریق عقل و نقل

The *khātima* (f. 64) is divided into two *faṣls*: on the famous philosophical schools, and (f. 70) در تحقیق عینیت صفات. There is also a special *tatmīm* on f. 82. Beg.

بهتر حدیثی که مجلس آریان انجمن یقین النسخ

Copied apparently in the beg. of the xii/xviii c.

Ff. 84; S 7,5 × 4,5; 5,25 × 2,25; ll 12, within *jadwals*. Or. pap. Good Ind. nast. Cond. rather bad. Worm-eaten and dirty, pasted. A few notes on the margins. Bad vignette. A seal on f. 1, dated 1232 AH.

500.

ابواب الجنان

Abwābu'l-jinān.

II 404.

The usual *first bāb* of this work on ethics, by Muḥammad Rafī' Wā'iz Qazwīnī (d. ca. 1105/1693-1694), see IVASB 1395, where references to other catalogues are given. The present copy is one of the oldest known, and was written well before the author's death. Beg. as usual:

بهترین مقالی که سر خیل کاروان فنون مکاورات تواند بود النسخ

Dated Šafar 1094/Feb. 1683, copied by Sayyid 'Arif b. Shāh Ridā b. S. Muḥammad b. Naẓar 'Alī b. S. Ḥusayn al-'Ajāmī (?) al-Ḥusaynī.

Ff. 415; S 11,5 × 7; 7,75 × 4; ll 17, within *jadwals*. Or. pap. (some folios have new margins, of Europ. pap.). Good Ind. nast. Cond. good. A few marginal emendations. A gaudy vignette.

501.

انیس الوزراء

Anīsu'l-wuzarā'.

II 406.

A treatise on ethics and politics, by Ṣadru'd-Dīn Muḥammad b. Zabardast Khān (f. 1v), who wrote between 1131 and 1161/1719-1748 (in the reign of Muḥammad Shāh, see R 338), and who is better known as the author of a work on the biographies of famous wazirs, the *Irshādu'l-wuzarā'* (see R 338). The date of composition of the present treatise is not given. As stated in the introduction (f. 1v), it is chiefly based on the *Akhlāq-i-Nāṣirī* (see No. 488), and is intended to facilitate the understanding of that treatise. The book is divided into 22 *ta'līms* of unequal length, some being subdivided into numerous *fanns*, and a *khātima*:

۱ (f. 2v) در تعریف نفس ناطقه

۲ (f. 3) در تمییز نفس از قوی دیگر

- ۳ (f. 3) در بیان اینکه انسان اشرف موجودات این عالم است ،
 ۴ (f. 4) در اینکه برای نفس فاطقه کمال و نقصان است ،
 ۵ (f. 4v) در اینکه از کدام چیز انسان بکمال برسد ،
 ۶ (f. 5v) در سعاداتی که سزاوار است انسان را طلب آن برای
 استکمال خود ،
 ۷ (f. 6) در اینکه تغییر اخلاق ممکن است یا نه و خلق طبیعی
 است یا غیر طبیعی ،
 ۸ (f. 6v) در فرق میان فضایل و چیزى که مشابه اوست ،
 ۹ (f. 8v) در حفظ صحت نفس ،
 ۱۰ (f. 10) در چیزى که دور کند خوف موت و حزن و غیر آنرا ،
 ۱۱ (f. 12) در کمالات انسانی و چیزى که متعلق ازان است ،
 ۱۲ (f. 15) در چیزى که ضرور است ازان صاحب منزل را ،
 ۱۳ (f. 22) در معاشرت با اکابر ،
 ۱۴ (f. 23v) در معاشرت با اقران ،
 ۱۵ (f. 25v) در معاشرت با کسانی که ازو در ادنی مرتبه هستند ،
 ۱۶ (f. 26) در چیزى که ضرور است انسان را ازان در بود باش خود ،
 ۱۷ (f. 27) در سیاست ،
 ۱۸ (f. 28v) در بیان کسی که اعتماد را نشاید ،
 ۱۹ (f. 29) در چیزى که ضرور است ازان ارباب دول را در بقای دولت ،
 ۲۰ (f. 30) در احوال رغبت ،
 ۲۱ (f. 31) در تدبیر مملکت ،
 ۲۲ (f. 31v) در چیزى که محتاج اند سوى ان سلاطین و ارباب دول ،
 (f. 37) خاتمه ، در مواعظ و نصایح که از اقوال متقدمین بر آورده شود ،

The compiler seldom refers to his authorities, and gives only few illustrating historical anecdotes. Beg.

اما بعد ، چنین گوید احقر عباد صدر الدین محمد بن زبردست خان النخ

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 50; S 9,25 x 6; 7,5 x 4; ll 16, no jadvāls. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten and much pasted over. Marginal notes and glosses.

502.

(رسائل حزين)

(Rasā'il-i-Ḥazīn).

I 93.

Several treatises by Muḥammad 'Alī b. Abī Ṭālib az-Zāhidī al-Lāhijī al-Jilānī, with the *takhalluṣ* Ḥazīn (d. at Benares the 13th Jum. I 1180/the 17th Oct. 1766), cf. above, Nos. 55, 298, etc., or IVASB 225, 861, etc. These short works deal with different subjects, connected with philosophy, ethics, etc. Some of them are referred to in Bk 407, without particulars as to their contents.

1. (f. 117v). *Dastūru'l-'uḡalā'*, composed by Ḥazīn at Dihlī, in Rab. II 1153/July 1740 (cf. f. 128). It is a work on administrative ethics and cognate matters, not divided into *faṣls* (in this copy the contents of every paragraph is noted in red on the margins). Beg.

یا واهب التوفیق ویا معطى التحقیق ... بعد در حینى که نفس النخ

2. (f. 128v). *Risāla dar taḥqīq-i-nafs wa tajarrud-i-ān*, a treatise on the physical nature of man and its relation to the material world. It has been compiled about Ramaḍān 1139/April-May 1727 (f. 129, l. 10). Beg.

نی عقل بکنه لا یزال تو رسد، النخ ... و بعد، چون علت عالى در
آفرینش النخ

3. (f. 134v). *Fī taḥqīq-i'l-ḥudūth wa'l-qidam*, a short treatise on the Divine essence and created matter, beg.

الحمد لله على الآیة و نشکرة على نعمائه النخ ... و بعد، مکرر این
سواد النخ

4. (f. 137). *Fī taḥqīq ma'nī'l-wāḥid*. A short note on the unity of God, composed in 1134/1721-1722, beg.

الحمد لواهب العلم و الحکمة النخ ... و بعد، يقول فقیر عفو ربه
الغنى النخ

5. (f. 138v). Another short treatise on the same subject, in Arabic, in the form of a letter, composed in 1133/1720-1721, at Dārāb(-jird ?), beg.

هو الله الذي لا اله الا هو النخ ... بعد، فقد وصل اليك كتابك النخ

6. (f. 141). A short note of theosophical contents.

7. (f. 141v). *Dar taḥqīq-i-awzān-i-shar'ī wa 'urfī*, a treatise on weights, beg.

الحمد لله ... و سلم تسليماً، و بعد، افقر فقراء باب الله على ابن ابوطالب
الجيلاني النخ

8. (f. 143v). *Fī taḥqīq raf' shubḥātī'l-mushabbih*, a short note, in Arabic, on the unity of God. Beg.

العلم ارضا الحق حقاً و ارضا الباطل باطلاً النخ

9. (f. 144). *Fī taḥqīq ismī'l-a'zam*, in the colophon called *Lubbu'l-lubāb li-ālī'l-albāb*, in Arabic, explaining the nature of the Deity. Beg.

الحمد لله و صلوته على عباده الذين اصطفى النخ

All these *risālas* are inserted as entries in a large *maǧmū'a*.

Copied in the end of the xii/xviii c., or beg. of the xiii/xix c.

* Ff. 117v-145v; S 11×6,5; 8×4,25; ll 19, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Slightly worm-eaten. A few marginal notes.

503.

ترجمة عين العلم

Tarjuma-i-'Aynu'l-'ilm.

I 183.

A Persian paraphrase of a rare work on ethics, based on the Sunnite orthodox tradition and the Coran, called *Aynu'l-'ilm*. The Arabic original seems to have been lost (not mentioned in C. Brockelmann's work), and its authorship is uncertain. In this copy, as well as in Ḥājji Khalifa (No. 8440, in vol. IV, pp. 282-283), it is ascribed to the grammarian of the VIII/XIVc., Muḥammad b. 'Uthmān b. 'Umar al-Balkhī (cf. Brockelmann, II, 193). The compiler of the Persian version calls himself (f. 2) Muḥammad Rafī'u'd-Dīn. He also perused the commentaries of Mullā 'Alī Qārī' (Harawī or Makkī, cf. Ḥājji Khalifa, *loc. cit.*, and Brockelmann, II, 394), d. 1014/1605 (Ḥ. Khalifa gives 1104/1692-1693, but this is an obvious misreading), and of Fakhru'd-Dīn Dihlawī (perhaps identical with the Indian traditionalist, a grandson of 'Abdu'l-Ḥaqq Dihlawī, who wrote towards the end of the XI/XVIIc., cf. IvASB 1007). The Persian translation was apparently completed on the 22nd Shawwāl 1186/the 16th Jan. 1773, as stated on f. 276 (the passage is not quite clear). The author may therefore be identical with the compiler of the *Thamarātu'l-Makkiyya*, who wrote, on Sufic subjects, in 1198/1783-1784, Muḥammad Rafī'u'd-Dīn b. Muḥammad Shamsi'd-Dīn b. Muḥammad Tāji'd-Dīn (cf. IvASB 1293). The work is divided into a *muqaddima* (f. 3), 20 *bābs*, and a *khātima*, در محبت الهی و سلوک (f. 271). The *bābs* deal with :

- ۱ (f. 10v) در ورد،
- ۲ (f. 33) در انفاق و قناعت،
- ۳ (f. 41) در روزه و کسرت (و) موت نفس،
- ۴ (f. 46) در سفر و حج و غیبه،
- ۵ (f. 54) در تزوج و تخلی،
- ۶ (f. 64v) در کسب و وزع،
- ۷ (f. 70v) در اتباع در معیشت،
- ۸ (f. 97v) در آداب صحبت (و) معاشرت باصناف خلق،
- ۹ (f. 125v) در فوائد خاموشی،
- ۱۰ (f. 144) در اناة یعنی آهستگی و حلم و عفو و نصیحت یعنی خیر خواهی،
- ۱۱ (f. 151) در عزلت و خمول و حب ذم و بغض مدح،
- ۱۲ (f. 161) در تواضع و آفات تکبر،
- ۱۳ (f. 168) در اخلاص و آفات ریا،
- ۱۴ (f. 190) در تفویض و قصر امل و ذکر موت و انبلاء،
- ۱۵ (f. 197v) در نفی خواطر و ریاضت،
- ۱۶ (f. 211v) در توبه و رابطه و تقوی،
- ۱۷ (f. 227v) در صبر و رضا و شد،
- ۱۸ (f. 238) در خوف و رجا،
- ۱۹ (f. 247) در فقر و زهد،
- ۲۰ (f. 260) در توحید و توکل و یقین،

Although this work sometimes touches on questions closely approaching purely Sufic doctrine, it contains no indication of its connection with Sufic tradition. There are only a very few references to the authorities, except the early Sunnite works on the *hadith*. Beg.

الحمد لله و السلام علی عباده الذین اصطفی، پوشیده نماید که کتاب عین العلم تصنیف علامه وقت محمد بن عثمان بن عمر البلخی النخ

At the end, on ff. 278-284, there is a short note on the *ḥadīth*, in Arabic, with the heading (in the beginning) *Aṣl uṣūlī'l-ḥadīth*, but the title, as given on f. 278v, l. 5, is *Al-uṣūlū'l-ʿAtā'iyya*. The compiler calls himself (f. 283v, l. 6), Nūru'l-islām b. Salāmi'l-lah b. Shaykhi'l-islām ad-Dihlawī. The pamphlet is divided into several short *maqṣads*, it seems to be incomplete in the middle. Beg.

اصل اصول الحديث، حمد من دام عطاؤه و اس اساس الخير الخ

At the end there is a short note (f. 283v-284) of religious contents, in Persian.

Copied apparently in the beg. of the xiii/xix c.; perhaps the date is the 17th Shawwāl 1258/the 21st Nov. 1843, as stated in the passage on f. 276, referred to above, which is not quite clear:

لله الحمد ... که روز شنبه بیست و دوم شوال سنه ۱۲۵۸ هجری دوشنبه هفتدهم

(sic) شوال سنه ۱۲۵۸ هجری از تسوید این ترجمه فراغ دست داد الخ

The first date is most probably that of the completion of the work itself, and the second one may have been added by the scribe, who corrupted the sentence.

Ff. 284; S 6,75 × 4,5; 5,5 × 2,25; ll 16, no *jadwals*. Or. pap. Vulgar Ind. nast. Cond. not good. Worm-eaten, pasted over. A few emendations on the margins.

504.

تواریخ هوش افزا

Tawārīkh-i-hūsh-afzā.

III 36.

A treatise on politics, in the form of anecdotes concerning the wazīrs Sūmat and Kūmat (سومت و کومت), narrated to Rājā Paramātmā (پرماتما). The anecdotes deal with the usual questions of 'administrative ethics,' but considerable attention is devoted to different allusions to actual politics in Oudh, and generally Eastern India, a special place being reserved for eulogies of the Nawwāb of Oudh, Sa'adat-ʿAlī Khān (1212-1229/1797-1814). The author does not mention his own name, but gives the date of composition of his work as 1214/1799-1800 (f. 3, chronogram بخیار باد انجامش بخیر). But it was probably only completed in 1218/1803-1804 (see f. 144v). He calls the treatise (f. 3) باغچه بهار چهار چمن کیان پرکاش. It is divided into four *chamans*, subdivided into *khayābāns*:

1 (f. 3v) گفتار وزیر سومت و کومت و برآمدن کومت از دربار

2 (f. 26v) گفتار کومت و وزیر و سوبه‌نوی و ارشاد راجه و راوی و

کناره کردن سومت

3 (f. 48) گفتار وزیر سومت و رازی و استفسار راجه پرماتما و بد نمودن کومت و سوبهنی،

4 (f. 90) (خیابان اول) پادشاه پسند احوال فرمان هذد الخ (خیابان دوم) وزیر پسند احوال امرای و وزرای نواب وزیر الممالک نواب سعادتعلیخان با اوصاف حمیده الخ

Beg. of the treatise:

اختصار احوالات حکایت های راجه های هر چهار زمان الخ

A bad copy, dating from the beg. of the xiii/xix c.

Ff. 148; S 7×4,5; 5×2,5; ll 14, no jādvals. Or. pap. Bad Ind. shikasta nast. Cond. tol. good; slightly worm-eaten.

505.

مطالع الهند

Maṭālī'u'l-Hind.

I 949.

A brief compendium of philosophical, mathematical and astronomical studies, compiled in 1223/1808-1809 (see f. 167v, where the chronogram is given as مغنی الانام), by Salāmat 'Alī Tabīb, surnamed Hadhāqat Khān, son of Muḥammad 'Ajīb (f. 1v), who flourished in the beginning of the last century, cf. R 24. The work is divided into five *maṭla*'s and an additional *nukta*, all subdivided into different numbers of *maqālas*, *qisms*, *bābs*, *faṣls*, etc. The *maṭla*'s deal with:

۱ (f. 2) در فلسفه اولی و طبیعیات،

۲ (f. 15v) در بیان مسایل چند از علم هندسه،

۳ (f. 53) در علم حساب،

۴ (the beg. coincides apparently with a lacuna after f. 94) در علم هیئات،

در علم هیئات،

۵ (f. 136) در علم موسیقی،

نکته (f. 158) در بیان بعضی رسم و عادات هندوستان،

The last section is very concise indeed, and gives little or nothing new. It appears that to a great extent Hindu sources were consulted for the compilation. Beg.

بعد حمد و سپاس ایزد لا یزال و درود انبیا الخ

Dated the 14th Shawwāl 1226/the 1st Nov. 1811, by Muḥammad Khalīlu'l-lah.

Ff. 167; S 11,5×7; 8×4; ll 14, within jādvals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and pasted. Numerous marginal emendations.

506.

کثیر المنفعة

Kathīru'l-manfa'at.

I 812.

A bad and incomplete copy of a short treatise on ethics and politics, by Qādir Bakhsh b. Aḥmad Bakhsh of Nūr-pūr, a descendant of a Sufic shaykh, Shāh Nūr (f. 1v). The book was written for Ghāziyyu'd-Dīn Ḥaydar, a nawwāb of Oudh (1229-1243/1814-1827), and completed, as stated on f. 3, the 1st Jum. I 1232/the 19th March 1817 (the name of Ghāziyyu'd-Dīn is here crossed out and for it is substituted, on the margin, that of Muḥammad Akbar). The work is divided into 25 *qānūns*. As the end of the copy is badly damaged, and a portion of it has been lost, the beginning of the 23rd *bāb* cannot be found, and the whole of the 25th *bāb* is missing.

۱. (f. 4) در عدل و انصاف و باعث آن،
۲. (f. 14) در بیان سبب غفلت از امور سلطنت،
۳. (f. 15v) در کردن تاخیر بهرکار و فوائد آن،
۴. (f. 16) در عفو تقصیر،
۵. (f. 17) در بر آوردن حاجات محتاجان،
۶. (f. 17v) در سخاوت،
۷. (f. 18) در احسان،
۸. (f. 19v) در ثبات و استقامت قول و فعل و فایده آن،
۹. (f. 20) در عالی همتی،
۱۰. (f. 20v) در عزم،
۱۱. (f. 20v) در ایفاء وعده و ترک نقض آن،
۱۲. (f. 21) در صدق مقال،
۱۳. (f. 21v) در اختیار صحبت نیکان و اجتناب بدان الخ
۱۴. (f. 25v) در حیا،
۱۵. (f. 27v) در خیرات و مبرات،
۱۶. (f. 29) در شجاعت،
۱۷. (f. 30) در باب صلاح و تدبیر،
۱۸. (f. 32v) در دور اندیشی،

- ۱۹ (f. 33) در متفرقات
 ۲۰ (f. 41v) در داشتن جدول اسامی مدعی و مدعی علیه النخ
 ۲۱ (f. 42v) در احکام کوتوالی که کوتوال موافق او بعمل آرد و در صورت خلاف آن بعرض عتاب پادشاه آید
 ۲۲ (f. 45v) در عاملی و تحصیلداری النخ
 ۲۳ (?) در احکام لشکر و تدبیر جنگ
 ۲۴ (f. 51) در حق قاضی و صاحب عدالت
 ۲۵ (?) در گرفتن عشر یعنی محصول متعلقه النخ

Many instances illustrating the principles discussed here, are taken from the history of the Indian Timurides, etc. Beg.

حمد بیحد برای خالق جل جلاله باید که خلقت انسان النخ

Copied in the beg. of the xiii/xix c. There is no colophon, but at the end, at the bottom of f. 54, there is written *تم في سنة ۱۲۲۳ هجری*. It is possible that this is the date of the completion of copying.

Ff. 54; S 8,25 × 4,5; 6 × 3; ll 17, within *jadwals*. Or. pap. Ind. nast. Cond. bad. Worm-eaten and liberally pasted over. Marginal emendations.

507.

مصباح الاخلاق

Miṣbāḥu'l-akhlāq.

II 281.

A collection of 76 short *ruq'as*, in bombastic and inflated style, dealing with varieties of moral and religious rules. The author is the same 'Ibratī 'Azīmābādī (see above, Nos. 60, 246, 314), who flourished in the middle of the XIII/XIXc. This collection was apparently compiled in 1250/1834-1835, as may be deduced from the expression (f. 1v) *درین آوان که آغاز سال غنر است*, the word *غنر* being written in red ink. Beg.

خوشترین حدیثی که نمک مایده شرح و بیان النخ

Copied towards the end of the xiii/xix c., apparently by the same scribe as the one who wrote Nos. 60, 246, 314, etc.

Ff. 28; S 11,5 × 7,25; 9,5 × 4,75; ll 19, no *jadwals*. Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

508.

(رساله سیاست)

(*Risāla-i-siyāsat*).

Ia 107.

A brief political pamphlet, composed at Mekka in 1261/1845 (f. 3), by an Indian, who does not mention his own name.

It deals with suggestions as to improvements of the administration and foreign policy of Turkey.

الحمد لله وكفى وسلام على عبادة الذين اصطفى، اما بعد، مشهور
باد كه بهمت علياى مسلمانان خدا پرست الخ

Copied about the middle of the xiii/xix c. (probably an autograph).

Ff. 12; S 8,5 × 6,25; 6 × 3,75; ll 17, no jādvals. Europ. pap. Ind. nast. Cond. good. A few emendations on the margins.

509.

کلزار اعتبار

Gulzār-i-i'tibār.

II 314.

A short treatise on moral virtues and vices, in ornate prose and verse, in a highly artificial, bombastic style. It was written by Ḥamīd, whose real name was Muḥammad Ḥamīdu'l-lah Islāmābādī, in 1281/1864-1865 (see f. 39v, where the chronogram *فراغ* is given, cf. also f. 42). On ff. 43-46 and on a fly-leaf at the end there are additional quotations from Ḥamīd and a few from other poets. Beg. of the treatise:

ای دل غنچه درد دریا، نام تو ز بیم الخ ... بنام پاک پروردگار الخ

The treatise is subdivided into short unnumbered sections, in prose or in the form of *ghazal*, *mathnawīs*, *rubā'īs*, etc., in praise of some particular virtues or condemnation of particular vices. Many marginal notes and interlinear glosses.

Dated (see f. 42v) the 6th Jum. II 1285/ the 24th Sept. 1868, transcribed by Minnatu'l-lah Paṭyawī (Patnawī?).

Ff. 46; S 8 × 5,25; 6,25 × 3; ll 13, no jādvals. Europ. pap. Ind. nast. Cond. tol. good. Dirty.

510.

غاية المكان في دراية الزمان

Ghāyatu'l-makān fī dirāyati'z-zamān.

I 681.

A treatise on space and time, discussed from a theosophico-psychological point of view, proving their illusoriness, especially with regard to the supernatural powers of the Deity or the saints. It is the same work as described in EIO 1869 IV and IVASB 1392, where it is styled *Ghāyatu'l-imkān fī dirāyati'l-makān*. In the colophon of this copy it is called *Ar-risālatu'l-makāniyya*. In the India Office copy the authorship is ascribed to Maḥmūd Ushnū'ī. Here, however, it is attributed to the famous Sufic saint, 'Aynu'l-quḍāt Hamadānī (f. 22, in the colophon, عین القضاة سید همدانی),¹

¹ The word *Sayyid* is probably due to the confusion, on the part of the scribe of 'Aynu'l-quḍāt with Sayyid 'Alī Hamadānī, so popular in India.

who died *ca.* 533/1138-1139, cf. above, No. 408. This statement seems to be rather unreliable : but the style of the treatise resembles to some extent that of the *Tamhīdāt*, and the authorities, referred to here, all are early Sufic writers or saints. It is divided into several unnumbered *faṣls*, without special headings. There are occasional Persian and Arabic poetical quotations. On the whole, the work may really be of an early origin. The text of this copy coincides closely with that of Oa 49 (IvASB 1392), except in the concluding lines. Beg. as usual :

الحمد لله الذي لا آخر لاوليته ولا اول لآخريته ... بدان احسن الله
تعالی تعلیمک و تفہیمک کہ چون پادشاه عالم الخ

A bad copy, dating apparently from the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 22 ; S 10.5 × 6.5 ; 7.75 × 4.5 ; ll 17, no jadwals. Or. greyish thick pap. Coarse Ind. nast. Cond. bad. Worm-eaten and repaired.

511.

(مجموعه)

(Majmū'a).

II 54.

A collection of extracts, in Arabic and Persian, dealing with metaphysical and psychological matters :

1. (f. 1). (*Mukhtaṣar fī'n-naḥs*). A short treatise, in Arabic, on psychology, ascribed to the authorship of Aristotle (cf. R 834 XXIII, where a Persian version of this work, also ascribed to Aristotle, is mentioned). It is divided into seven short *qaṭls*. Beg.

هذا مختصر من قول الحكيم ارسطوطاليس الفيلسوف في النفس الخ

2. (f. 3). *Ādāb Aristūṭālīs*. A short tract, in Arabic, dealing with the elements of morals ; it is ascribed to the authorship of Aristotle 'who taught it to Alexander.' Beg.

هذا آداب ارسطوطاليس كتبها في صحيفة و كان يعلمها اسكندر الخ

3. (f. 4). (*Risāla dar ḥikmat*). A short treatise, in Persian, without a title or any mention of the name of the compiler and the date of composition, dealing with theosophic matters. It is dedicated to a sultan (f. 5v), whose name does not appear. The work is divided into two *māqāms* (I, f. 5v, رسمی در مباحث علمی and II, f. 10v, در کشف بعضی حقایق شهودی), subdivided into several minor sections. Beg.

آفتاب جمال قدم از آن متعالیست که الخ

4. (f. 15v). (*Muntakhab min Ihya' i'l-'ulūm*). A short extract from Ghazālī's well-known work, *Ihya' 'ulūmī'd-dīn*, beg.

فایده، قال الغزالی فی الاحیاء (sic) العلوم، و للطهارة مراتب اربع النعم

On ff. 22-23 there are minor extracts, in Persian and Arabic, on different subjects.

Copied, according to the colophon on f. 15, the 22nd Shawwāl 1156 (the 26th year of Muḥammad Shāh), or the 9th Dec. 1743; but on f. 3, l. 2, the date is the 12th Shawwāl 1125. As the text is continuous, and the handwriting exactly the same, this must be a mistake.

Ff. 23; S 13 × 8,25; 10 × 4,5; ll 23, no jādvals. Or. pap. (new margins, of Europ. pap.). Ind. nast. Cond. tol. good. Glosses and emendations on the margins. A few quotations on the last leaf.

3. Logic.

512.

Minhāju'l-mubīn.

منهاج المبین

I 1012.

A treatise on logic, written in fairly archaic and simple language. The title, as above, is given in the colophon; in the heading at the beginning of the treatise it is called *Risālat fi'l-manṭiq*. In the same heading the authorship is attributed to Bābā Afdal Kāshī (d. 707/1307-1308), cf. above No. 419. In the text his name is not mentioned, and it is impossible to decide as to the correctness of the statement. Apparently this MS. originally formed a part of the volume to which belonged Nos. 419 and 420 in this catalogue, containing works of Afdal Kāshī. The title of this treatise is mentioned in the *fihrist* of Kāshī's compositions given there, No. 419, on f. 3v. There are no references to the authorities. Beg.

سپاس و ستایش آنرا که بستودن سزااست ... بدانید ای یاران و برادران
که آرزوی ما از نوشتن این سخنان پیدا شدن احوال و اقسام دو گونه
شمار است النعم

Copied towards the end of the xii/xviii c. The last folio is of more modern origin.

Ff. 39; S 10,75 × 6; 8,25 × 4,25; ll 21, no jādvals. Or. pap. Ind. nast. Cond. tol. good, except in the middle. Worm-eaten.

513.

Muḥākamāt.

محاکمات

I 900.

A commentary on a treatise on logic; the original is a slightly different version of the well-known *Kubrā*, by Sayyid Sharīfu'd-Dīn 'Alī Jurjānī (d. 816/1413-1414). The commentator is here

called (f. 1v) 'Iṣāmu'd-Dīn Ibrāhīm (b. Muḥammad b. 'Arabshāh al-Isfara'īnī, d. 944/1537-1538) (cf. Brock. II, 410). His explanations were collected, arranged, and edited by his disciple, who calls himself (ibid.) Abū'l-Faṭḥ b. al-Makhdūm al-Ḥusaynī. Apparently exactly this work is referred to by Ḥājji Khalifa, No. 6374 (III, 446). The text of the original treatise is not given in full, but only the beginnings of the sentences, which are commented upon (marked by قوله) are quoted. Beg. of the treatise :

بهترین منطق کلام حمد حکیم علام است که الخ ... اما بعد، این چند
کلمه ایست متعلق بشرح فارسی منطق الخ

Beg. of the text (f. 2v) :

قوله، بدانکه هر آدمی را الخ، پوشیده نماند که مقصد الخ

Copied at Samarqand, in 973/1565-1566.

Ff. 105; S 7×4.5; 4.75×2.75; ll 21, no jādvals. Or. pap. Turkestani nast., in some places undotted. Cond. fairly good. A few marginal notes. Seals on f. 1-1v, erased.

514.

(مجموعه در منطق)

(Majmū'a dar manṭiq).

II 78.

A collection of short treatises on logic, in Persian and Arabic, by different authors :

1. (ff. 1-119v). *Sharḥ-i-Tahdhībū'l-manṭiq*. A Persian commentary on the Arabic treatise on logic, *Tahdhībū'l-manṭiq wa'l-kalām*, of Sa'du'd-Dīn Mas'ūd b. 'Umar at-Taftazānī (d. 791/1389). It is the same work as the one described in IVASB 1410; the present MS. is incomplete at the beg. and opens with f. 1, l. 14 (from the bottom) of that transcript. As in the Society's copy, there is here no mention of the commentator's name.

2. (ff. 120v-155). *Sharḥ isāghūjī*, or, as it is called in the colophon, *Ḥawāshī isāghūjī*. It is an Arabic commentary on the well-known treatise on logic (also in Arabic), by Athīru'd-Dīn (Mufaḍḍal b. 'Umar) al-Abharī, d. ca. 663/1264-1265 (cf. f. 120v), see IVASB 1408, 3. The name of the commentator is not given. Beg.

الحمد لله الذي جعل منطق الانسان مظهر المعلومات الخ

3. (ff. 156-174). *Ifādāt*. A short treatise, in Arabic, on logic, by Ḥasan Chūg'haryā'ī (چوگهريائي), of Bardwān. It seems to be of modern origin. Beg.

الحمد لله ... مقدمة المنطق ينبغي ان يذكر فيها تعريف العلم الخ

4. (ff. 176v-181). (*Risāla dar mantiq*). A brief elementary treatise on logic, without a title, the author's name, or the date of composition. Beg.

بدانکه علم بر دو نوع است یکی تصور دوم تصدیق النسخ

5. (ff. 182v-195). *Kubrā*. The most popular school-book on logic, by Sayyid Sharif, or Sharifu'd-Dīn 'Alī Jurjānī (d. 816/1413-1414), the same as IvASB 1408, 2. Beg. as usual:

بدانکه آدمی را قویست دراکه که منتقش کرد النسخ

6. (ff. 195v-196v). *Sughrā*. Another, shorter, treatise on logic, by the same Sayyid Sharif, see IvASB 1408, 1. It is incomplete at the end. Beg. as usual:

هرچه در ذهن آید اگر خالی از حکم باشد النسخ

Copied towards the end of the xiii/xix c.

Ff. 196; S 7,75 × 4,75; 5 × 2,5; ll 13, no jādvals. Bluish Europ. pap. (embossed "Bath"). Cond. very good. A few emendations on the margins.

515.

اساس الاقتباس

Asāsu'l-iqtibās.

II 301.

An incomplete copy of the same lengthy treatise on logic as the one described in Bl 729. It does not contain any mention of its author or of the date of composition. There are apparently no references to the authorities, except those to Avicenna, which are very frequent. The Paris copy contains nine *maqālas*, but in the present MS. there are only five. I (f. 4) در مدخل منطق; II (f. 19v) در مقولات عشر; III (f. 35v) در عبارات; IV (f. 113v) در علم قیاس; V (f. 229v) در برهان. Begins as in Bl 729:

خداوند متعالمان حکمت را بالهام حق و تلقین صدق النسخ

Dated the 20th Jum. I 1324/the 12th July 1906, copied by Sayyid Abū'l-Qāsim, surnamed Mawlā Bakhsh(?).

Ff. 308; S 9,75 × 6,5; 7,5 × 4; ll 15, no jādvals. Europ. pap. Ind. nast. Cond. good. A few emendations on the margins.

4. Lexicography.

516.

(a) *Persian-Persian*.

فرهنگ نامه

Farhang-nāma.

I 716.

An early work on Persian lexicography, dealing with rare words met with in the *Shāhnāmā*, here said to be Pahlawī.

Every word is explained and its use is illustrated by numerous quotations from different early poets. The author calls himself Mubārak Ghaznawī, surnamed Qawwās (f. 1v), but his fuller name is given in the *Dastūru'l-afādit* (No. 517, f. 4), as Fakhru'd-Dīn Mubārak Shāh Ghaznawī, surnamed Kamāngar.¹ As stated in R 491 (on the authority of Firishta, vol. I, p. 214), he was living in the reign of 'Alā'u'd-Dīn Khiljī (695-715/1296-1316). He refers to his predecessors only in general terms (f. 3), but does not specify any particular work. This *Farhang-nāma* is often referred to as an authority in the earlier lexicographical compositions (cf. Blochmann, Contributions, No. 61 in the list), but apparently no copy of it is known in Western libraries.

The treatise is divided into five *bakhshs*, each subdivided into several *gūna*, etc., in which the words are arranged according to the subject to which they belong. Their list is given on ff. 3-4 (although, as usual, there are some discrepancies between it and the headings in the text, chiefly in wording) :

بخش نخستان در نامها چیزهائ که بهری ازان سوی بالا راه دارد، (f. 4)

گونه نخست در نام یزدان خدای تعالی الخ. (f. 4)

” دوم در نام چیزهائ براکنده چون فرشته (sic) و بیغامبران

و کتابها و دینها و مانند ان، (f. 4v)

” سیوم در نام اسمان و ستارگان و ماهها، (f. 7)

” چهارم در نام آتش و باد و آب و خاک، (f. 9v)

” پنجم در نام چیزهایی که میان اسمان و زمین پیدا اند، (f. 10)

بخش دوم در نام چیزهای بر بسته که انرا جماد خوانند چون زمین و کل

و خاک و مانند این و این همین گونه است، (f. 13v)

بخش سیوم در نام چیزهائ بر رسته که انرا نبات خوانند چون گیاه

و درخت و مانند ان، (f. 16v)

گونه نخست در نام گیاه و سبزه، (f. 16v)

” دوم در نام کلبا، (?)

” سیوم در نام درختان تنه دار، (f. 19v)

¹ Hājī Khalifa (vol. IV, p. 419, No. 9044) calls him Fakhru'd-Dīn Ibrāhīm b. Qiwām al-Qawwās.

- گونه چهارم در نام کشت و علفها (f. 22)
- بخش چهارم در نام جانوران از برنده و خزنده و جذبنده و مانند آن (f. 22v)
- گونه نخست در نام برندگان (f. 22v)
- » دوم در نام جانوران ابی¹ (?)
- » سیوم در نام خزندگان زمین (f. 26)
- » چهارم در نام جذبندگان یعنی چهار بایان (f. 27)
- » بنجم در نام آدمیان (f. 29)
- بخش بنجم در نام چیزهایی که از کار ادسی و ادسی را بکار آید (f. 43)
- گونه نخست در نام جایها و خانهها (f. 43)
- » دوم در نام اوندها و مانند آن (f. 49v)
- » سیوم در نام خوردنیها و جز آن (f. 52)
- » چهارم در نام پوشیدنیها (f. 54)
- » بنجم در نام بیماریها (f. 57)
- » ششم در نام جنک و جنک اوران و سازها جنک (f. 58)
- » هفتم در نام کاریگران و سازها (f. 62)
- » هشتم² در نام تفاریق هر چیزی که باشد (f. 66v)
- » نهم — (?)

The copy is incomplete at the end, and the last *gūna*, which is mentioned in the list given in the preface, does not appear in the text.

The words have no special arrangement within each section, and are even not always properly marked. The quotations are abundant, especially from Daqiqī, Asadī Tūsī, Nizāmī, Khāqānī, Rafīqī, 'Unṣurī, Manjik, Rūdakī and Farrukhī. Many other poets are quoted, but not so often: Firdausī, Nāṣir-i-Khusraw, Mujir Baylaqānī, Sūzanī, Mu'izzī, Waṭwāt, 'Asjadī, Sanā'ī (strange to say, I have not noticed any quotation from Anwārī). Of the lesser known early poets there are: Shams-i-Ṭabbasī (cf. f. 9), Abū'l-

¹ Added on the margin in the preface. In the text the heading is omitted.

² This should probably be the 9th, because in the text there is another *seventh gūna* (f. 64v) در نام تفاریق هر چیزی که با او (?) شکفت بود.

‘Abbās, Abū Shukūr, Fakhrī (cf. f. 15v), ‘Arūdī (f. 18), Kisā’ī, Sharaf Shufurwa, Hakīmī (ff. 20, 25v), Azīdī (?—f. 20), Suhayl (cf. f. 20v), ‘Alī Quṭrub (?—f. 20v), Bahrāmī (f. 20v), Abū’l-‘Alā’ Shūshtarī (ff. 21, 33), Abū Shākir Bukhārī (ff. 21, 22v), Khumkhāna (f. 21v), Khujasta (f. 23), Azraqī, Bū Tāhir Khusrawānī (f. 23), Mas‘ūd-i-Sa‘d-Sulaymān (*sic*, f. 28), Muẓaffarī (f. 29v), Ṭayyān (ff. 30v, 59), Ma‘rūfī, Khāṭirī, Jūybārī, Bū Sa‘īd (f. 33v), Bū ‘Āsim, Sālār, Bū Shu‘ayb, Shahīd, Tāj-i-dabīr, Labībī, Bū Hanīfa (f. 43), Bundār Rāzī, and others.

The preface contains nothing beyond the stereotype story of the insistent requests to the author by his friends to compile the book. No information is given as to the date or place of composition, or the prince in whose reign it was composed. Beg. (the initial lines are apparently lost and the MS. opens abruptly) :

... به کزین آفرید (کار) بهر (بعین) و همین (معین) افرویدگار (ان)
 بصد هزاران هزار (یار) با یاران و یاوران پی در پی و دم در دم ، جبین کوید
 بنده مبارک غزنوی المعروف بقواس که ایند تعالی در کار این بی روی النج

An old copy, slightly incomplete at the end, transcribed apparently in India towards the end of the ix/xv c., or in the beg. of the x/xvi c., in the peculiar shikasta of that time. On many folios there are corrections, interlinear and marginal notes and glosses, by different hands, belonging to much later periods. Catchwords have disappeared on many leaves, so that the sequence cannot be properly verified all through, but there are apparently only one or two small lacunas, in the middle of the volume.

Ff. 68; S 10 × 6,25; 8,5 × 4; ll 18, within jadwals. Old Or. pap. Peculiar old Ind. shikasta, often dotless. Cond. tol. good, in some places worm-eaten. Stray notes on f. 1; none of them contains a date.

517.

دستور الافاضل

Dastūru’l-afāḍil.

II 418.

An old lexicographical work, often referred to by the authors of Persian dictionaries (cf. Blochmann, Contributions, No. 17 in the list). The author does not give his full name, but several times mentions his surname, or part of the name (Hājat-i-) Khayrāt (probably for Khayrātu’l-lah), cf. ff. 2 and 22, and states (f. 2, bottom) that he originally came from Dihli. The work was composed in 743/1342–1343, cf. f. 22:

کسی که این عین نسخه باز جوید ،
 دعاء حاجات (حاجت read) خیرات کوید ،
 زهجرت بود هفصد با سه و چهل ،
 مرتب کشته دستور افاضل ،

The title is also mentioned on f. 6, top, as *Dastūru'l-afādil fī lughātī'l-faḍā'il*. The name of the person to whom the book seems to be dedicated appears as Shamsu'd-Dīn Muḥammad Aḥmad b. 'Alī Jajnīrī (حجنیری ؟) who is profusely eulogised (ff. 2v-3). He apparently was an important divine, or a wazīr.

In the lengthy introduction the author refers, besides, with special reverence to Fakhru'd-Dīn Mubārak Ghaznawī (see No. 516), although there are no direct indications of his personal connection with him (ff. 1v, 4). The *Farhang-nāma* is frequently referred to. Other authorities are: Rashīd Waṭwāt (with his work, *Ḥadā'iqu's-sihr*), f. 5; Ruknu'd-Dīn Nāwī (f. 4v), the author of some *Munsha'āt*; Shihābu'd-Dīn Jauharī (f. 4); Zāhīru'd-Dīn Fāryābī (f. 5), Mujīr Baylaqānī (f. 5), and many other well-known early poets (ff. 5-5v).

The dictionary itself (beg. on f. 6) is most disappointing. It is utterly inadequate (for instance, the section of *dhāl* occupies only 8 lines!). The words are arranged under their first letter (there is apparently no further arrangement whatsoever). There are Persian and Arabic words, rare and common, and a multitude of proper names, glorious attributes of God, etc. Only equivalents in Persian are given, and there are no illustrative quotations, or examples, whatsoever. The copy is incomplete in the middle: there are lacunas after f. 9 (end of ت, the whole of ث, and beg. of ج), and after f. 16v (غ—beg. of ق).

The opening lines are apparently copied from the *Farhang-nāma*, as they resemble the beg. of No. 516, and there is a reference to Fakhru'd-Dīn:

سباس و ستایش و نیاز و ثنائش (sic) مریدید آرنده کیتی و سبهر و دارنده
 مایه و مهر الخ ... جنین میفرماید استاد جهانیان مقتداء عالمیان ... فخر الحق
 و الدین الخ ... (f. 2) اما بعد، می گوید مولف این تالیف و مصنف این
 تصنیف بئذه ضعیف رفیع مکمن اندوه و بلیات معروف بحاجت خیرات الخ

An old copy, dating apparently, as the preceding one, from the end of the ix/xv c., or beg. of the x/xvi c., written in the peculiar Indian *shikasta* of that period. There were apparently many marginal notes (cf. f. 6, 14, etc.), but they have been cut off and the text pasted to new margins, according to a detestable practice of some booksellers. A note on f. 1, dated the 15th Rajab 879/the 25th Nov. 1474.

Ff. 22; S 12,5 × 7,5; 8,5 × 4,5; ll 25, within jadwals. Or. (and Europ.) pap. Old Ind. shikasta. Cond. tol. good. On some folios traces of moisture.

518.

مؤيد الفضلاء

Mu'ayyidu'l-fuḍalā'.

II 414.

The well-known dictionary of Persian words as well as the Arabic and Turkish expressions found in the works of Persian poets, composed some time in the X/XVIc., by Muḥammad b. Lād (who has changed here, f. 2, l. 7, into محمد مراد), see IvASB 1415. This copy contains an appendix at the end, dealing with numerals and rules of Persian grammar. This appendix is slightly incomplete at the end. It is not found in IvASB 1415. Beg. as usual :

محمد متوافرة و مدایح متکثرة مردادار دانا الخ

Copied in the xii/xviii c., by different scribes, with many notes and glosses on the margins.

Ff. 442; S 11,25 × 6,25; 8,25 × 4; ll 21, no jadvāls. Or. pap. (different). Ind. nast. (different hands). Cond. good. A few stray quotations, erased seals and notes on f. 1.

519.

كشف اللغات والاصطلاحات

Kashfu'l-lughāt wa'l-iṣṭilāḥāt.

II 422.

The well-known dictionary of Persian words with special regard to Sufic terminology, composed ca. 950/1543-1544, by 'Abdu'r-Raḥīm b. Aḥmad Sūr, see IvASB 1416. It is arranged according to the first and the last letters of the words. Beg. as usual :

الحمد لله ... اما بعد حمد و صلوة ميگويد اضعف العباد الخ

In the present copy the text is written in two columns, in European style, in such a way that words and their explanations are separately written opposite each other (the remarks on vocalisation are omitted).

Copied for Capt. Herbert Lloyd (هربرت لايد), at a place Chhānwānī (جهانوني), near Cawnpore, by one Muḥammad Wārith, of Sanbhal, and dated the 20th Ramaḍān 1195/the 9th Sept. 1781.

Ff. 423; S 12 × 7,5; 11,5 × 6,25; ll 34, in two columns, no jadvāls. Europ. paper (water-marks J. Taylor). Ind. nast. Cond. good, but in the first half paper is decaying.

520.

The same.

II 499.

Another copy of the same work, containing the *second half* of the dictionary, from the letter ط to the end.

Dated the 18th Rab. I 1107 (the 40th year of Aurangzib's reign), i.e. the 27th Oct. 1695, in the pargana of Kūtwālī, copied by Karamu'l-lah b. Aḥmad b. Ilah-bakhsh Šiddīqī.

Ff. 238; S 12,5 × 6,5; 9,5 × 3,75; ll 25, no jadvāls. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Emendations and marginal glosses on several folios.

521.

The same.

II 499a.

Another copy of the *beginning* of the same dictionary, to the letter *dhāl*, i.e. about one-third of the whole work. Beg. as in No. 519.

Copied apparently in the end of the xii/xviii c., or the beg. of the xiii/xix c., by different hands.

Ff. 222; S 12,5 × 6,5; 10 × 4,25; ll 20-22, no jadvāls. Or. pap. Ind. nast. and shikasta. Cond. tol. good. Slightly worm-eaten.

522.

فرهنگ شیرخانی

Farhang-i-Shīr-khānī.

I 717.

A dictionary of rare Persian and Arabic words and difficult sentences found in Persian classical poetry, arranged according to the first and the last letters of the words, the same as the one described in IvASB 1420, where references to other catalogues are given. The name of the author, who was Shīr Khān, sur-named Sūr, and the date of composition (X/XVIc.) are not mentioned in the preface; the latter does not seem to be genuine but is possibly supplied by a scribe, and appears to be quite different from the one given in IvASB 1420. The dictionary itself begins quite correctly. Beg. of the preface:

حمد بیقیداس مرقداری را که دلہای عارفان الہم

At the end (ff. 228 sq.) there are two appendices:

1. (ff. 229-240v). (*Farhang-i-shī'r-i-Gulistān*). A list of Arabic quotations and expressions in the *Gulistān* of Sa'dī (see above, No. 212), with interlinear Persian translation. There is no preface, and no colophon; the title as above is given in a subscript on f. 236v, where the date of copying is given as the 27th Dhī'l-hijja 1060/the 21st Dec. 1650. The words از ان شیخ مصطفی apparently refer to the owner of the copy.

2. (ff. 241v-325v). (*Lughat-i-'Arabī*). A concise Arabic and Persian dictionary, without any introduction or colophon. The title, the name of the author, and the date of composition are not given. It is arranged according to the first and the last letters of the words; there are no quotations, and the Persian equivalents are very brief (cf. f. 275v, دجلہ - رود). Beg.

استعجالا - شتابی کردہ ، اطبا - طبیب الہم

It may be a *farhang* to some particular work.

The main entry is dated (f. 227v) the 14th Muharram 1062/the 27th Dec. 1651, and is called the property of Shaykh Mustafā b. Ibrāhīm b. Ḥabīb b. Bahā'i'd-Dīn 'Umdatul-Mulk, an inhabitant of Chanderi. Most probably he was not only the owner, but also the scribe, and apparently is the same as the one mentioned on f. 236v (cf. above), because the handwriting in both items is the same.

Ff. 325; S 8 × 5,5; 6,25 × 3,25; ll 17, no jadvāls. Or. pap. Ind. nast. Cond. very good. Additions and notes on the margins and on fly-leaves.

523.

مجمع الفرس

Majma'u'l-furs.

I 856.

The well-known Persian dictionary, alphabetically arranged according to the first and the last letters of the words, by Muḥammad Qāsim b. Ḥājji Muḥammad Kāshānī, with the *takhalluṣ* Surūrī, who flourished in the beg. of the XI/XVIIc. The present version is the so-called first edition, which was completed in 1008/1599-1600 (f. 2, top), and dedicated to Shāh 'Abbās I (f. 2v). See Bl 995-998, EIO 2478-2480, Br 142, ER 1729-1731, Pr 192, 228, Ros 298-299, R 498-499, Fl I 101-102, Aum 104-105, Leyden C. I 96. Cf. different notes in *Mélanges Asiatiques*, vol. IV, p. 498, vol V, p. 238 and especially vol. IX, pp. 531-535; Blochmann, JASB, vol. 37, pp. 12, 16-18; Lagarde, Pers. Studien, pp. 56-59, etc. Lith. Tabriz, 1844. The sources (f. 2), which were specially studied by C. Salemann, *Mélanges Asiatiques*, vol. IX, pp. 531-535, are also mentioned in Bl 995 and R 498-499. Beg. as usual :

ابتداء کلام هر دانشمند سخنور و انتهای سخن هر خردمند انج

Dated the 11th Muḥarram 1087/the 26th March 1676; at Qazān (Russia, as here said *در بلد قزان الکای اروس*); an extraordinary example of the wanderings of books!), copied by Abū'l-Qāsim b. Maḥmūd Khanūsī (خنوسلو).

Ff. 221; S 11, 75 × 7,5; 8,5 × 4,75; ll 20, no *jadwals*. Old Europ. pap. Careful Pers. nast. Cond. good. A few additions and marginal notes. Stray notes at the beg. and end.

524.

فرهنگ جهانگیری

Farhang-i-Jahāngirī.

II 420.

The well-known dictionary of words of purely Persian origin, comp. in 1017/1608-1609, by Jamālu'd-Dīn Ḥusayn Injū b. Fakhri'd-Dīn Ḥasan Shīrāzī (here not clearly legible, f. 1v, bottom), who died shortly after 1030/1621, see IvASB 1421, where references to other catalogues, etc., are given (add Br Rs 20, 21, 153, 268). The introduction (divided into 12 *ā'ins*) occupies ff. 1v-19v; the dictionary itself ff. 20-468; the *khātima* is incomplete, and out of the five *dars*, into which it is subdivided, there are only: the *second* (ff. 468-505) and the *fifth* (ff. 505v-519v), corresponding with ff. 417-434v and 441v-449 in IvASB 1421. Beg. as usual:

بنام ایزد بخشاینده و بخشایشکننده، آنکه بر لوح زبانها حرف اول انج

Copied apparently in the beg. of the xii/xviii c.

Ff. 519; S 10 × 7; 7,25 × 4; ll 21, no *jadwals*. Brown Or. pap. Good Ind. nast. Cond. not good. Damaged by 'repairs.' Many marginal notes.

525.

Durr-i-durrī.

در دری

III 77.

A Persian dictionary, alphabetically arranged according to the first and the last letters of the words. It contains also a number of Arabic words and proper names; it seems that there was no special class of idioms to which particular attention was paid. It was compiled in 1018/1609–1610 (f. 2v, bottom), by 'Alī Yūsufī Shirwānī (f. 2v), and was dedicated to Khusraw Khān (f. 6v), who is probably identical with the eldest son of Jahāngīr (b. 995/1587, d. 1031/1622). The present dictionary is apparently very rare, and is either entirely unknown to the later Indian lexicographers, or is referred to by them under a different title. The authorities, 12 in number, are given on ff. 2v–3; almost all are the old works often perused by other authors: 1. *Tuḥfat-u'l-aḥbāb*, by Ḥāfiẓ Aubahī (from Ōbe, near Herat; here called the father of the “famous calligrapher ‘Alī al-Ḥusaynī”); he composed his work in 936/1529–1530, see R 494–495); 2. *Mi'yār-i-jamālī*, by Shams-i-Fakhrī (comp. 733–744/1332–1343, ed. by C. Salemann, 1887; cf. Bl 971); 3. *Sharaf-nāma-i-Aḥmad Mun-yarī* (comp. 864–879/1459–1474, cf. IvASB 1414); 4. *Risāla* of Abū Maṣṣūr 'Alī b. Aḥmad Asadī aṭ-Ṭūsī (ed. P. Horn, Berlin, 1897; cf. EIO 2455); 5. *Nuskha* of Ḥusayn Wafā'i (cf. R 498); 6. *Risāla* of Mirzā Ibrāhīm b. Shāh Ḥusayn Iṣfahānī, who was a wazīr to Isma'īl I Ṣafawī; 7. *Risāla* of Muḥammad Hindūshāh; 8. *Mu'ayyidu'l-fuḍalā'* (see above, No. 518); 9. *Sharḥ-i-sāmī fi'l-asāmī*; 10. *Risāla* by Abū Ḥafṣ Sughdī; 11. *Adātu'l-fuḍalā'*, by Qādī Khān (here Jān) the father (not son, as usually) of Muḥammad Dihlawī (comp. 812/1409, cf. IvASB 1413); 12. *Jāmi'u'l-lughāt*, versified, by Niyāzī Hijāzī.

The title is not explicitly mentioned in the lengthy preface, and it only appears on p. 7 in the following verse, and may be read also *Durr-i-Darī*:

چون ز قضا صورت اتمام یافت، هم ز قضا در دری نام یافت

Beg. of the preface:

پیش وجود همه ایندگان، النح ... شکرو سپاس بیحد و قیاس مبدعی

را که النح

Beg. of the dictionary (f. 7):

باب الف مع الف، افسدستا، بفتح همزة و دال و سکون فا و سین النح

(کلکیری) Dated the 16th Shawwāl 1233/the 19th August 1818, at Kalgīri, copied by Ḥājji Ḥusayn b. Muḥammad Rafi'ī'd-Dīn.

Ff. 116; S 11 × 6,5; 8,25 × 4,25; ll 17, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Additions and glosses on the margins.

526.

چراغ هدايت

Chirāgh-i-hidāyat.

Ia 43.

A dictionary of difficult and uncommon expressions found in the works of modern Persian poets, by Sirāj-‘Alī Khān Ārzū (cf. above, No. 295), who died in 1169/1756, see IVASB 1435. This copy seems to be complete, but is in a bad state of preservation. Beg. as usual :

اما بعد حمد واضع جميع لغات و صلواة بر افصح و افضل موجودات النخ

Copied towards the end of the xii/xviii c.

Ff. 162; S 8,75 × 5,25; 7 × 3,25; ll 17, no jadvāls. Or. pap. Ind. nast. Cond. rather bad. Much worm-eaten. Incidental notes and glosses on the margins.

527.

فرهنگ خاني

Farhang-i-Khānī.

II 419.

An incomplete copy of a concise Persian dictionary, arranged according to the first and second letters of words. It was compiled by Khān Muḥammad b. Khān Muḥammad b. Ni‘mati’l-lah Šiddiqī, of Harharpūr, in Orissa (f. 1), in 1174/1760–1761 (see f. 2, top, where the chronogram is given : بقایى فضل عالم). Both rare and very common words are included, and freely illustrated by quotations from the classical poets. The copy is incomplete at the beg., where probably only one leaf is lost, and at the end, where it breaks off in the end of the letter م. Beg. abruptly :

... هوش رشک افزای ... اما بعد، کاتب این کتاب مختصره و راقم

این ابواب منتخبه اضعف ... خان محمد ولد شينخ خان محمد النخ

A bad, carelessly written copy, dating from the beg. or middle of the xiii/xix c.

Ff. 266; S 8 × 5,75; 6,5 × 3,75; ll 13, no jadvāls. Or. pap. Bad Ind. shikasta, dots often omitted. Cond. not good. Worm-eaten, repaired. Many additions on the margins.

528.

مصطلحات الشعراء

Muṣṭalahātu’sh-shu‘arā’.

II 204.

A dictionary of Persian words and sentences used in the writings of modern Persian poets, with numerous quotations. It appears to be the same work as the one described in R 503; it was begun in 1180/1766–1767 (the title, as above, is a chronogram for this date, cf. f. 1). The name of the author is given in the colophon as Siyālkūtī Mal (سيال کوتي مل), who used the *takhalluṣ*

Wārasta, and was a native of Lahore. It is based on standard works on Persian lexicography, and their list is given at the bottom of f. 1. Beg.

بسم الله مجربها مي خوانم و سفينه کاغذی در بحر سخن میرانم الخ

Dated the 27th August 1840, at a place called Barwat (بروت ؟).

Ff. 128; S 9,75 × 7,5; 8,25 × 6,25; ll 19, no jādvals. Greyish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Additions and emendations on the margins.

529.

اصطلاحات شعری متأخرین

Iṣṭilāḥāt-i-shu'arā-i-muta'akhhirīn.

II 500.

A short vocabulary of metaphors used by modern poets. The name of the author and the date of composition are not given. The title, as above, appears in the colophon. No preface; the booklet begins abruptly :

الف، اشک شکرین - کریمه شادی الخ

Dated the 6th Dhī'l-Hijja 1261/ the 6th Dec. 1845.

Ff. 13; S 7,25 × 5,25; 5,25 × 3; ll 11, no jādvals. Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

530.

بحر عجم

Baḥr-i-'ajam.

II 416.

A Persian-Persian dictionary, in which occasionally some common Arabic and Urdu expressions are also included. It is arranged according to the European system, and does not contain illustrative quotations. The author, Muḥammad Ḥusayn (Qādirī), who used the *takhalluṣ* Rāqim (see the *Ishārat-i-Binīsh*, No. 61 in this Catalogue, f. 30v), flourished in the middle or towards the end of the XIII/XIXc. His book was begun in 1268/1851-1852 (cf. f. 2, top, where the chronogram *انهار اعظم* is given), and completed in 1272/1855-1856 (cf. f. 239v, chronogram *مصطلحات شعری عجم*). It is dedicated to Nawwāb Muḥammad Ghauth Khān, of the Carnatic, with the *takhalluṣ* A'zam (born the 1st Dhī'l-Hijja 1239/ the 28th July 1824, see the *Ishārat-i-Binīsh*, No. 61, f. 5v, and cf. Spr 172). It is based on standard lexicographical works (see f. 1v, bottom and f. 2 top), and contains a short preface, beg.

اللهم صل على سيدنا محمد النبي الخ ... اما بعد، بخدمت کرامی

مرتبست سخن فہمان نکته دان الخ

Beg. of the dictionary itself (f. 2v) :

نیر اول در الف ممدوده النخ ... آبادانیدن، ستایش کردن النخ

The copy is an autograph, dated the 12th Dhī'l-Ḥijja 1274/ the 24th July 1858, and contains many emendations, additions, etc.

Ff. 239; S 13 × 8,5; 9,25 × 5,25; ll 25, in two columns, no jadvāls. Blue Europ. pap. Ind. nast. Cond. good

531.

(مجموعه در لغت)

(Majmū'a dar lughat).

II 417.

A collection of fragments and extracts of lexicographical contents from different well-known works. The majority are not literal copies, but abbreviated versions of their originals :

1. (ff. 1v-42v). *Murakkabāt-i-Jahāngīrī*. The first *dar* of the *khātima* of the well-known *Farhang-i-Jahāngīrī*, see IVASB 1421, ff. 383v-417 (cf. No. 524 above, which is incomplete). This section deals chiefly with metaphorical expressions. In many places the text does not coincide literally with the original. Beg. as usual :

باب الف، آب آتش رزک، آب آتش زای، آب آتش نما، النخ

2. (ff. 43-53v). *Istī'ārāt-i-Surūrī*. The concluding chapter of the *Majma'u'l-furs*, see above, No. 523, f. 219-221, beg.

باب الف، آب شناسان، قانون دانان النخ

3. (ff. 54-137v). (*Risāla dar lughat*). Another extract, also on metaphorical expressions, probably also taken from some well-known lexicographical work. No heading is given here, and no colophon (it breaks off in the beg. of the letter 'ayn). Beg.

آب جو بستی آب بجو آوردن، آب آتشین شراب تند النخ

4. (ff. 138-188). *Mukhtaṣar-i-Chirāgh-i-hidāyat*. A fragment of an abbreviated version of Sirāj 'Alī Khān Ārzū's well-known lexicographical work, *Chirāgh-i-hidāyat*, see above, No. 526. This version is much condensed, quotations are omitted, and even the order of the expressions is not always preserved intact. It opens in the beginning of the letter پ. Beg. abruptly :

... پادشاه خود و پادشاه وقت خود، کذایت از نهایت النخ

Copied, apparently by the same hand, but on different papers, towards the end of the xii/xviii c., or the beg. of the xiii/xix c. On the majority of folios there are many marginal notes and additions.

Ff. 188; S 8,25 × 4,75; 6,75 × 3; ll 15, no jadvāls. Or. pap. Unskilled Ind. nast. Cond. tol. good. Slightly worm-eaten.

(b) *Arabic-Persian and Persian-Arabic.***532.**

مصادر

Maṣādir.

I 124.

A dictionary of Arabic *maṣdars*, translated and explained in Persian, by Abū 'Abdī'l-lah al-Ḥusayn b. Aḥmad az-Zauzanī (d. 486/1093), see Bl 942-943, EB 1630-1632, R 505, Fl I 105, Aum 111, Dorn C. 203, Tornberg 9, Fleischer, Lpzg, 331, etc. Cf. Brock. I, 288. In the colophon it is called *Tāju'l-maṣādir*, but this is obviously wrong. Beg. as usual:

الحمد لله علي سوابغ الاله المسابقة افواجاً النخ

Copied in 1232/1816-1817 (the date is scratched so as to read 1132).

Ff. 143; S 8,25 × 5; 6 × 3,25; ll 17, within jādvals. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Seals on f. 1, dated 1242, 1255 AH.

533.

نصاب الصبيان

Niṣābu'ṣ-ṣibyān.

II 118.

The well-known versified Arabic and Persian school vocabulary, by Abū Naṣr Muḥammad (or Mas'ūd) b. Abī Bakr b. Ḥusayn Farāhī (or Farāhānī), who flourished *ca.* 617/1220. See IvASB 1411, where references to other catalogues are given. It is usually divided into a number of *qit'as*, each illustrating the rules concerning a particular metre. In this copy there is no prose introduction, found in some transcripts, and the work begins abruptly:

اما بعد، همي كويد ابو نصر فراهي، ... حسد حافده و حقد حاسده النخ

Dated the 14th Jum. I 1186/the 13th Aug. 1772, at Sad'hūt, copied by Muḥyī'd-Dīn b. Qādir Walī.

* Ff. 105-141v; S 6,25 × 4,25; 5,25 × 2,25; ll 9, no jādvals. Or. pap. Ind. nast. Cond. good. Interlinear marks, in red ink, indicating the prosodical divisions of the verses.

534.

The same.

II 119.

Another copy of the same work, with numerous marginal and interlinear notes and glosses. As usual, the arrangement, and even occasionally the wording of this copy slightly differ from those in the preceding one. Beg.

بعد تحميد خداوند الهي، درود مصطفى خي المباهي، همي كويد ابو

نصر فراهي النخ ... حسد حافده و حقد حاسده النخ

On ff. 30-37, there is an Arabic and Persian vocabulary, without a preface or colophon. It seems to be a glossary to

some book, the title of which is not given. Many notes and glosses on the margins.

Copied probably towards the end of the xii/xviii c.

Ff. 37; S 9,5 × 5,75; 6,75 × 3; ll 10, within jādvals. Brownish Or. pap. Ind. nast. Cond. rather bad. Injured by worms and moisture. Some notes explaining various words on f. 1.

535.

The same.

II 117.

Another copy of the same work, also with marginal and inter-linear glosses. In the greater part of the text, however, they have not been written in, although space is reserved for them. Beg.

پس از تحمید و توحید الهی، همیکوید ابو نصر فراهی، حسد حافده النخ

Copied apparently about the middle of the xiii/xix c., by Pandīdās son of T'hākurdās.

* Ff. 1v-33; S 12,5 × 6,75; 8,75 × 3,75; ll 11, within jādvals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

536.

The same.

III 80.

Another copy of the same work, slightly incomplete at the end, without any notes (although space is reserved for them). Beg.

الحمد لله... قال شيخ الاسلام امام العالم بدر الحق والدين شمس العلماء فى العالمين علم الهدى علامة الوراق، بيت، همين كويد ابو نصر فراهي النخ

Copied about the middle of the xiii/xix c.

* Ff. 216-253v; for measurements, etc., see above, No. 114.

537.

The same.

I 1049.

Another copy of the same work, also apparently slightly incomplete at the end, probably not finished by the scribe. Beg. as usual:

همیکوید ابو نصر فراهی، حسد، حافده النخ

Copied in the xiii/xix c. Marginal and interlinear notes on several folios.

Ff. 19; S 9,5 × 6,25; 7 × 3; ll 12, no jādvals. Or. pap. Ind. nast. Cond. almost good. Two seals at the end, one dated 1230 AH.

538.

شرح نصاب الصبيان

Sharḥ-i-Niṣābu's-ṣibyān.

Ia 177.

A commentary on the *Niṣābu's-ṣibyān* (see Nos. 533-537), by Muḥammad b. Faṣīḥ b. Muḥammad, surnamed Karīm ad-Dasht-i-bayāḍī (in Qūhistān, North of Qāin), the same as the one described in Bl 963, EIO 2383. The author lived towards the end of the X/XVIc. This work is different from IVASB 1412. Other commentaries on the *Niṣāb* are enumerated in EIO 2383. Beg.

حمد و ثناء نا محدود و شکر و سپاس نا محدود ... و بعد، چنین گوید

بندۀ قاصر عاصی محمد بن فصیح بن محمد المدعو بکریم الدشتیباغی که الخ

Dated the 2nd Dhī'l-Ḥijja 1208 (the 35th of Shāh 'Ālam's reign), i.e., the 1st July 1794.

* Ff. 1v-87; for measurements see above, No. 220.

539.

نصاب بدیعی

Niṣāb-i-Badī'ī.

Ia 257.

A versified school vocabulary of Arabic words, also styled *Muthallathu'l-lughāt*, or *Niṣāb-i-muthallath*, by one Badī'ī (cf. f. 15 'ایندچنین شعر بدیعی را بدیعی نظم کرد'. See EIO 2383, 2384, 2958, EB 1650, 1651. The date of composition is not known, but the work may be old. Beg. as in EB 1650:

از بس حمد خداوندی زمین و آسمان، کرده ام نظم مثلث چون لآلی عیان،

The term *muthallath*, here alluded to, refers to the fact that every *bayt* uniformly deals with only three words. The poem has the form of a *qaṣīda*, the rhyme being *ان*—, all through.

Dated the 26th Rab. II of the 16th year, apparently of some prince's reign, probably in the beg. of the xiii/xix c.

Ff. 15; S 8,5 × 5,5; 6 × 3,25; ll 7, no jadwals. Or. pap. Ind. nast. Cond. fairly bad. Many glosses, marginal and interlinear.

540.

عقود الجواهر

'Uqūdu'l-jawāhir.

II 426.

A short versified school dictionary of the most common Arabic words. It is divided into 51 *qit'as* which, in addition to the lexicographical material which they contain, serve also as specimens of different metres. In a prose introduction, the author calls himself 'Abdu'l-Jalīl b. Rashīdī'd-Dīn 'Umar al-Waṭwāṭī;

he dedicates the work (f. 2v) to the Turkish sultan Murād (II) b. Muḥammad b. Bāyazīd b. Murād b. Ūrkhān b. 'Uthmān (824-855/1421-1451). See R 507. This version is probably slightly different from the one in the British Museum copy, as the latter contains only 50 *qit'as*. It may be identical with the one described in Hājji Khalifa, vol. IV, p. 239, No. 8230. Beg. of the prose preface:

الحمد لله مبدع البدائع و منشي الصنائع الخ ... اما بعد، جنين

كويد الخ

Beg. of the treatise itself (f. 2v):

ابتدا و افتتاح و فاتحه آغاز کار، استمالت دلخوشی دادن موافق سازگار

Dated Zafarābād (Bīdar), the 21st Sha'bān 1098/ the 2nd July 1687, copied by Muḥammad Ja'far b. Muḥammad Qāsim Ṭīhrānī. Many marginal notes. Ff. 33v-34 were left blank (text not interrupted), and afterwards used for stray quotations, in Hindustani. Fragments of a darwish *risāla* at the end.

Ff. 38; S 7,75 x 4,5; 6 x 2,75; ll 15, no jadvāls. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired.

541.

تاج الاسامی

Tāju'l-asāmī.

I 122.

An Arabic and Persian dictionary, dealing only with nouns, alphabetically arranged according to the first and the last letters of the words. There are no indications as to the name of the author, the date of composition, and the real title of the book. The title as above is given on f. 1, apparently by the same hand as that by which the bulk of the MS. is copied. See EB 1634. *Ind. libr.* Bh 249. Beg.

الحمد لله المحمود بجميع الاوصاف و الاسماء الممدوح بانواع الكرم الخ

Dated the 9th Šafar 1053/the 29th Apr. 1643, at Lahore, copied by Pīr Muḥammad b. Muḥammad Sharīf Mūl (مول).

Ff. 134; S 10 x 6; 7,75 x 3,75; ll 25, no jadvāls. Brown Or. pap. Ind. nast. Cond. would be good, but the 'repairs' have spoiled it, as portions of many pages are now illegible.

542.

مهذب الاسماء

Muhadhdhibu'l-asmā'.

I 1030.

An Arabic and Persian dictionary, arranged according to the first and the last letters of the words, by (Maḥmūd) b. 'Umar b. Maḥmūd (b.) Maṣṣūr al-Qādī az-Zanjī as-Sijzī (ثم العربي), cf. Hājji Khalifa, vol. VI, p. 273, No. 13459. The date of completion is not given; the copy was probably transcribed from an

original defective in the beginning so that some places are left blank on the first two pages. The authorities referred to on f. 1v are mostly early compositions (like *as-Sāmī fī'l-asāmī*, cf. Brock. I 289); several of them cannot be properly identified. The *Tar-jumānu'l-Qur'ān*, referred to here, may belong to Suyūṭī (Brock. II, 145,5). As the work is mentioned by Ḥājji Khalifa, it seems probable that it was not composed later than the X/XVIc. Prefixed to the dictionary is a short *bāb* on the names of God, and at the end there is another *bāb*, dealing with numerals and calendary terminology. Beg.

الحمد لله الذي خلق الخلايق بقدرته الخ ... قال العبد الضعيف الخ

Copied apparently in the beg. of the xii/xviii c. A seal on f. 1 is dated 1143/1730-1731.

Ff. 140; S 10,5 × 6,5; 8 × 4,25; ll 23, within *jadwals*. Brownish Or. pap. Ind. nast. Cond. good. Worm-eaten, traces of moisture in some places. A very few marginal glosses.

543.

مختص اللغات شاهجهانی

Muntakhabu'l-lughāt-i-Shāhjahānī.

III 98.

The well-known Arabic and Persian dictionary, by 'Abdu'r-Rashīd (b. 'Abdi'l-Ghafūr) al-Ḥusaynī al-Madanī at-Tatawī (cf. f. 3), who is better known as the author of the *Farhang-i-Rashīdī* (cf. IVASB 1431), and who died shortly after 1069/1658-1659. This dictionary has been compiled in 1046/1636-1637 (as mentioned in many other copies; in this one the date is not given), and dedicated to Shāhjahān (f. 2v). The words are alphabetically arranged, according to the first and second letters. See Bl 956-958, EIO 2398-2403, Br 158, 159, EB 1672, 1673, Pr 200, R 510, Leyden C. V, p. 150, etc. *Ind. libr.* Bh 252. Several times lith. and printed in India: Calcutta 1808, 1836; Lucknow, 1835, 1845, 1869, etc.; Bombay, 1862, 1879; Tehran, 1874, etc. A rearrangement of this work has been published by J. H. Taylor, Calcutta, 1816. Beg. as usual:

ستایش و سپاس مالک الملکی که تذکار آلاء بی احصاء الخ

Dated the 2nd Sha'bān 1223/the 23rd Sept. 1808, Lucknow; copied by Rājā-rām Pandit.

Ff. 301; S 8,75 × 6; 7,25 × 4,25; ll 21, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten, traces of moisture. Occasional additions and emendations on the margins.

544.

The same.

II 203.

A fragment of the same, breaking off with the letter ت. A worthless modern copy mostly written in bad, dotless *shikasta*. Beginning like the preceding transcript.

Copied in the middle of the xiii/xix c.

* Ff. 92v-146v; for measurements, etc., see below, No. 562.

545.

(لغت فارسی و عربی)

(Lughat-i-Fārsī wa 'Arabī).

II 424.

A dictionary of Persian common words with their Arabic, and occasionally Turkish, equivalents. There is no introduction and no colophon, no mention of the title of the book, the author's name, or the date of composition. The words are arranged only under the first letter. At the end there are a few notes on some special terms. Beg. abruptly :

باب الالف مع الالف، اب ماء شرب نشب الخ

Copied, by different hands, about the middle of the xiii/xix c.

Ff. 189; S 11 × 6,5; 7,5 × 4,5; ll 11, no *jadwals*. Or. pap. Ind. nast., bad and stumbling in the beg., and coarse and often dotless in the greater part of the volume. Cond. good. A few additions and glosses on the margins.

(c) *Panjābī-Persian*.

546.

(لغت پنجابی)

(Lughat-i-Panjābī).

I 854.

A dictionary of Punjabi, with equivalents in Urdu and Persian, apparently compiled in the beg. of the XIII/XIXc., by one Ajūd'hā Prashād, a *taḥṣīl-dār* in the Lahore district, for Major George MacGregor (میجر جارج میگریگر), Deputy Commissioner of Lahore. The preface is written in Urdu; the dictionary is arranged alphabetically, but there are several *maqālas* added, containing some special terms and expressions. Beg. of the preface :

بعد ادای هزاران هزار شکر جناب حق الخ

Copied in the xiii/xix c.

Ff. 406; S 12 × 7,5; 11 × 6; ll 10, within *jadwals*. Eur. pap. Ind. nast. Cond. tol. good.

(d) *Urdu-Persian.*

547.

غرائب اللغات

Gharā'ibu'l-lughāt.

II 421.

A concise Urdu and Persian dictionary, by 'Abdu'l-Wāsi' Hānsawī, who flourished in the second half of the XII/XVIIIc. (cf. IVASB 1477 and R 1096). The words are alphabetically arranged only according to their first letters. The title as above is given in the colophon. Beg.

سبحان ربك رب العزت عما يصفون ... ميكويد كفتار كفتار و معني
و كردار لا يعني عبد الواسع هانسوي كه النح

Copied towards the end of the xii/xviii c.

Ff. 81; S 7,25 × 4,25; 5,5 × 2,75; ll 15, within double jādvals. Brownish Or. pap. Ind. nast. Cond. good. Stray notes on fly-leaves.

548.

The same.

Ia 212.

Another copy of the same work, slightly incomplete at the end (breaking off at f. 69v, l. 9 of the preceding copy). Beg. as in No. 547.

Copied in the beg. of the xiii/xix c.

Ff. 62; S 8,5 × 5,5; 6,5 × 3,5; ll 11, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few glosses on the margins.

549.

فتح الفهم

Fathu'l-fahm.

II 120.

A brief versified Urdu vocabulary, for the use of beginners. The name of the author is not given, and the date of composition is not clearly expressed. It is most probably 1206/1791-1792, as may be concluded from one of the concluding lines: هائی را بیرون : (۵) minus (تاریخ) i.e. 1211, کن و تاریخ تام کش ازان ' Beg.

بعد از حمد و ثنا مر پادشاه بی نشان،

الذي اوجد عديما في الدهر ازانس و جان،

Copied in the beg. of the xiii/xix c.

Ff. 18; S 8,25 × 4,75; 5,5 × 2,75; ll 11, within jādvals. Or. pap., and new margins, of Europ. pap. Ind. nast. Cond. good. Occasional interlinear glosses.

5. Grammar.

(a) Persian.

550.

مثمر

Muthmir.

I 877.

A large work on Persian grammar, orthography, phonology, and style, by the well-known Sirāju'd-Dīn 'Alī Khān Ārzū (d. 1169/1756). As he states in the preface, it is an imitation of a similar work concerning Arabic philology, called *Al-miz'har fī 'ulūmī'l-lughat*, by Jalālu'd-Dīn as-Suyūṭī, cf. Brockelmann, II. 155. The work is, as stated in the preface, divided into 41 *aṣls*, which are of uneven length, subdivided into *faṣls*, and containing a great many illustrations from classical and modern poetry: (1), on f. 2, explanations of the terms Fārs and Fārsī; (2), f. 3, on the *ḥadīths* concerning the Persian language; (3), f. 6, on the general character of the Persian language and its division into the traditionally recognised dialects, etc., with many interesting remarks concerning the evolution of the poetical style up to the author's time; (4), f. 12, on lexicography; (5), f. 13, on style and rhetoric; (6), f. 16v, on some principles of arrangement in dictionaries; (7), f. 20, on the formation of compound words; (8), f. 26v, on simple words; (9), f. 28v, on pronunciation and orthography; (10), f. 29v, on loan words, etc.; (11), f. 32, on the different meanings of words; (12), f. 34v, on the difference in pronunciation of sounds and other phonetic changes; (13), f. 43v, on some other phonetic changes, etc.; (14), f. 46, on transpositions of sounds and syllables in words; (15), f. 61v, on loan words; (16), f. 97v, on vocalisation (*i'rāb*); (17), f. 98, on simple suffixes, etc. (*ḥurūf*), in alphabetical order; (18), f. 161, on compound words; (19), f. 258v, on various idiomatic expressions, proverbs, etc. It is possible that the headings of many minor subdivisions have not been properly distinguished in the text, and that some *faṣls* are also included in the number of 41 principal sections. Beg.

مثمر سعادات و مزهر خيرات سپاس زبان آفرينست كه النج ... اما بعد
ابن نسخه ايست در علم اصول لغت مسمى بمثمر النج

Copied in the beg. of the xiii/xix c.

Ff. 292; S 8,25×5,5; 6×3,25; ll 15, no *jadwals*. Or. pap. Ind. nast., different hands. Cond. bad. Slightly worm-eaten, but much injured by repairs, pasting to new margins, etc.

551.

قواعد فارسي

Qawā'id-i-Fārsī.

II 377.

A versified Persian grammar, arranged in the alphabetical order of suffixes, prefixes, etc., used in the formation of nouns

and verbs. In the colophon its authorship is ascribed to the same Sirāju'd-Dīn 'Alī Khān Ārzū (see No. 550). It is difficult to pronounce on the correctness of this statement, as the name Ārzū is not mentioned in the text itself and the work seems to be incomplete at the beg. and the end (although not at first sight). In this copy much space is left between the lines to be filled with a commentary, which is not everywhere written. Beg.

الف كثرت فاعل و مصدر قسم ، اتصال و عطف و تحسين كالم

Dated the 29th Jum. I 1242/the 29th Dec. 1826, at Bejā (بيجا), copied by Dhū'l-fiqār 'Alī al-Mūsawī.

Ff. 10; S 9 × 5,5; 7 × 4; ll 5, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

552.

رسالة فارسيه

Risāla-i-Fārsiyya.

II 379.

A very short work on Persian grammar, by Afḍalī Allahābādī, who composed it in 1202/1787-1788 (see the chronogram at the end, (رساله خوش). Beg.

بعد از حمد و اهدب رساله و صلوة صاحب النخ

At the end a *lithographed* table of different metres is added.

Dated the 14th Ramaḍān 1242/the 11th Apr. 1827, at Bāndā.

Ff. 4; S 9 × 5,5; 7,5 × 4,5; ll 13, no jadvāls. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

553.

(ازالۀ اغلاط كلمات فارسي)

(Izāla-i-aghlāt-i-kalimāt-i-Fārsī).

I 927.

A short vocabulary of common Persian words written for the special purpose to establish their correct pronunciation. The compiler gives his own name as Ḥabību'l-lah Mudarris (f. 1), and states that he composed the present work on the lines of his similar compilation concerning Arabic words, with the title *Muzilu'l-aghlāt* (f. 1), dedicated to a nawwāb whose name is not mentioned. The work cannot have been written earlier than the end of the XI/XVIIc., as the *Burhān-i-qāṭi* is mentioned amongst the authorities (f. 1v, top). In the colophon the title of the work is given as *Muzilu'l-aghlāt*, but this seems to be incorrect. Beg.

حمد و ثنای سخن افریني را که سخن را النخ

Dated the 25th Dhī'l-Qa'da 1261/the 25th Nov. 1845.

Ff. 10; S 9 × 5,75; 7,25 × 3,75; ll 13, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Additions and emendations on the margins.

554.

(الفاظ املا)

(Alfāz-i-implā).

II 117.

A short treatise on the Persian orthography of words of purely Persian and of Arabic origin, together with some rules of Persian grammar. The work was composed in 1268/1851-1852 (f. 57), at the request of one Muḥammad Husayn. The author does not mention his own name. It is divided into three *qisms*: I, on the correct use of single letters (f. 36); II, on the correct use of groups of letters (f. 43); III, on habitual and common misspellings (f. 50, there called *guftār-i-duwwum*); and a *khātima* (f. 52), on some grammatical rules, with a table of corrections to some particular printed edition of the *Gulistān*, the mistakes of which were originally the cause which moved the author to undertake the compilation of this work. Beg.

له الحمد فى البدور الرجعى و السلام على عبادة الخ

On ff. 58v-61 there is a vocabulary, alphabetically arranged, of Persian and Arabic words, probably a *farhang* to some particular work.

Copied towards the end of the xiii/xix c.

* Ff. 34v-61; S 12,5 × 6,75; 8,75 × 3,75; ll 14, within *jadwals*. Or. pap. Ind. nast. Cond. tol. good. A few marginal and interlinear glosses.

555.

آمد نامه بدیع

Āmad-nāma-i-badī'.

II 369.

A Persian grammar, with numerous examples taken from classical poets. It seems to be only a fragment, and goes as far as the 11th *faṣl*. In the beginning apparently several lines are lost, and although the title, as above, is given, the name of the author and the date of composition are missing. There are no allusions to these in the text itself, but from the author's incidental references to Hindi it is clear that he was in some way connected with India. The general impression is that the work is of modern origin. Beg. abruptly:

... حروف و ضیفه و بعضی از الفاظ متفرقه پارسی را از کتب معتبره

جدا نموده بقید فصول در آورده این رساله را موسوم بآمدنامه بدیع ساخت الخ

Copied in the beg. of the xiii/xix c.

Ff. 23; S 9 × 5,75; 7,5 × 3,5; ll 16, no *jadwals*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

556.

(رسالة آمدن)

(Risāla-i-āmadan).

II 373.

A list of Persian irregular verbs and their principal forms, with Urdu equivalents added as interlinear and marginal glosses, similar to IvASB 1473, 1474, etc. On f. 1 it is called *Nuskha-i-āmadan*, and, in a quite modern handwriting—*Fawā'idu's-sibyān*. The name of the author and the date of completion are not given. Beg.

آمدن، آمد، بیاید، می آید، النخ
آونان، آیا، آوی، آوتا هی، النخ

Copied in the beg. of the xiii/xix c.

Ff. 19; S 6,25 × 4; 5,5 × 2,25; ll 9, no jadvāls. Or. pap. Ind. nast. Cond. bad. Worm-eaten, some folios torn away. A seal on f. 1v.

(b) Arabic.

557.

سراج المتعلمین

Sirāju'l-muta'allimīn.

I 585.

A detailed Persian commentary on the *Kāfiya*, the famous school book on Arabic grammar, with its full title *Al-Kāfiya fi'n-naḥw*, by Ibnu'l-Ḥajib (Jamālu'd-Dīn 'Uthmān b. 'Umar, d. 646/1248-1249), cf. IvASB 1447. The author calls himself Burhānu'd-Dīn b. Shihābi'd-Dīn 'Abdu'l-lah al-Jānī (in No. 558 the last part of the name can also be read as al-Jāmī). There are no indications as to the date of composition. The title as above appears in No. 558, but is omitted in the present copy. After a short preface explanations of the *bismilla* are given, and the text of the body of the work begins on f. 2, as usual: الكلمة لفظ. Beg. of the preface:

الحمد لله (sic) ... قال، چنین کوید مکرر این مقال النخ

Dated the 27th Muḥarram 1233/the 7th Dec. 1817.

Ff. 185; S 10 × 6,5; 7,5 × 3,75; ll 19, within jadvāls. Or. pap. (margins of ff. 137-end are new, of Eur. pap.). Ind. nast., different hands. Cond. tol. good. Worm-eaten and repaired. A few marginal glosses.

558.

The same.

I 487.

Another copy of the same work as the preceding one (No. 557), beg. as in that transcript.

Copied in the beg. of the xiii/xix c.

Ff. 241; S 8,75 × 4,75; 6,25 × 3,5; ll 15, no jadvāls. Or. pap. Bad Ind. nast., diff. hands. Cond. bad. Worm-eaten, repaired, dirty. Many marginal and interlinear notes, glosses, and corrections; a seal on f. 1.

559.

شرح شافیه

Sharḥ-i-Shāfiya.

I 557.

A detailed Persian commentary on another grammatical work of the same Ibnu'l-Ḥāḥib (cf. No. 557), called *Ash-Shāfiya*, by Muḥammad Hādī b. Muḥammad Ṣāliḥ Māzandarānī, who flourished ca. 1088/1677–1678. See EIO 2435. Beg. as usual:

الحمد لله ... و بعد، چنین گوید ذرۀ بيمقدار تراب اقدام شيعيان النخ

Copied in the beg. of the xiii/xix c.

Ff. 231; S 9 × 5,75; 7,25 × 3,25; ll 27, no jādvals. Or. pap. Pers. nast. Cond. not quite good. Worm-eaten, notes and additions on the margins.

560.

شرح شافیه

Sharḥ-i-Shāfiya.

II 384.

Another detailed Persian commentary on Ibn Ḥāḥib's *Shāfiya*, see No. 559, also composed towards the end of the XI/XVIIc. The editor, Ghulām 'Alī (f. 1v), states that it was written by his murshid and teacher, Ghulām Muḥammad b. Allahyār al-Murīdī (? or ar-Rindī) al-Amrohawī (who had died in 1098/1686–1687), for the special purpose of the instruction in Arabic grammar of Aurangzīb's eldest daughter, Zibu'n-nisā' (cf. above, No. 281). This shaykh was also a teacher to Muḥammad Akbar, son of Aurangzīb (cf. f. 2). The leaves of the original copy of this translation and commentary had become scattered, but the remaining portions had been collected, arranged, and re-written by the editor, as stated on f. 324, at Burhānpūr, in 1098/1686–1687, at the time of the visit to that city by Aurangzīb, on his Golkonda expedition. Beg.

الحمد لصارف اللسان مصدر الا كلمات (sic) المركبة بالحروف النخ

The copy is apparently Ghulām 'Alī's autograph.

Ff. 324; S 8,25 × 4,5; 5,75 × 3; ll 15, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten, but more injured at the end.

561.

(مجموعه در نكوه)

(Majmū'a dar naḥw).

II 375.

Two short works on Arabic syntax (*naḥw*):

1. (ff. 1v–4). (*Manzūma-i-Mi'at 'āmīl*). A Persian versified paraphrase of the famous *Mi'at 'āmīl*, or *Al-'awāmil fī'n-naḥw*, by 'Abdu'l-Qāhir b. 'Abdi'r-Raḥmān al-Jurjānī (d. 471/1078), see

Brockelmann, I, 287; cf. IVASB 1728. The name of the author is not mentioned. The work is dedicated to a prince whose name appears as Mu'izzu'd-Dīn Husayn. The first word is suspect, having been altered. There were many princes of the name of Husayn, but apparently none is known with the surname Mu'izzu'd-Dīn. This is the same work as the one described in EB 1658 and Aum 52. Beg.

بعد توحید خداوند و درود مصطفی، نعت ال پاک پیغمبر رسول مجتبی،

2. (ff. 6v-36). *Nahw-i-Mir*. The well-known work on Arabic grammar, ascribed to Mīr Sharīf Jurjānī (d. 816/1413-1414), the same as the one described in IVASB 1457, where references to other catalogues are given. Beg. as usual:

الحمد لله ... اما بعد، بدانکه ارشدک الله تعالی ... که این
مختصریست النعم

On ff. 4v-5v there is a *fihrist* to this work; on f. 36v there begins another *fihrist* of which the end is missing.

Dated the 23rd Rajab 1227/ the 2nd Aug. 1812.

Ff. 36; S 7 × 4,25; 5,25 × 2,5; ll 11, no *jadwals*. Or. pap. Ind. nast. Cond. good. A few additions and emendations on the margins

562.

(رسائل صرف)

(*Rasā'il-i-ṣarf*).

II 203.

Two treatises on Arabic grammar, one in prose, and the other versified.

1. (ff. 46v-81v). *Qā'ida-i-Raushan 'Alī* (as it is called in the colophon). A treatise on Arabic grammar, based on the *Shāfiya* and the *Fuṣūl-i-Akbarī*. The name of the author is given as Raushan-'Alī, who was already dead at the time of copying. He is apparently identical with Raushan-'Alī Jaunpūrī, d. at Calcutta ab. 1810, whose treatise on Persian grammar is described in R 857. Beg.

الحمد لله ... اما بعد، این رساله ایست در صرف انتخاب شافیه
و فصول اکبری بقدر ضرورت برای تعلیم طالبان، بدانکه جمله مصادر و افعال النعم

2. (ff. 85v-91v). (*Manẓūma dar ṣarf*). A fragment of a versified treatise on Arabic grammar, all through rhyming in *am*-.

The name of the author, the date of composition, and the exact title of the work do not appear. Beg.

حمد یزدان راست گفتن بهترین از هر کلام
زان سپس خواندن بنعت هادی و مهدی علام

The first item is dated (f. 81v) the 17th Šafar 1242/ the 20th Sept. 1826, or the 21st year of (Muḥammad) Akbar, at Shāhjahānābād. The name of the scribe is erased. A seal on f. 85, dated 1243 AH.

*Ff. 46-91 (ff. 82-84 are left blank); S 11,5×6,75; 9×4,5; ll 19, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

563.

فوائد مرقومه در شرح منظومه

Fawā'id-i-marqūma dar sharḥ-i-manẓūma.

II 372.

A treatise on Arabic grammar, consisting of a general introduction and a versified tract, with a commentary on it, mostly in catechetic form. The author calls himself Muḥammad Raḥmatu'l-lah b. Ni'mati'l-lah al-Ḥusaynī aṣ-Ṣādiqī al-'Aṭṭārī al-Aurang-ābādī al-Bukhārī; he completed it (see f. 40v) on the 2nd Ramaḍān 1221/the 13th Nov. 1806. Beg.

محمّد و اثنیّه مضاعفه بصرف القلوبیکه ... اما بعد، پس التماس

فقیر الخ

Beg. of the versified treatise (f. 8v), which has the rhyme ال- all through :

واو ساکن قبل او مکسور باشد هر کجا، یا بگرد غیر مدغم کر بود در کل حال،

On f. 35 a *khātima* begins, on some additional grammatical rules concerning verbs.

Dated the 14th Rab. I 1272/ the 24th Nov. 1855, copied by Najmu'd-Dīn b. Muḥammad Ḥusayn b. Najmī'd-Dīn Ḥasan, etc. According to a note on the margin it was transcribed from a copy of the author's son, dated 1224/1809.

Ff. 40; S 8,25×6,25; 5,5×4,25; ll 13, no jādvals. Blue Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

564.

(مجموعه در صرف)

(Majmū'a dar šarf).

III 174.

A fragment, or probably a collection of fragments, dealing with Arabic grammar. Apparently extracts from different works have been transcribed without being marked off, the one from the other. The first is *Faṣl-i-panjūm dar shinākhtan-i-khāṣṣiyyat-i-bābhā*, but on f. 9v there is the third *faṣl*, the fourth on f. 12, then

again a fifth on f. 12v, etc. It ends abruptly (f. 31v), and at the end there is a short fragment on ethics.

Copied in the beg. of the xiii/xix c.

Ff. 49; S 9 × 5,5; 6 × 3; ll 15, no jādvals. Or. pap. Ind. nast., different hands. Cond. very bad; almost entirely destroyed by worms.

6. Astronomy and Mathematics.

565.

(رساله در هندسه)

(Risāla dar handasa).

Ia 101.

A short exposition of the elements of Euclid. The editor, a disciple of Avicenna, 'Abdu'l-Wāhid Jūzjānī, who flourished in the beg. of the V/XIc., states in his preface that, while editing his master's work *Dānish-nāma-i-'Alā'ī*, he had some additional short notes of Avicenna on different subjects. Those on geometry were combined by him into this *risāla*. Beg.

الحمد لله ... چنین کوید خواجه بزرگوار عبد الواحد جوزجانی ... که
آنکاه که بخدمت رئیس قدس الله روحه بودم الخ

Dated the 27th Rab. I 1228/ the 30th March 1813.

Ff. 20; S 8 × 5; 6 × 3; ll 15, within double jādvals. Or. pap. Ind. nast. Cond. fairly good. Notes on the margins.

566.

کفایة التعليم

Kifāyatu't-ta'līm.

I 826.

A treatise on the principles of astronomy and astrology, by Abū'l-Mahāmid (on f. 2, top, Abū'l-Majāhid) Muḥammad b. Mas'ūd b. Zakī Ghaznawī. It is the same work as that of which a fragment is described in I^vASB 1500, 1. See also Bl 904; Ḥājji Khalifa refers to it in vol. V, p. 219, No. 10779, and gives the name of the author as Imām Ṣāḥirū'd-Dīn Abū Mahāmid, etc. Probably the same writer is also referred to by Ḥ. Kh. in vol. II, p. 39, No. 1755, in connection with a treatise on grammar, *Al-badī' fī'n-naḥw*, by Ibn Athīr al-Jazarī (d. 606/1209-1210), apparently as the latter's collaborator; his name is given in a slightly corrupt form, as Muḥammad b. Mas'ūd الغزنی. The present work has been compiled apparently towards the end of 541 and beg. 542/1147; on f. 90v the author mentions that he writes these lines on the 1st Muḥarram 542/ the 2nd June 1147. The copy in the Society's collection, I^vASB 1500, 1 (Ob 3), corresponds only to f. 2 top-f. 29, l. 8 of the present one.

The book is divided into unnumbered *faṣls*, *maqālas*, *qisms*, etc. The original diction has been thoroughly modernised. The texts of this copy and of IvASB 1500, 1, differ considerably in wording. Beg.

سپاس و ستایش مر خدایرا که افریدگار است ... ابوالمکامد محمد

بن مسعود بن زکی غزنوی اصلحه الله لمرضاته میکوید الخ

Dated the 3rd Ramadān 1147 (the 17th year of Muḥammad Shāh's reign), i.e. the 27th January 1735, at Peshawar, transcribed by Ranjīt Rāy, who mentions that he "corrected" the diction which he found in the original being *مربوط عبارت*. In the middle of the last page, in red ink, there is a note about this copy being submitted to and entered into the library of Muḥammad Ṣafawī, who is called *سلطان خدیو هفت کشور*, on the 19th Rajab 1224/the 30th Aug. 1809; he probably was a Safawide exile in India.

Ff. 168; S 8,75 × 5,25; 7 × 3,75; ll 19, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. A few marginal notes. A seal, dated 1167/1754, on f. 1v. Another seal and notes, on f. 1.

567.

The same.

III 75.

Another copy of the same work, see No. 566. The wording of the initial lines is slightly different:

شکرو سپاس خدایرا که افریده کار است الخ

The present MS., as stated in the colophon, f. 174, is transcribed from a copy dated the 16th Sha'bān 729/the 15th June 1329, which was a transcript of the autograph. The latter was dated the 13th Rab. I 543/the 1st Aug. 1148; this may be true.

At the end, on ff. 174v-200, there is a series of short *risālas* on the same subjects:

1. (ff. 174v-182). (*Risāla dar ma'rifat-i-tālī*). A short treatise on horoscopes, apparently of an early origin as, probably in illustration of the rules, the date of the birth of one Abū'l-Qāsim is given as the 20th Jum. I 501/the 6th Jan. 1108. The name of the author is not mentioned. Beg.

معرفت طالع تخمین دانستن بروز به ساعت الخ

2. (ff. 182-185v). (*Risāla dar athar-i-kawākib*). A short treatise on the influence of the planets, on methods of reading other people's thoughts, etc. The name of the author is not given. Beg.

الحمد لله ... نباید دانست که هر یکی از کواکب سیاره را الخ

3. (ff. 185v-187v). *Kunūzu'l-mu'azzimān* (so the title is given in the heading), ascribed to the authorship of Avicenna, also on the influence of the planets. Beg.

حمد و سپاس خدايی که آفریده کار جهانست الخ

4. (ff. 187v-189v). *Ahkām-i-sālhā-i-Turkān*. A short note on the Turkish system of calculating time.

5. (ff. 189v-200). (*Risāla dar hay'at*). Another treatise on astrological matters; the title of the work and the name of the author are not mentioned. Beg.

الحمد لله ... اما بعد، بدانکه حکماء زمان و فیلسوف جهان الخ

Copied apparently early in the xii/xviii c. On f. 174 the date is given as the 15th Rajab 1601, which may stand for 1061. This date, 1061/1651, seems quite probable.

Ff. 200; S 9,5 × 6,25; 6,5 × 3,5; ll 19, no jadvāls. Or. pap. Ind. nast. Cond. good. Traces of moisture. Notes on the margins.

568.

بیست باب

Bīst bāb.

I 451.

The well-known treatise on the astrolabe, by Naṣīru'd-Dīn Tūsī (d. 672/1274), see IVASB 1484, where references to other catalogues are given. Beg. as usual:

الحمد لله ... اما بعد، این مختصری است در معرفت اسطرلاب الخ

Copied towards the end of the xii/xviii c. Numerous marginal notes.

Ff. 22; S 7,75 × 4,25; 5,25 × 2,5; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, slightly damaged by moisture.

569.

شرح بیست باب

Sharḥ-i-Bīst bāb.

I 533.

A detailed commentary on the preceding treatise (No. 568), by (Nizāmu'd-Dīn) 'Abdu'l-'Alī b. Muḥammad al-Birjandī, who d. ca. 930/1523-1524, completed by him in Jum. II 889/July 1484, as expressed in the chronogram (on f. 130v) جمید الآخر. See Bl 783 (2), R 453, cf. Dorn C. 111; *Ind. libr.* Bh 226. Beg.

فاتحه خطاب در هر باب و خاتمه مقال ... اما بعد، فیقول الفقیر الی

ربه الهادی عبد العلی بن محمد البرجندی الخ

Dated Lucknow, the 3rd Rab. II 1206 (? or 1260 ?) in the reign of a 'pādshāh ghāzī' with the name of Wajid 'Alī Shāh (apparently he never was in reality an independent ruler), or the 30th Nov. 1791. This copy was transcribed, by 'Alī Ridā b. Sayyid Najaf 'Alī al-Mūsawī, from an earlier MS., completed in 951/1544-1545, written by Qāsim b. 'Abdi'l-'Alī al-Birjandī, apparently a son of the author. Many marginal notes and drawings.

Ff. 131; S 7,25 × 4,75; 5 × 2,5; ll 17, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

570.

رساله در علم حساب

Risāla dar 'ilm-i-ḥisāb.

Ia 100.

A treatise on arithmetic and geometry, by 'Alī b. Muḥammad Qūshchī (d. 879/1474-1475), see EIO 2242-2245, EB 1528-1533, Pr 151, No. 6. In the present copy the name of the author is not given. It is divided into three *maqālas* :

۱ (f. 1v) در حساب اهل هند،

۲ (f. 17) در حساب اهل تنجیم،

۳ (f. 28) در مساحت،

Beg. as usual :

الحمد لله ... اما بعد، این کتاب مشتمل است بر سه مقاله النخ

Dated 958/1551. Many marginal notes. A fragment of astrological contents on f. 1, and several stray notes on the fly-leaves at the end.

Ff. 32; S 7,5 × 5; 5 × 2,5; ll 17, no *jadwals*. Old Or. pap. Persian nast. Cond. tol. good.

571.

رساله در هیئت

Risāla dar hay'at.

II 452.

The well-known treatise on elementary astronomy, by the same 'Alā'u'd-Dīn 'Alī b. Muḥammad Qūshchī, see No. 570. It was written for Sultān Muḥammad II of Turkey (855-886/1451-1481). The name of the author and the dedication are not found in the present copy. See IvASB 1489. It was repeatedly commented upon and translated into Turkish and Arabic (cf. EIO 2240). The work is divided into a *muqaddima*, two *maqālas* (ff. 4 and 23v), and a *khātima*. Beg. as usual :

الحمد لله (sic) حمد الشاکرین ... اما بعد، این کتاب مشتمل است

بر یک مقدمه النخ

Copied in the middle of the xiii/xix c.

Ff. 39; S 8,25 × 5,25; 6,25 × 3,25; ll 16, no *jadwals*. Blue Europ. pap. Ind. nast. Cond. good. A few marginal additions. On several folios space was reserved for drawings, but they have not been executed.

572.

درة المساحة

Durratu'l-masāḥat.

I 368.

A treatise on the elements of geometry and practical rules concerning mensuration, by Ghiyāthu'd-Dīn 'Alī b. 'Alī Amīrān

(Ḥusaynī Iṣfahānī). His work was compiled at the request of a wazīr, Nizāmu'd-Dīn Darwīsh-'Alī, for the direction of Shihāb-u'd-Dīn Khwājagī, an architect, and dedicated to Abū'l-Faṭḥ Sultān Maḥmūd Ghāzī, 'the ruler of Iran and Turan,' in 890/1485 (as here given در سال فرخی). The Sultān Maḥmūd in question is undoubtedly the Timuride prince who ruled in 899-900/1494, but was a governor of Mazandaran since 864/1460. This identification helps to settle an old-standing puzzle, viz. the exact date of the *Dānish-nāma-i-jahān*, on the physical sciences, also by the same writer, dedicated to the same ruler (cf. IVASB 1363 and Pr 373). Another tract, of cabbalistic contents, by the same author, written in 870/1465-1466, was dedicated to Abū Bakr, Maḥmūd's brother, who was a governor of Badakhshān in about 865-884/1460-1479 (see Br 133, p. 219).

The work is divided into a *muqaddima* (f. 2), on the general principles of mensuration; four *maqālas*: the first (f. 29), on the measurement of plain surfaces; the second (f. 40v), on the measurement of spherical surfaces; the third (f. 43), on the measurement of irregular curved surfaces; the fourth (f. 45), on the measurement of the surfaces of solid bodies; and a *khātima* (f. 51v), on some elementary algebraic rules. Beg.

بندکچی حقیقی علیم حکیمی را که خواص بندکانرا الخ

Dated Jum. II 953/Aug. 1546. A good old copy, with many marginal notes in old handwriting.

Ff. 54; S 8,75 × 5,75; 7 × 3,75; ll 18, no jadvāls. Brownish Or. pap. Khora-sani nast. Cond. not quite good. Injured by moisture and repairs.

573.

(رساله در معدل قمر)

(Risāla dar ma'dal-i-qamar).

I 481.

Tables of lunar phases, with some appendices on the positions of the sun, etc. There are only two pages of explanations, at the beginning, containing no preface, no indication of the exact title of the book, the name of the author, and the date of composition. On f. 1v the year 871/1466-1467 is referred to, to illustrate the explanation of some rules. Most probably it was taken for this purpose because of being current at the time of composition. At the end, on ff. 61-62, there are tables of solar positions, calculated for the years 904-1089/1498-1678 (there are, however, no direct indications that these tables are part of the main treatise). On ff. 1 and 1v the book is called *Tas'hil-i-qamar* and attributed to one Mullā 'Imād. On f. 61, in two astrological tables, which may belong to the work itself, the name of their author is given as Maḥmūd b. Aḥmad, surnamed Humām al-Fārsī.

Beg. of the introduction :

طريقة استخراج تعديل معدل قمر ازین جدول النخ

Copied apparently in the beg. of the x/xvi c. On f. 1 a seal is dated 998/1589-1590. Numerous marginal notes and additions, by a different and later hand.

Ff. 62; S 10 × 7.25; 8.5 × 5.75; ll 33, within *jadwals*. Brownish Or. pap. Khorasani (?) nast. Cond. tol. good. Slightly injured by moisture.

574.

(رساله در هیئت)

(*Risāla dar hay'at*).

III 79.

A treatise on astrology, with a detailed horoscope for a nobleman, or a high official, Shaykh Diyā'u'd-Dīn Muḥammad (born, apparently, in 888/1483, was alive in 923/1517, cf. f. 16). The name of the author does not appear. At the end it is stated that the work was completed in Jum. I 923/May-June 1517, at Samarqand (f. 77v). It is divided into five *bābs*, but there are lacunas in the middle of the book and only of I (f. 8), IV (f. 32), and V (f. 68), the headings are given. It is peculiar that in the heading of the first *bāb*, this section is said to belong to the "second part":

باب اول از قسم ثانی در احکام طالع همایون

(the word ثانی, however, is left without dots, as if it has caused some doubt to the scribe). Every *bāb* is subdivided into a different number of *faṣls*. The authorities are mentioned on f. 8, but occasional references are found in many other places. The latest of them seems to be Jalālu'd-Dīn Dawānī (d. 907/1501-1502), see f. 22. The earlier treatises consulted by the compiler are: *Kifāyat-u't-ta'lim*, by Abū'l-Maḥamid Ghaznawī (f. 8); *Rauḍatu'l-munajjimīn*, by Shāh-Mardān al-Jilī (f. 8); *Jāmi'-i-shāhī*, by Shajarī(?); *Mawālīd-i-kabīr*, by Abū Ma'shar (Balkhī); *Talkhīs*, transl. by Husayn b. Fārisī; *Thamaru'l-falak*, with a commentary on it by Naṣīru'd-Dīn Tūsī, also *Nukat* (?), by the same; *Mujmalu'l-ahkām*, by Abū'l-Hasan Kiyā Sa'id Gūshyār; *Sirru'l-asrār*, by Muḥammad Balkhī; *Athmāru'l-ashjār* and *Ahkāmu'l-a'wām*, by 'Alī Shāh Bukhārī; *Ahkām-i-Bayhaqī*. Beg. of the treatise:

الحمد لله الذي حكمه المبرم اصوب الاحكام و كلامه النخ

Transcribed in Samarqand, apparently from the draft of the author, immediately after the completion of the work, by Muḥammad Yūsuf b. Shamsi'd-Dīn Muḥammad (قد تم بعض من هذا الاجزاء بعد ما كتب استادی النخ), and finished the 10th Jum. II 923/the 30th June 1517.

Ff. 77; S 10 × 6.25; 6.75 × 3.5; ll 17, within *jadwals*. Or. pap. New margins, of Europ. pap. Khorasani nast. Cond. tol. good. Slightly worm-eaten, injured by moisture. A seal on f. 1, erased. In the first and last folios pieces of paper are cut from the leaf, and patched, the text being re-written by a modern hand.

575.

الرسالة المعينية

Ar-risālatu'l-Mu'iniyya.

II 453.

A short treatise on astronomy, divided into four *maqālas*. It may be of early origin and is apparently the same as the one referred to by Hājji Khalifa (vol. III, p. 444, No. 6362). The name of the author and the date of composition are not mentioned; the dedication to one 'Abdu'r-Raḥīm b. Abī Maṣṣūr, whom Hājji Khalifa calls شهریار ایران, and his son, Mu'īnu'd-Dīn Abū Shams b. 'Abdi'r-Raḥīm, is not found here (the text seems to have been copied from a disarranged original). At the end also (f. 80v) this prince's name is omitted :

... رساله را برین فصل و مقاله ختم کنیم اگر پسندیده خاطر بزرگوار ...
 ... الدین ضاعف الله علاه آید غایت سعادت این بنده مخلص روی نموده
 باشد الخ

The name probably refers to some local governor, as there was no prince of this name who ruled over any considerable part of Persia. Beg.

سپاس و ستایش حضرت عزت ذوالجلال را که الخ

At the end several folios are occupied with kitchen accounts.

Copied in the xiii/xix c. Many marginal notes. On many folios space is left blank, probably for drawings, which were not inserted.

Ff. 80; S 7,5 × 5; 5,75 × 3; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

576.

رساله در تحقیق سمت قبله

Risāla dar taḥqīq-i-samt-i-qibla.

II 403.

A short treatise on practical methods to determine the *qibla*, i.e. direction of Mekka. The name of the author and the date of composition are not mentioned. Beg.

حمد بیکد و غایت و سپاس بی قیاس و نهایت الخ

Copied apparently in 1005/1597, because it bears a note of collation dated Lahore, the 19th Dhi'l-Qa'da 1005/the 4th July 1597 (this date seems suspiciously early for the character of the handwriting).

Ff. 5; S 8 × 4,25; 5 × 2; ll 17, no jadvāls. Or. brownish paper. Ind. nast. Cond. tol. good.

577.

(مجموعه در هیئت)

(Majmū'a dar hay'at).

Ia 56.

A scrap-book, chiefly containing astronomical and astrological fragments and extracts :

1. (ff. 1-9). Fragments on lucky days, some horoscopes, notes on eclipses, and other similar matters.

2 (ff. 9v-16). *Dar ma'rifat-i-ta'rikh-i-Khatāy*. On the Turkish and Chinese calculation of years, written in 1094/1683. Beg.

بدانکه حکمای خطای و ترک را سه دور است الخ

3. (ff. 16v-20). Scraps of astrological contents.

4. (ff. 20v-43v). Astronomical tables for 1092/1681, and some other years.

5. (ff. 44-59). Scraps, of the same kind. Tables of the positions of moon with regard to different planets (f. 50).

6. (ff. 59v-61). Apparently a preface to an astronomical treatise, composed in Bukhara, and begun the 22nd Sha'bān 1089/ the 9th Oct. 1678, by Bābā Khwāja b. Khwāja 'Arif Samarqandī. Beg.

حمدی که جون آفتاب تابان اشعه لمعات الخ

7. (ff. 61v-92). Short notes, tables, and calculations of astronomical and astrological contents.

8. (ff. 92v-98v). *Dastūr-i-istikhrāj-i-sahāmāt*. A note on a peculiar form of divination, with tables, dated 1090/1679-1680, at Bukhārā.

9. (ff. 99-110). More horoscopes, notes, etc.

10. (ff. 110v-115). (*Ar-risālat fī'l-hikmat*). A short treatise, in Arabic, on metaphysics. The name of the author is not mentioned. Beg.

سبحانک اللهم یا واجب الوجود الخ

11. (ff 116-118v). *Dastūr-i-istikhrāj-i-ru'yat-i-hilāl*. A short note on the determination of the time of the new moon. Additional scrappy notes on the margins and at the end.

Not all the entries are of the same date, and some quite modern notes have been added by a later hand. Some of them are in Nagari characters.

Written about 1090-1096/1679-1685.

Ff. 118; S 6,5 x 4. Brownish Or. pap. Khorasani and Ind. nast. Cond. tol. good. Dirty.

578.

رساله در عمل ربع مجیب

Risāla dar 'amal-i-rub'-i-mujayyab. I 673.

A treatise on the use of the quadrant, different from R 827 and IvASB 1500 (3). It is divided into 70 short *fasls*. The name of the author and the date of composition are not given. It must have been completed earlier than the middle of the XII/XVIIIc., as the present copy dates from that time. Beg.

الحمد لله ... اما بعد، این رساله ایست در معرفت عمل ربع مجیب

که انرا ربع الدستور خوانند الخ

Dated the 25th Rajab of the second year of 'Ālamgīr II, i.e. 1168/the 7th May 1755, copied by Shāh Murād.

Ff. 38; S 8,75 × 6; 7 × 4,5; ll 23, no *jadwals*. Or. brownish pap. Ind. nast. Cond. tol. good. Slightly damaged by worms and repairs. Stray notes and quotations at the beg. and end.

579.

(مجموعه در حساب)

(Majmū'a dar ḥisāb). I 433.

1. (ff. 1v-7). A short extract from a larger work on algebra, giving a few general rules in versified form, with a number of examples of their application (in prose). The name of the author and the title of the original work are not mentioned. Beg. of the versified portion :

ای آنکه تراست ذهن ثاقب، باز ای مصیب (?) در عواقب،

2. (ff. 7v-8v). *Qā'ida-i-istikhrāj-i-ku'b*. A short note on the rules for extraction of cubic roots, apparently an extract from a larger work, ascribed in the opening lines to Qāḍī'l-quḍāt Muḥammad (b.) Najmī'd-Dīn Khān, who flourished in the beg. of the XIII/XIXc., and was the author of a treatise on eras, see R 1013 and IvASB 1504, and other works, cf. IvASB 1061. Beg.

بدانکه هر عددی را که فی نفسه ضرب کنند الخ

Copied in the beg. of the xiii/xix c.

Ff. 8; S 9,5 × 6; 8 × 4,25; ll 19, no *jadwals* (in some places the lines are written obliquely). Or. pap. Ind. nast., often dotless. Cond. good.

580.

جامع بهادر خانی

Jāmi'-i-Bahādur Khānī.

II 299.

A large compendium of the principles of geometry, arithmetic, trigonometry, astronomy, etc., by Abū'l-Qāsim (also surnamed Ghulām Ḥusayn) b. Fath-Muḥammad al-Karbālā'ī Jaunpūrī (f. 3),

who began his work on it (the 15th Ṣafar) 1248/the 14th June 1832 (cf. f. 4v where the chronogram for this date is given as این طلسم کشف سر الاکبر است, also f. 701v), and completed it (as stated on f. 701v), the 15th Jum. II 1249/the 29th Oct. 1833 (in the 27th year of Muḥammad Akbar). An extract from it is referred to in R 1038. The work is divided into a *muqaddima*, six *khazīnas*, and a *khātima* :

۱ (f. 8) در علم هندسه

۲ (f. 109v) در علم الابصار

۳ (f. 157v) در علم حساب

۴ (f. 327v) در منتجات فنون ثلثه متقدمه بر سبیل ترکیب از مساحت

و استخراج مقادیر الخ

۵ (f. 601v) در علم هیئت اجرام علویه و بسائط سفلیه

۶ (f. 665) در تبیین مواصرات زینج و تقویم

Beg. of the preface :

عنبرین طرازی که از نوک خامه وجدان بر سطح قوطاس بیان ... اما

بعد، بر لوح صافی طبائع دانایان اسرار الخ

There are many drawings, some of them in European style. Some sections are incomplete, and there are many blank leaves, usually at the beginning or end of them, probably reserved for additional notes or tables.

Copied probably soon after the completion of the work, i.e. in the middle of the xiii/xix c.

Ff. 702; S 10,5×6,75; 7,25×3,5; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, especially in the middle.

581.

معیار الزمان

Mi'yāru'l-azmān.

I 958.

A treatise on eras, by Ratan Sing'h, son of Rāy Bālak Rām, with the *takhalluṣ* Zakhmī, who completed it the 25th Jum. I 1234/the 21st March 1819 (cf. f. 98v). He died ca. 1267/1850-1851, cf. R 962, 1096, where his other works, i.e. *Sulṭānu't-tawā-rikh*, on the history of Oude, and *Jām-i-gīti-numā*, on philosophy, are mentioned. The present treatise is divided into a *muqaddima*, two *maqālas*, and a brief *khātima*. At the end is added a comparative table of equivalents in different eras for the year 1234/1819. Beg.

انلهم لك نحمد و بك نستعين ... اما بعد ، اين مختصر يست در ميان

(sic) مبادى توارىخ مشهوره النخ

Copied probably shortly after the completion of the treatise, i.e. about the middle of the xiii/xix c.

Ff. 101 ; S 13 × 8 ; 7 × 3,5 ; ll 15, within jadvls. Or. pap., new margins of Europ. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Ugly vignette.

582.

تحفة الرشاد

Tuhfatu'r-rashād.

II 300.

A short treatise on fractions, apparently of very modern origin, dedicated to one Bālāprashād, son of Chandūla'1 (f. 3). There is no indication of the name of the author or any exact date of composition. It is divided into six *muqaddimas* and six *faṣls*. Beg.

موجودى كه كذيش با كنه هر موجود النخ

Copied towards the end of the xiii/xix c.

Ff. 20 ; S 7,5 × 4,5 ; 5,5 × 2,75 ; ll 12, within double jadvls. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. Bad vignette.

583.

تقويم سال ۱۲۲۶

Taqwīm-i-sāl-i-1226.

I 482.

An almanac for the fifth year of Muḥammad Akbar's reign, from the 26th Šafar 1226/the 20th March 1811 (cf. f. 6), with various predictions, tables of lunar phases, and other astronomical matters. The months are given according to the Ilahī era. The name of the author is not mentioned. Beg.

چون تكميل افذب عالمتاب روز پنجشنبه بيست و پنجم النخ

Copied apparently at the same time that it was composed.

Ff. 18 ; S 9,75 × 6,25 ; 5,75 × 4,25 ; ll 15, or more, within jadvls. Or. pap. New margins, of Europ. pap. Ind. nast. Cond. tol. good. Notes on the first and last folios.

584.

روز نامه سال ۱۲۴۸

Rūz-nāma-i-sāl-i-1248.

II 454.

An almanac with predictions, for 1248/1832–1833, or the 8th year of the reign of Muḥammad Akbar. The name of the author is not mentioned. The predictions are given on ff. 1v–3v, and at

the end there are two short notes on eclipses. It opens with a quatrain, beg.

از سر نو خجسته سال رسید، از برای شرف ز کردش خروش

Copied apparently in the same year, 1248/1832.

Ff. 16; S 7,5 × 6; 6 × 3,75; ll 20, no jadvāls. Eur. pap. Ind. nast. Cond. tol. good.

7. Medicine.

585.

ذخیره خوارزم شاهي

Dhakhīra-i-Khwārizm-shāhī.

II 297.

The well-known exposition of medical science, by (Zaynu'd-Dīn Abū Ibrāhīm) Isma'il b. Husayn b. Muḥammad b. Aḥmad al-Husaynī al-Jurjānī (d. 531 or 535/1136-1141). The treatise was completed in 504/1110-1111, and dedicated to Qutbu'd-Dīn Muḥammad, Khwārizm-shāh (490-522/1097-1128). See IVASB 1530, where references to other catalogues are given. In the present copy the introduction differs slightly from the usual version. The date of the beginning of compilation is given as the month of Rab. II 526/Febr.-March 1132. The Khwārizm-shāh at whose request the book was compiled is not mentioned by name. Beg., not as usual:

الحمد لله المنفرد بالوحدانية خالق الخلق ... چون از بنده دعاگوی

جمع کفنده این کتاب اسمعیل بن الکسین النخ

Of the nine books (*kitāb*), into which the treatise is divided, the first begins on f. 3; II on f. 40v; III on f. 76v; IV on f. 150v; V on f. 168v; VI on f. 207; VII on f. 412v; VIII on f. 442v; IX on f. 450v (although in all colophons of the preceding *kitābs* the work is regarded as consisting of only 8 books); X on f. 465v. The last section is not regarded here as a book, but as an appendix, and is called *Qarābātīn*, in three parts.

Transcribed between Shawwāl 1064 and Rajab (or a little later) 1066/Aug. 1654-Apr. 1656, as can be seen from the dates in the colophons of separate sections, see ff. 40, 76, 149v, 206v, 238, 264, 321, 442, 464v, 494.

Ff. 533; S 16 × 10; 12 × 6,25; ll 29, within jadvāls. Brownish thin Or. pap. Ind. nast. Cond. remarkably good for an Indian MS. of this age. Only slightly worm-eaten. Mediocre and bad vignettes, of Indian gaudy colouring, at the beginning of every big section. Seals on f. 1, erased.

586.

The same.

II 298.

Another copy of the same treatise, with the usual version of the preface, in which the date of the commencement is given as

504/1110-1111, and the name of the Khwārizm-shāh as Arslān Tegin Muḥammad. Beg. as usual:

الحمد لله رب العالمين حمد الشاكرين ... و چون تقدیر ایزد تعالی الخ

The books begin : I on f. 4 ; II on f. 71v ; III on f. 128v ; IV on f. 248v ; V on f. 274v ; VI on f. 336v ; VII on f. 354v ; VIII on f. 411v ; IX on f. 428v ; the *Qarābādīn* on f. 446v. The text seems to be slightly abbreviated.

Copied in the xii/xviii c. Many marginal notes, especially in the second half. A great number of glosses in Portuguese or Spanish, many Persian terms are written transliterated into Latin letters. A *fihrist* is added at the beginning.

Ff. 546 ; S 12,5 × 8,25 ; 9,5 × 5 ; ll 21, within double *jadwals*. Brownish Or. pap. Ind. nast., different hands. Cond. tol. good.

587.

The same.

Ia 67.

Another, incomplete copy of the same work. It begins with the preface in the same version as that in No. 586, and contains only the following books : I on f. 5v ; II on f. 116 ; VII on f. 213v ; VIII on f. 301v ; IX on f. 326. Beg. as in the preceding copy.

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c. A few notes on the margins.

Ff. 362 ; S 10,75 × 6,5 ; 7,25 × 3,75 ; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

588.

اختیارات بدیعی

Ikhtiyārāt-i-Badī'ī.

I 20.

A treatise on simple and compound medicines, by 'Alī b. Husayn al-Anṣārī, surnamed Hājji Zaynu'l-'Atṭār (born 730/1330, d. 806/1403-1404) ; he compiled it (according to EIO 2289 ; here the date is not given) in 770/1368-1369, chiefly from his own earlier work, the *Miftāḥu'l-khazā'in* (completed 767/1366). It is dedicated to a princess Badī'u'l-Jamāl (f. 2), who cannot be properly identified. See Bl 836-843, EIO 2289-2294, Br 128, EB 1581-1584, R 469, Leyden C. III, 277-278, Mehren, p. 13 ; cf. also R. Seligmann, *Ueber drei seltene Persische Handschriften*, p. 24 ; etc. *Ind. libr.* Bh 229, 230. Lith. Cawnpore, 1879. The work is divided into two *faṣls* (in some copies called *maqālas* ; here the second is so called). Their headings :

۱ (f. 3) در مفردات ادویه و نامهای آن و ابدال و اصلاح و مذاق آن به

ترتیب حروف

۲ (f. 217v) در مرکبات مستعمل

The first *faṣl* contains the names of drugs alphabetically arranged; in the second they are given in 16 *bābs*, arranged under the principal groups of medicines, beg. with purgatives and ending with unctions (*marham*).

The beginning of the treatise is slightly different from the usual one :

حمد بی حد و سباس بی عد مبدعی را که آثار ابداع او بر هر ورقی از
اوراق ... اما بعد، بر ارباب فطنت و اصحاب حکمت الخ

Copied in the beg. of the xi/xvii c. (the name of the scribe is erased); many marginal notes and glosses. Seals and notes on f. 1.

Ff. 236; S 13×7; 8,5×4; ll 23, within *jadwals*. Or. pap. Good careful Ind. nast. Cond. tol. good. Slightly worm-eaten; traces of moisture; ff. 163, 164, 174, are decaying, paper begins to crumble.

589.

کفایة مجاهدیه

Kifāya-i-Mujāhidiyya.

I 831.

The well-known treatise on medicine, by Maṣṣūr b. Muḥammad b. Ahmad b. Yūsuf b. Faqīh Ilyās (f. 4, top), dedicated to Zaynu'l-Ābidīn, a ruler of Kashmīr (826-877/1423-1472) (in this copy his name is omitted), see IvASB 1536. It is divided into two *fanns*, the first beg. on f. 9v; the second is not clearly marked (approximately somewhere near f. 380). The first *fann* is divided into two *qisms*: I on f. 9v, subdivided into four *maqālas* (ff. 9v, 34v, 41, 62v); the second *qism*, on f. 84, subdivided into five *maqālas* (ff. 84v, 115, 293, 322, 357v). The second *fann* is subdivided into two *maqālas*: ff. 380 (?) and 398. Beg. as usual:

شکر و سپاس مر خالقى را که در خلقت انسان دقایق حکمت الخ

Dated the 12th Rajab 1104/ the 19th March 1693. A *fihrist* is added in the beg.

Ff. 473; S 6,5×3; 4,5×1,75; ll 12, within *jadwals*. Or. pap. Ind. nast. Cond. tol. good. A few marginal and interlinear glosses, especially in the beginning. A few notes.

590.

معدن الشفاء

Ma'danu'sh-shifā'.

II 288.

A treatise on medicine and description of drugs, based on Indian sources. The beginning is that of the well-known *Ma'danu'sh-shifā'* of Bhūwa b. Khawāṣṣ Khān (f. 2, top), composed in 918/1512-1513 (f. 2v), and dedicated to Sikandar Lodi, see IvASB 1540. There are lacunas corresponding to f. 2, l. 10 to f. 2v, last line, and f. 3, bottom, to f. 5, l. 6, of G 55 (IvASB 1540). There is one leaf more, written by the same hand (f. 3), the origin

of which has not been identified. Then begins the main body of the volume, which contains *faṣls* 3 to 73, apparently belonging to a work quite different from the *Ma'danu'sh-shifā'*. It deals chiefly with medicines, classed under the diseases against which they are used. Beg. of the *Ma'danu'sh-shifā'*, as usual:

حمد مر خداي را که بحکمت بالغه و قدرت کامله الخ

Beg. of the third *faṣl* of the other work (f. 4, here marked as 3):

فصل سيوم در اسماء بعضی داروها الخ

Copied by different scribes, apparently in the xii/xviii c. In the colophon the date is given as the 29th Ṣāfar 1086. This date is unreliable, as it has apparently been interfered with. Originally there was perhaps 1186, i.e. the 1st June 1772.

Ff. 322; S 8,5 × 5,25; 6,25 × 3,25; ll 20, no *jadwals*. Or. pap. Ind. nast. (different hands). Cond. tol. good, except ff. 241–246, which are crumbling. Numerous marginal notes and glosses; often headings of *faṣls* are repeated on the margins.

591.

رياض الادويه

Riyāḍu'l-adwiya.

I 471.

A treatise on simple and compound drugs, comp. in 946/1539–1540, by Yūsufī, or Yūsuf b. Muḥammad b. Yūsuf Harātī (flourished in the first half of the X/XVīc.), cf. IvASB 1543, and dedicated to Humāyūn. See R 840. The work is divided into two *bābs*. The names of medicines are alphabetically arranged. The present copy contains only the first *bāb*. Beg.

الحمد لله الذي خلق لكل داء دواء وجعل الخ

On ff. 58v–69v, there is an appendix, probably an extract from some larger work, with the heading:

مقاله دويم در (sic) فصل اول در شناختن طبع و منافع دانها

It begins abruptly with descriptions of different cereals.

Dated (see f. 58v), the 7th Ṣāfar of the 16th year of 'Ālam Shāh's reign, or 1188/the 19th Apr. 1774. The colophon on f. 69v is dated the 22nd Ṣāfar of the same year, i.e. the 4th May.

Ff. 69; S 9,5 × 6,25; 7 × 4,5; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

592.

فوائد الانسان

Fawā'idu'l-insān.

II 287.

A versified treatise on pharmacology, by Dawā'ī (f. 2, top), or 'Aynu'l-Mulk Shīrāzī, a high official under Akbar. According

to Badaoni (*Muntakhabu't-tawārīkh*, vol. III, tr. by T. W. Haig, pp. 229-230 and 320-322, cf. also vol. II, text, p. 403), he died the 27th Dhī'l-Hijja 1003/ the 2nd Sept. 1595. In the present work, which is dedicated to Akbar, the date of composition is given as 1004/1595 (f. 3, top): شد اسمش فواید الانسان. This is probably an approximate date, and some freedom may have been allowed on account of the fact that the title was given by Akbar himself (ff. 2v-3). The names of the drugs are here arranged alphabetically. The descriptions of some of them form acrostics, the initial letters of every verse also spelling the name of the medicine, dealt with in the passage. Beg. of prose preface:

الله اكبر اين چه حكمت است همايون و نعمت است اله

Beg. of the versified text (f. 3):

نامه از بعد ذكر نام اله، شد موشح بنام اكبر شاه،

Copied towards the end of the xii/xviii c. Many notes and glosses on the margins.

Ff. 144; S 7 × 4,25; 4,75 × 2,75; ll 13, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

593.

ميزان الطبائع قطب شاهي

Mizānu't-ṭabā'i'-i-Quṭb-shāhī.

II 289.

A rather rare medical treatise, by Taqiyyu'd-Dīn Muḥammad b. Ṣadri'd-Dīn 'Alī, who re-arranged it from his earlier work on the same subject (f. 2), and dedicated it to Muḥammad Quṭbshāh (989-1020/1581-1611), see JvASB 1551. It is divided into a *ṣughrā*, a *kubrā*, a *natīja*, and a *lāzima*, subdivided into *muqaddimas* and *qisms*. Their beginnings are not properly marked in the text. The treatise apparently ends on f. 215v, and there is an appendix, on various drugs, on ff. 215v-218. Beg. of the treatise:

زيب ديباچه هر رساله بستایش صانع حكيمي رواست اله

Copied towards the end of the xi/xvii c., in Dihlī.

Ff. 218; S 9,75 × 6,5; 7,75 × 4; ll 21, no jadvāls. Or. pap. Ind. nast. Cond. not good. Worm-eaten and injured by moisture. Many marginal notes. On several folios space is left blank, probably due to lacunas in the original.

594.

الفاظ ادويه

Alfāz-i-adwiya.

II 415.

A brief pharmacology, with the names of drugs alphabetically arranged. It was composed by Nūru'd-Dīn Muḥammad (b.) 'Abdi'l-lah Ḥakīm (b.) 'Ayni'l-Mulk Shīrāzī (f. 3v), in 1038/1628-

1629 (f. 4, the title is a chronogram), and dedicated to Shāhjahān (f. 3). See IVASB 1555. For a detailed description of this work see EIO 2325; the *khātima*, mentioned there, is not given in this copy. Beg. as usual:

هو الله الاحد الصمد كه پايه حقيقت بيچونش از دايरे النخ

Dated the 1st Muharram 1231/the 3rd Dec. 1815 (1872 of the Sambat era). Many marginal notes and emendations, in addition to the names of drugs dealt with on the pages, written in red ink.

Ff. 146; S 11 × 6,75; 8 × 4; ll 19, within jādvals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

595.

عين الحيرة

‘Aynu’l-ḥayāt.

II 286.

A treatise on the so-called ‘China root,’ and on the bezoar-stone, and their effects on various diseases. The title as above, and the name of the author, Muḥammad Hāshim (b. Muḥammad Ṭāhir) Ṭihirānī, are given in the colophon, and the treatise is apparently identical with EIO 2336,1. In this copy the preface is omitted, and the work begins abruptly with the *muqaddima*. The identity cannot, therefore, be definitely decided. Judging from the description of the fuller copy in the India Office library, the work is dedicated to Sulaymān Ṣafawī (1077–1105/1667–1694). For another work by the same author, *Mifāḥu’l-khazā’in*, see Bl 865.

According to H. Ethé’s description, the work consists of two *maqālas*; a separate work, called *Tuḥfa-i-Sulaymānī*, on the bezoar-stone, is appended (EIO 2336, 2). In the present copy there are three *maqālas*, and the last one deals with zedoary, etc. Most probably the two works described in EIO 2336, were combined into one by the author himself, or by one of the editors. Here the contents are:

(f. 1v) مقدمه، در بیان کیفیت اطلاع بر بیخ چینی

(f. 2v) (مقاله اول؟) (no special heading)

(f. 41v) مقاله دوم، در بیان عشبہ مغربیہ و مزاج او

(f. 44v) مقاله سیوم، در خواص جدوار و فاو زهره و غیره

These *maqālas* are subdivided into *bābs*, and these into *faṣls*. Beg.

مقدمه، در بیان کیفیت اطلاع بر بیخ چینی، بدانکه النخ

Dated the 6th Dhī’l-Hijja 1265/ the 23rd Oct. 1849, copied by Wazīr ‘Alī.

Ff. 55; S 9,25 × 6,25; 6,5 × 4; ll 15, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

596.

تحفة المؤمنين

Tuḥfatu'l-mu'minīn.

II 295.

The well-known treatise on medicine, by Mīr Muḥammad Zamān Tankābunī Daylamī, who dedicated it to Sulaymān Ṣafawī (1077-1105/1666-1694), cf. f. 2v, top, see IVASB 1562. It is divided into two parts, the first contains five *tashkhiṣ*; the second is divided into three *qisms*. The first *tashkhiṣ* of the first part begins on f. 2v; II on f. 4v; III on f. 8v; IV on f. 269v; V on f. 275v. The second part, called *Dastūrāt*, begins on f. 277 (*qism* I on f. 277, II on f. 302v). Beg. as usual:

سبحان اللهم يا قدوس ويا طبيب النفوس الخ

On the margins of ff. 269v-309v there are several extracts (in Arabic) from different medical works such as *Zubdatu'l-ḥukamā'*, *Baḥru'l-jawāhir*; another Arabic work on the hygiene of the child (f. 303), etc. There are a great many notes, glosses, and emendations on the margins and on the fly-leaves at the beg. and end.

Dated the 21st Shawwāl 1186/ the 15th Jan. 1773.

Ff. 387; S 11,75 × 7,25; 8,75 × 4,5; ll 22, within double jadwals. Brownish Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Bad vignettes on f. 1v, 269v, 301v.

597.

The same.

II 296.

Another copy of the same work, beg. as usual, see No. 596. There are only very few glosses on the margins and at the end.

Dated (see f. 525v) the 9th Jum. II 1261/ the 15th June 1845, copied by Muḥammad Taqī (?).

Ff. 809; S 7,5 × 4,75; 5,75 × 3; ll 15, no jadwals. Europ. pap. Ind. careful nast. Cond. good.

598.

The same.

I 155.

Another copy of the same work, beg. as usual, see No. 596. It contains only the first three *tashkhiṣ*, i.e. only half of the work.

Dated the 18th Shawwāl 1262/ the 9th Oct. 1846, copied by Muḥammad Isma'īl b. Abī'l-Muḥsin b. Abī Ja'far b. Naṣrī'l-lah.

Ff. 247; S 11,75 × 7,5; 7,75 × 4,5; ll 25, no jadwals. Europ. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

599.

(قرابادین)

(Qarābādīn).

II 506.

A portion of a large pharmacological work, dealing with compound medicines. The present copy contains only the second *ganjwar*, incomplete at the end, subdivided into 8 *naqds* which are, in their turn, subdivided into numerous *aqds*, etc. Most probably it belongs to the same work, several fragments from which are described in I^vASB 1597, 2. There is no mention of the real title, of the author's name, or of the date of composition. The latter may be approximately fixed as belonging to the end of the XI/XVIIc., or a little later. Many authors of the X/XVIc. are referred to, such as Kamālu'd-Dīn Husayn Shīrāzī, 'Imādu'd-Dīn Maḥmūd Shīrāzī, Yūsufī, etc. Shāh 'Abbās (probably the first) of Persia (d. 1037/1628), is referred to here (f. 21v), as *Wālī-i-Īrān*, a humiliating title which used to be given to the heretical kings of Persia during the strained relations with India in the reign of Aurangzīb. Beg. of the volume:

کنجور دوم در ذکر ترکیب عظمی از تربیقات و افیونات و معالجین النخ

Copied in the xii/xviii c. A few marginal notes and additions.

Ff. 277; S 10, 25 × 5, 25; 7 × 3; ll 20, no *jadwals*. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired; traces of moisture.

600.

طب اورنگ زیبی

Ṭibb-i-Aurangzībī.

II 292.

A treatise on medical science, by Darwīsh Muḥammad Amnā-bādī, dedicated to Aurangzīb. The exact date of composition is not mentioned. It is based on Indian sources and is divided into seven *bābs*, which are subdivided into *faṣls* and *qisms*:

۱ (f. 2v) در بیان ارکان عناصر و اخلاط ثلثه

۲ (f. 28v) در معالجات امراض

۳ (f. 141) در دفع امراض زنان

۴ (f. 148) در بیان کشتن دهاتهای (sic?) و صاف ساختن آن

۵ (f. 151) در بعضی تدبیرها که مدار طبابت بروی است

۶ (f. 153) در بیان ساختن معالجین و سفوف النخ

۷ (f. 167) در معرفت مفردات

Beg. of the treatise:

حمد و سپاس مر حکیمي را که بحکمت بالغه خود النخ

A *fihrist* is added on f. 179v-181.

Copied by Jān Muḥammad, in the xii/xviii c.

Ff. 181; S 9 × 4,75; 7,5 × 3,5; ll 19, no jādvals. Brownish Or. pap. Good Ind. nast. Cond. good. Stray notes on fly-leaves.

601.

The same.

II 293.

Another copy of the same work, beg. as in No. 600. *Bāb* I begins on f. 6v; II on f. 49; III on f. 234v; IV on f. 245; V on f. 249v; VI on f. 253; VII is not properly marked.

Dated the 26th Ramaḡān 1238/the 6th June 1823, copied by Ḥasan 'Alī, at Miyāwan (میانوان) in the Mad'hupūr district.

Ff. 294; S 10,25 × 6; 7,5 × 3,75; ll 15, no jādvals. Greyish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A *fihrist* is given on ff. 1v-5. Notes on f. 294v.

602.

خلاصة الشروح

Khulāṣatu'sh-shurūḥ.

II 505.

A condensed commentary on the *Mūjiz*, an extract by Ibn an-Nafīs (d. 687/1288) from the famous medical work of Avicenna, the *Qānūn* (cf. Brock., I, 457). It is based on several standard commentaries of the *Qānūn* as well as of the *Mūjiz*, especially those of Aqsarā'i (d. ca. 800/1397), Fadlu'l-lah Tabrīzī, and Ḥakīm Shifā'i Khān, who is apparently identical with the well-known poet Shifā'i (d. ca. 1037/1628, cf. IVASB 729). The author calls himself Ghulām Imām b. Ḥakīm Banda 'Alī Khān (the latter was the translator of the *Mūjiz* into Persian). The exact date of composition is not given; therefore the second half of the XI or the first half of the XIIc./XVII-XVIII may be suggested. Cf. another work, apparently by the same author, No. 604. Beg.

بعد حمد شافى عز وجل و نعت رسول اكمل النسخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c. This transcript is not as accurate as the next one, but seems to be a little older.

Ff. 171; S 9 × 5; 7,25 × 3,75; ll 17, no jādvals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. Occasional marginal notes.

603.

The same.

I 358.

Another copy of the same work, beg. as in the preceding transcript.

Dated the 25th Muharram 1276/the 24th Aug. 1859.

Ff. 204; S 9,25 × 6,5; 7 × 3,75; ll 15, no jādvals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired.

604.

معالجات نبوی

Mu'ālijāt-i-Nabawī.

I 952.

A description of various Indian drugs, which may be used as substitutes for the medicines mentioned in earlier works, which, as the author states, could no longer be procured in his time. The names are arranged alphabetically. In some of these notes *ḥadīths* referring to the drugs described in them are quoted. The author calls himself Ghulām 'Alī. He is probably identical with the compiler of the preceding work, No. 602. Beg.

زمزمه تحمید سزاوار حکیم مطلق که در ادراک قانون الخ

Copied in the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 123; S 9,75 × 5,75; 8 × 4,5; ll 19, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Many marginal notes and glosses. Notes on f. 1.

605.

قرابادین قادری

Qarābādīn-i-Qādirī.

II 290.

A most popular pharmacology, composed between 1126/1714 and 1130/1718, by Muḥammad Akbar Arzānī (d. 1134/1722). See IVASB 1573. Beg. as usual:

ثقلی که شایان جذاب مستطاب حضرت الهی تعالی الخ

Dated the 2nd Muḥarram 1183/the 8th May 1769, Ḥaydarābād.

Ff. 465; S 8,5 × 5,25; 6,5 × 3,75; ll 15, no jadwals. Or. pap. Ind. nast. Cond. fairly good. Traces of moisture in the first half of the volume.

606.

(رسائل در طب)

(Risā'il dar ṭibb).

II 291.

1. (ff. 1v-86v). *Zādu'l-musāfirīn* (?) (this title is given only in the *fihrist* to the work, at the beginning). A treatise on the preservation of good health, the prevention of diseases, and on first aid during journeys. The author calls himself (f. 2) Muḥammad Mahdī b. 'Alī Naqī Sharīf. He composed this treatise at Iṣfahān, during the Afghan invasion, and completed it the 10th Ṣafar 1141/the 15th Sept. 1728 (f. 86v). The work is divided into two *maṭlabs*:

1 (f. 2v) در تدبیر مسافرو قوانین حفظ صحت ایشان و تدابیر اموری

که مسافرانرا غالباً اتفاق می افتد

2 (f. 8v) در معالجه صنفی چند از بعضی امراض که بدون مراجعت

بطیب توان معالجه نمود

Beg. of the treatise :

سپاس افزون از خواهش بیماران بشفا الخ

Then follow three short appendices, apparently by the same author, because the style seems to be the same as in the main work :

2. (ff. 87-89). *Mujarrabāt dar mu'ālija-i-ba'dī amrād*. A short note on the cure of some specific diseases. The name of the author is not mentioned. The authorities referred to are : Hājji Husayn Jarrāh, Muḥammad Bāqir Qumī, and Muḥammad Šādiq b. Muḥammad Ja'far (Iṣfahānī). The full heading is :

رساله مجربات در معالجه بعضی امراض که اکثر نرا از اسرار نوشته

اند

3. (ff. 89-93v). Another *risāla*, with a similar heading, on the same subject as the preceding one. Beg.

نقل من خط المرحوم المبرور مؤلف (sic) هذه الرسالة الخ

4. (ff. 93v-95v). Another short note on some particular diseases, describing medicines to cure them. Nādir Shāh (d. 1160/1747) is referred to on f. 95. Beg.

صفت قرص رادع بجهت درد سر الخ

Dated the 12th Jum. I 1226/ the 4th June 1811. Stray notes and prescriptions on fly-leaves, at the beg. and end. Marginal notes. A *fihrist*.

Ff. 95; S 5,75 × 3,5; 4,5 × 2,5; ll 17, no *jadwals*. Europ. pap. Persian *nast*. Cond. tol. good. Slightly worm-eaten and badly 'repaired.'

607.

طب منظوم

Tibb-i-manzūm.

I 646.

A treatise on medicine, in versified form. The authorship is ascribed in the opening lines and the colophon to (Muḥammad) Šādiq b. Kāzīm Ridawī. There are no indications as to the date of composition, and no references to the authorities. The author is probably identical with the poet from whom a quotation is given in an anthology, dating from the XII/XVIIIc., described in *IvASB* 943, f. 93. The treatise is divided into four *maqālas*, dealing with different groups of diseases, subdivided into *guftārs* and *faṣls*. Beg.

از پس حمد طبیب حق و نعت مصطفی

هم مدیح اهل بیت پاک و اصحاب صفا

صادق ابن کاظم رضوی همیکوید چنیس
که نمودم نظم طب را از برائی مومنین

Copied in the beg. of the xiii/xix c. (the place in which there may have been the date of transcription and the name of the scribe, is cut out).

Ff. 283; S 9,25 × 6; 7,25 × 3,75; ll 11, within jadvāls. Or. pap. Ind. nast. Cond. good. A few alterations and marginal notes.

608.

(رساله در اصول طب)

(Risāla dar uṣūl-i-ṭibb).

I 789.

A treatise on physic and the principles of medicine divided into a *muqaddima*, 12 *bābs*, and a *khātima*. There is no preface, and the book begins abruptly with the *muqaddima*. The name of the author, the title of the book, and the date of composition are not mentioned. In the beginning, on the top, is written by a different hand :

يقول العبد المحتاج الى ربه الغني محمد صادق ابن محمد كاظم
الرضوي

i.e. the same writer as mentioned in No. 607. There are, however, no means to ascertain from this copy whether this statement is correct. The work is based on Avicenna's treatises, and its mediæval commentaries. The contents are :

- (f. 1) مقدمه، در بیان معنی روح و کیفیت تولد آن،
- ۱ (f. 2) در بیان معانی قوت،
- ۲ (f. 3v) در عدد قوتهای کلیه و جزئیة،
- ۳ (f. 13v) در بیان عدد ارواح و اعضاء این،
- ۴ (f. 29v) در بیان خلافتی که میانه طببا و حکما در محل فیضان قوا،
- ۵ (f. 36) در بیان تقسیم متذاولات غذا و دوا و غیر آن،
- ۶ (f. 43v) در بیان شطری از احوال کیف و امری چند که متعلق بآنست مانند مزاج و غیر آن،
- ۷ (f. 53) در بیان بعضی از کیفیات و صفات دیگر که عارض ادویه میگردند،
- ۸ (f. 62v) در تقسیم کیفیت مزاجیة ادویه باعتدال الخ
- ۹ (f. 78v) در بیان معنی مواد از مرکب القوى،
- ۱۰ (f. 87) در بیان خاصیت و معنی اجسام ذو الخاصیت،

۱۱ (f. 91) در بیان برخی از حالات که عارض نفس باعتبار انصاف

قلب و روح ببعضی از صفات میگردند،

۱۲ (f. 93v) در بیان چگونگی جهات تأثیر ادویه قلبیه در قلب و روح

قلبی از تقویت و تفریح و نظایر آن،

خاتمه (f. 98v) در بیان معنی محتملة الارادة از طبیعة در اصطلاح حکما،

There is no colophon, and at the end of the *khātima* there is given a *fihris* of the *bābs* in the work. F. 103 is blank. Beg. of the treatise :

الحمد لله ... مقدمه، در بیان معنی روح و کیفیت تولد آن،

بدانکه اهل ملل الخ

On ff. 103v-106v there is a short treatise on the effects of liquid drugs (بیان مقادیر الشربات من الادوية), in Arabic. It is similarly ascribed, in an additional line, to the authorship of the same Muḥammad Ṣādiq, the author of the main treatise in this volume. Beg.

الله الحمد و المنة و هو العزيز الحكيم الخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 106; S 9,75 × 6; 7 × 4; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few marginal notes.

609.

(قربادین علوی خان)

(Qarābādīn-i-‘Alawī Khān).

I 263.

A large pharmacological treatise, on compound medicines, in which descriptions of drugs, etc., are often mixed up with religious matters, *ḥadīths*, etc. The author calls himself Sayyid Muḥammad Hāshim (b. Muḥammad Hādī al-‘Alawī); he bore the titles of ‘Alawī Khān and of Mu‘tamidu’l-Mulūk, and died (cf. R 382) in 1162/1749; cf. also EIO 2361. The present work may be identical with the *Jāmi‘u’l-jawāmi‘*, mentioned in EIO 2361. The work is divided into three *maqṣads*, of which the first two form, in fact, merely an introduction :

۱ (f. 1v) در ذکر ادویه مرکبه مذکوره در احادیث،

۲ (f. 11) در ذکر دواء عصمت که ذکر کرده معام اول ارسطاطالیس حکیم

در رساله که از برای اسکندر تألیف کرده،

۳ (f. 13) در ذکر دوائی کبد جامع المنافع،

Many earlier works are referred to. Beg. of the treatise :

الحمد لله ... اما بعد، ميگويد السيد محمد هاشم المخاطب بمعتمد
الملوك علوي خان النخ

Copied in the end of the xii/xviii c. A few glosses and notes on the margins.

Ff. 333; S 13,5×8,5; 9,5×5,25; ll 25, within jadvāls. Or. pap. Ind. nast. Cond. bad. The second half of the volume is badly damaged by worms or white ants. Ff. 1 and 2 are of quite recent origin.

610.

تحفة المسيحا

Tuḥfatu'l-Masiḥā.

II 294.

A voluminous work on medicine, based on various standard works, Western as well as Muhammadan and Indian, such as those of Lazar, Ribeira, Avicenna (the *Qānūn*), Zakariyā Rāzī, Najību'd-Dīn Samarqandī (*Asbāb wa 'alāmāt*), Abū'l-Hasan Qarshī (*Mūjiz*), Ilāqī (*Mu'ālījāt*), Abū Maṣṣūr Zarrīn-dast (*Nūru'l-'Uyūn*), Isma'īl Jurjānī (*Dhakhira-i-Khwārizmshāhī*), and many others (see f. 1v). The author, a Christian apparently connected with the Portuguese church, mentions that his ancestors came from Syria, from Ḥalab, or Aleppo. Some of them lived at Dihlī, but he had settled at Ūdaypūr, under the local raja Jagat-Sing'h, to whom the work is dedicated (f. 2). He gives his own name as Dominic Gregory Bautist, surnamed Dak'hanī Beg, s. of Rafa'il Bautist, surn. Nazar Beg, s. of Juan Bautist, surn. Yahyā Beg, s. of Ibrāhīm Beg, s. of Qaraqāsh Beg, s. of Yūnus Beg (f. 1v and in the colophon). He also refers to his teacher whom he calls Silvestre Zacharos (?) :

افضل علمای دوران سلویدستر ذکروس عرف اصلاح مسیح بن جری ذکروس،
(the word ذکروس is not clearly legible).

There is some doubt as to the exact date of composition. The date of the beginning of compilation is given on f. 2, top, as the 5th January (؟ جنبر) 1749 (so in figures and in words). But the equivalent in the Hijrī era, the 22nd Muḥarram 1160, or the 30th year of Muḥammad Shāh's reign, is in fact the 3rd Febr. 1747. The present copy is an autograph, dated the 5th Rab. II of the first year of Aḥmad Shāh's reign, i.e. 1162, or the 25th March 1749. Therefore the Hijrī date seems to be more reliable, and a mistake in the Christian date is probable.

The work is divided into three *maqālas*, subdivided into different numbers of *faṣls*, etc.:

۱ (f. 2) اندر یاد کردن حد طب و منفعت آن و یاد کردن مایهها
و تشریح اندامها و قوتها و غیر آن،

۲ (f. 90) اندر یاد کردن طب معالجات که طبیب از آن عمل تواند

کرد

۳ (f. 639v) اندر یاد کردن اعمال الید اعنی دستکاری

Beg. of the treatise :

سپاس و ستایش مرخدای و عیسی مسیح را که ذات او بیچ ذات

نماید ... اما بعد، میگوید شکسته و دلخسته مسیحی دومنیک کرکوری الخ

The book is paged from the beginning to end, in red ink, and at the top of the pages are given page headings, in Persian, in the original characters or in transliteration, or, sometimes, in Portuguese; cf. on f. 2 "*Andar had tebque*" (اندر حد طب), etc. There are also very many marginal notes, in Persian, Portuguese, and transliterated Hindustani. A long note in Portuguese appears on f. 1. A complete *fihrist*, with references to pages, is added in the beginning, on eight leaves. On seven fly-leaves at the beg. there are: a note on Persian medical terms, with their Portuguese equivalents; on some alchemic matters, with drawings of various implements; on the properties of various plants; on the cultivation of some medicinal vegetables; a horoscope, etc.

At the end there are: some stray notes, of the same nature as above, on ff. 669v-672v. On ff. 672v-676v there is a treatise on the properties of the 'China root,' apparently an adoption of the well-known treatise of 'Imādu'd-Dīn Maḥmūd Shīrāzī (cf. IvASB 1542), who is referred to in the text.

Ff. 677-679 are occupied with a note on farriery; the work from which it has been extracted is not mentioned. Some stray notes cover the last two leaves.

On ff. 3-27v, on the margins, there is placed the *Jāmi'u'l-farwā'id* (sometimes also called *Tibb-i-Yūsufī*), a treatise on medicine, by Yūsufī, or Yūsuf b. Muḥammad b. Yūsuf at-Ṭabīb Harātī, who flourished in the first half of the X/XVIc., see IvASB 1543, 6, completed the 18th Ramaḍān 917/the 9th Dec. 1511. The beginning differs from that of IvASB 1543, 6:

ای که خواهی تندرستی از در حکمت در آ،

تا بعلت هلی کونا کون نکریدی مبتلا،

Dated, as mentioned above, the 5th Rab. II 1161/the 4th Apr. 1748, at Ūday-pūr, by the author himself.

Ff. 696; S 18×10; 13×6.5; ll 19, no jadvāls. Or. pap. Large Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired; traces of moisture. Seals at the beg. and end (erased).

611.

خلاصة العيش عالمشاهي

Khulāṣatu'l-'aysh-i-'Ālamshāhī.

II 285.

A large treatise on sexual intercourse, aphrodisiacs, diseases of the sexual organs, etc., by one Muẓaffar (f. 2), compiled by him in 1177/1763-1764 (f. 3), for presentation to Shāh 'Ālam (1173-1221/1759-1806), to whom it is dedicated (f. 3v). It is divided into two *maṭlabs*, each subdivided into 20 *bābs*. The work is chiefly based on Indian sources. See EB 1628. Beg.

حمد بیقیاس و ستایش با سپاس آفریدکاری را الخ

Dated the 13th Muḥarram 1233/the 23rd Nov. 1817.

Ff. 255; S 10 × 5.5; 8 × 4; ll 16, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Scrappy notes and medical prescriptions on fly-leaves, at the beg. and end.

612.

(مجموعه در طب)

(Majmū'a dar ṭibb).

I 157.

Treatises, in Persian and Arabic, connected with medical matters:

1. (ff. 1-11). *Tahqīqu'l-awzān*. Explanation of terms used in medical works in connection with weights, etc., by 'Abdu'l-lah b. Muḥammad Ashraf Ṣiddīqī. He wrote apparently in the second half of the XII/XVIIIc., or beg. XIII/XIXc., as many late works are referred to, such as *Qarābādin-i-Qādirī* (comp. ca. 1130/1718), *Sirāju'l-luḡhat*, of Ārzū (completed in 1147/1734-1735), etc. Beg.

حمد و سپاس الیق کردکاریست که ... اما بعد، چنین کوید گرفتار علل الخ

Many marginal notes. Additional notes at the end.

2. (ff. 11v-13). (*Fuṣūl Buḡrāt fī'l-buthūr*). A collection of 25 rules for the cure of pustules and ulcers, in Arabic, ascribed to Hippocrates, found by the editor in the sage's grave (!). Beg.

هذه فصول في البثور وجدت في قبر بقراط الخ

Additional notes of medical contents at the end, and on the margins.

3. (ff. 13-14v). *Bur'u's-sā'at*. A short treatise on medicine, in Arabic, by Abū Bakr Muḥammad ar-Rāzī (d. ca. 320/932), see Brock. I, 233-234, cf. IVASB 1552. In the colophon he is confused with Fakhrū'd-Dīn Rāzī (d. 606/1209-1210), the famous theologian. Beg.

قال محمد بن ذكر (ذكرى) الرازی انی كنت عند وزیر ابی القاسم الخ

Notes of medical contents, in Persian, on ff. 15-15v.

Dated (ff. 11 and 14v) the 7th Dhī'l-Qa'da 1249/the 18th March 1834, copied by Muḥammad Ḥasan, at Kākori (near Lucknow).

Ff. 15; S 9 × 7; 7 × 3.5; ll 19, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

613.

دستورات

Dastūrāt.

I 377.

A short treatise on the general principles of medicine. The title, as above, is given in the colophon. The name of the author and the date of composition are not mentioned. On f. 1 the book is ascribed to the authorship of one Ḥakīmū'l-Mulk Jilānī, but the place is mutilated, and it is impossible to ascertain whether the statement is correct. The work seems to be of modern origin. There is no regular division into chapters. It begins:

الحمد لله و الصلوة على رسوله، بدانکه طب علم است باحوال ابدان النخ

Copied in the xiii/xix c.

Ff. 33; S 7,75 × 4,75; 5,5 × 3,25; ll 12, no jadwals. Or. and Europ. pap. Ind. nast. Cond. very bad. Worm-eaten and badly spoilt by 'repairs.' A seal on f. 1, dated 1262/1846.

614.

بستان افروز

Bustān-afrūz.

II 432.

A short *risāla* on the curative properties of various Indian plants, by Sayyid 'Abdu'l-Fattāḥ (surnamed) Khwāja 'Abdu'l-lah Namakīn. There are no indications as to the date of composition, and apparently no references to earlier works on the subject. There is apparently no special arrangement. The author translates the ordinary names of plants into Arabic, or coins new Arabic names for them, and these new names are written in red ink as headings to the notes in which every particular drug is dealt with, cf. on f. 8v: النخ، انعكاس القمر، اعنى كل چاندني كه آن النخ، etc. Beg.

الحمد لله ... اما بعد، معلوم احبا باد كه چون ادويه يونانيه النخ

Copied in the beg. of the xiii/xix c.

Ff. 15; S 9,5 × 6,25; 7 × 3,5; ll 15, no jadwals. Brownish Or. pap. Ind. nast. Cond. good.

615.

(رساله در طب)

(Risāla dar ṭibb).

Ia 99.

A fragment of a medical work, containing *maqālas* 3-8 (the last two incomplete). There are apparently no references to the earlier medical literature in the book. In order to facilitate identification, the headings of the *maqālas* are here given. Each *maqāla* is divided into a different number of *faṣls*.

- ۳ (f. 1) در احوال تن مردمست از تندرستی و بیماری و سببهای آن
و علامتها که دلالت کننده است بران (five *faṣls*)
۴ (f. 14) در بیان نبض و احوال آن (six *faṣls*)
۵ (f. 24) در تدبیر نگاه داشتن تندرستی الخ (ten *faṣls*)
۶ (f. 36) در بیماریهای سر (ten *faṣls*)
۷ (f. 44) در بیماریهای اندامهای که از سینه تا زیر ناف است (18 *faṣls*)
(incomplete).
۸ (f. 52v ?) در بیماریها باقی اندامهای و علاج آن (nine *faṣls*)
(incomplete).

Copied in the xiii/xix c.

Ff. 58; S 7,25 × 4,5; 5,75 × 3,25; ll 14, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

8. Zoology, diseases of animals, hunting, falconry, etc.

616.

باز نامه

Bāz-nāma.

Ia 19.

A detailed treatise on falconry, composed in 570/1175–1176 (cf. f. 4, top). This date does not seem to be reliable, as *Bāz-nāma-i-Firūzshāhī*, which was comp. in 571/1176 (cf. EB 1859), is referred to. The old diction and orthography are not preserved in this copy. The name of the author is not mentioned. The treatise is divided into 72 *bābs*; their list is given on ff. 4–5v. The last one breaks off just in its beginning, but the alphabetical vocabulary of veterinary and medical terms, given on ff. 237v–244v, apparently forms part of it. Beg.

الحمد لله ... بعد این کتاب مستطاب باز نامه آداب الصيد الخ

Beg. of the first *bāb* (f. 5v) :

طریق آراستن دست کش جانوران، باید که هر روز الخ

Copied in the xiii/xix c.

Ff. 244; S 11 × 6,75; 8,5 × 4; ll 15, no jādvals. Greyish Or. pap. Ind. coarse nast. Cond. good. Slightly worm-eaten.

617.

شکار نامه ایلخانی

Shikār-nāma-i-Īlkhānī.

Ia 179.

A treatise on hunting and the animals trained for this purpose, by 'Alī b. Mansūr al-Ḥalwā'ī (f. 13); he dedicated it to the

Mongol prince Ṭughāy Tīmūr Khān (f. 13), who reigned in 739-752/1338-1351. The work is divided into two *muqaddimas* and 27 *bābs* (cf. ff. 22-24, where their list is given). It seems, however, that this means that the 27 *bābs* constitute these two *muqaddimas*, the first containing 22 of them, dealing chiefly with falconry, and the second (f. 120), five *bābs*, on different quadrupeds which may be trained for hunting. In the first *muqaddima* the last *bāb* of which the heading is distinctly marked, is the 15th, on f. 59v. The *bābs* 16-22 have no headings, although the text is apparently complete. The authorities on which the book is based are given on ff. 15-15v. The treatise is an expanded version of the *Ṣayd-nāma-i-Malikshāhī*, which is supplemented from various apocryphal books of Jāmāsp, Hippocrates, Galen, Buzurjmihr, etc.; also from authors or works as follows: the *Jawāriḥ-nāma* of Abū'l-Bukhturī (?), Dihqān Shakanī (شکنی); a *Risāla* of Abū'l-Fawāris Fīṭāwardī; *Shukra-nāma* of Abū'l-Faraj Bāz-dār, Dihqān Bā Tegīn; *Ṣayd-nāma* of Abū Dakrī, Dihqān Bukhārī (بحاری), Rāfi' Sayyār, etc.

The work contains a great many Mongol and Turkish terms and may be interesting from a linguistic point of view. The diction in this copy is modernised, but almost exclusively with regard to the orthography. A fragment of the same work is described in EIO 2979, 5. Beg.

حمد و سپاس بیحد که سیم رخ و شمسوار عقل النخ

Copied towards the end of the xiii/xix c., or in the beg. of the xiv/xx c.

Ff. 137; S 9,75 × 6; 6,5 × 3,5; ll 10, no jadvāls. Bad machine-made paper. Ind. nast. Cond. good.

618.

مضماری دانش

Midmār-i-dānish.

I 714.

A treatise on farriery, by Nizāmu'd-Dīn Aḥmad (f. 4v), dedicated to 'Abbās II (f. 4), written in 1071/1660-1661 (cf. R 483). Besides, the present copy gives the colophon of its original, of which the transcription was completed the 2nd Jum. II 1080/the 28th Oct. 1669, so that (if this colophon is not entirely fictitious) the work must have been completed before that date. See IvASB 1605 where a small extract from this work is described. Also EB 1867, Pr 591, Ros 319, R 482-483, etc. It is divided into a *muqaddima*, three *marḥalas*, and a *khātima*. Beg. as usual:

سپاس بیقیاس خداوند جهانرا که ابلق لیل و نهار النخ

Copied towards the end of the xiii/xix c., or in the beg. of the xiv/xx c.

Ff. 96; S 9,75 × 6,25; 6,5 × 3,5; ll 10, no jadvāls. Cheap Europ. pap. Ind. nast. Cond. good.

619.

(مجموعه)

(Majmū'a).

Ia 60.

A collection of extracts from different treatises on falconry :

1. (ff. 1-36v). *Dastūru'ş-şayd*. A treatise on falconry, by Muḥammad Riḍā b. Muḥammad Yūsuf, who wrote it (cf. f. 1v) in 1083/1672-1673, and dedicated it to Aurangzīb (ibid.). The treatise is divided into 77 short *bābs*; their list is given on ff. 1v-2v. Beg.

حمد ببعد و سپاس ببعد از ازل تا ابد ... اما بعد، اضعف العباد الخ

2. (ff. 37-44). Extracts from different *bābs* of a work on falconry of which the title is not given.

از باب دوم، طریق صاف نمودن کلالچشم و سیاه چشم الخ

3. (ff. 45-53). *Bāz-nāma*. Another extract, from the *Bāz-nāma* of 'Alī b. Husayn b. 'Alī Amīrān al-Ḥasanī al-Iṣfahānī on the diseases of falcons. Beg.

تدبیر نا آمدن جانور بخواندن گفته اند که الخ

Several drawings at the end.

4. (ff. 54-63). *Bāz-nāma*. A brief treatise on falconry, in 59 *bābs*. The name of the author and the date of composition are not mentioned. Beg.

حمد ببعد و ثنای ببعد مر حضرت واجب الوجود ... بعده، بدانکه

ارباب علم و دانایان و بازداران بتجربه تمام الخ

5. (ff. 64-68). Notes by Sarnām (سرنام) Sing'h on falconry, based on the instruction received from Mirzā Asad 'Alī Beg Mīr-shikār. Beg.

اول در کرسذکی باز و غیره ورد چشم و سیاه چشم الخ

6. (ff. 69-82v). *Bāz-nāma-i-Fīrūzshāhī*. It is apparently very closely connected with the treatise described in IṽASB 1607, 3; the text differs in wording, but the subjects, their sequence, and terms, are almost the same in both. There is no introduction, and the work begins :

انتخاب باز نامه فیروز شاهي، مشتمل بر چهل و یک باب الخ

This treatise, as well as IṽASB 1607, 3, are apparently entirely different from EB 1859, which has also the title *Dastūr-i-şayd*.

7. (ff. 83-136). *Bāz-nāma*. Yet another treatise on falconry, composed at Bhakar, in Berar, in 1091/1680 (the 25th year of Aurangzib's reign), cf. f. 85. The author does not mention his own name. The treatise is divided into 43 *bābs*. The beg. of the introduction is versified. Apparently a few *bayts* are lost, and it begins with :

جانور پرا چو بصحرا برزد، کرسنه و رام توانا برزد، الخ ... بدانکه
هریک در ذکر الخ

On ff. 136-137v at the end there are notes on different medicines.

Dated (f. 136) the 17th Shawwāl 1271/the 3rd July 1855.

Ff. 137; S 11,5 × 7,25; 8,75 × 5; ll 18, no jadvals. Cheap Europ. pap. Ind. nast. Cond. good.

620.

(صیدیه)

(Şaydiyya).

I 439.

A treatise on various kinds of game, by the well-known poet Ḥazīn, or as he calls himself on f. 1v, top, Ibn Abī Ṭalib az-Zāhidī al-Jilānī, Muḥammad, surnamed 'Alī (d. 1180/1766). See R 483, cf. EIO 1712; *Ind. libr.* Bk 407. The work is divided into a *muqaddima* (f. 1v), three *bābs* (ff. 6v, 21, 22), and a *khātima* (f. 23v). The title and the exact date of composition are not given here. Beg. as usual:

سپاس بیقیاس که مدارک اوهم از استقضای اصولش الخ

Copied in the beg. of the xiii/xix c. Several notes on the margins.

Ff. 23; S 9,5 × 6,25; 6,25 × 3,75; ll 17, no jadvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

621.

I 93.

The same.

Another copy of the same work, see No. 620. Beg. as in that transcript.

Copied in the beg. of the xiii/xix c.

* Ff. 167-191v; for measurements, etc., see above No. 416.

622.

صیدیه

Şaydiyya.

II 151.

A treatise on the religious observances connected with hunting, the killing of animals, the lawfulness of the flesh of

different species as food, etc., the same as IvASB 1042. The name of the author and the date of composition remain unknown. In the present copy there is a dedication to one Abū'l-Ḥasan Bahādur Khān (f. 2), who cannot be identified (or, the name is perhaps fictitious). Beg. as usual :

بهترین طایر بال (sic) فال مبارک بال که طیران کند در هوای النخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 66; S 7,75 × 5; 5,25 × 2,5; ll 11, no jādvals. Brown Or. pap. Ind. nast. Cond. tol. good. Numerous notes on the margins.

623.

باز نامه

Bāz-nāma.

III 144.

A treatise on falconry. The name of the author and the date of composition are not given. It is divided into 76 *bābs*, mostly very short ones. The work seems to be of comparatively modern origin. Beg.

بعد حمد و ثنا ایزد توانا که شه باز فکر النخ

The present copy is written so as to imitate the style of lithographs; the introduction is separated, and the first two *bābs* are probably left without headings. The text of the main portion begins abruptly :

در بیان آنکه اول جانوران شکاری النخ

Copied a few years ago, in a pretentious style, but without the date of transcription, etc.

Ff. 106; S 13 × 8; 9,25 × 4,5; ll 13, within jādvals. Europ. pap. Modern Ind. nast. Cond. good. Marginal notes. Bad vignette and ornamentation on the opening leaves.

624.

کبوتر نامه

Kabūtar-nāma.

I 775.

A short treatise on pigeons, their training, and cures for their diseases. The name of the compiler and the date of composition are not given. There is no preface, and the treatise starts abruptly :

قرار عشقباز انست که چون جوانه چهل روز بر بام افتاب خورد النخ

Copied in the xiii/xix c.

Ff. 16; S 9 × 5; 7,25 × 3,5; ll 15, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Notes and additions on the margins.

9. Arts, technology, agriculture, etc.

1. *Military art.*

625.

(رساله در سپاهدارى جماعت انگريزيه)

(Risāla dar sipāh-dārī-i-jamā'at-i-Angṛīziyya). I 769.

A fragment of a large work, dealing with the methods of the British administration in India, military and civil. The extant portion deals chiefly with the European principles of organising the army, and only the last few pages deal with the civil government of the East India Company (f. 56v). The author's name does not appear. The work must have been compiled towards the end of the XII/XVIIIc., or early in the XIII/XIXc. There are many interesting anecdotes from the military history of the XII/XVIIIc. It is divided into many unnumbered *faṣls*. Beg. abruptly: ... لکن بسبب نام و جلب قلوب عوام اهل اسلام الخ

The copy is apparently an autograph, originally completed in Muḥarram (الشهر الاول) 1225/Febr. 1810 (which probably is the date of the completion of the work itself), at Patna. It is at present in a very bad condition, being much injured by worms. Portions of many leaves are torn away.

Ff. 63; S 7,25 × 4,25; 5,25 × 2,5; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond very bad.

2. *Archery.*

626.

هدایة الرامی

Hidāyatu'r-rāmī.

II 455.

A treatise on archery, by Muḥammad Bud'h, surnamed Sayyid 'Alawī, who dedicated it to 'Alā'u'd-Dīn Ḥusayn, a local ruler of Bengal (899-925/1493-1518). See EIO 2768-2769; cf. Pr 337-338, R 488, etc. It is divided into 27 *bābs*. Beg.

حمد و ثنائى مرخدايلا جل و علا، ان تواناى كه تير چرخ اعلى الخ

Dated the 6th Ram. 1252/the 15th Dec. 1836, or 1893 of the Sambat era.

Ff. 20; S 13 × 9,75; 11,25 × 7; ll 22, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

627.

(رساله در تير اندازى)

(Risāla dar tīr-andāzī).

I 105.

A fragmentary treatise on archery, incomplete at the beginning and apparently also at the end, so that the name of the

author, the title of the work, etc., cannot be ascertained from the text. The author mentions his teacher, Nūru'l-lah (cf. f. 67), and often refers to a book on archery called *Dastūru'l-'amal*. The extant portion is divided into six *aṣls*, subdivided into different numbers of *waṣls*. Beg. abruptly:

اصل اول در بیان قبضه و آن مشتملست بر هشت وصل النخ

Copied in the xiii/xix c.

*Ff. 49-79v; S 10,5 × 6; 8 × 3,5; ll 15, within jādvals. Or. pap. Coarse Ind. nast. Cond. not good.

3. *Agriculture and horticulture.*

628.

ارشاد الزراعة

Irshādu'z-zarā'at.

I 30.

A treatise on agriculture, composed in 921/1515 (f. 15), by Qāsim (b.) Yūsuf b. Abī Naṣr Ṭabībī (better, probably, Ṭabbasī), who claims to be a descendant of shaykh 'Abdu'l-lah Anṣārī (f. 3v), see IvASB 1612 and Bl 916, 3. The work is dedicated to a prince whose name is not mentioned. Beg. (as in IvASB 1612):

حمد مرقادیرا که در عوضه چهار باغ جهان النخ

Copied apparently in the xiii/xix c. (ff. 9-32, written by the same hand, are of machine-made paper), but some skill was shown in the attempt to mislead the readers into a belief that the MS. is an old copy. A seal of Akbar appears on f. 1v, but there is no need to prove that it is forged. The orthography of the MS. is quite modern.

Ff. 47; S 8,5 × 5,75; 6,75 × 3,5; three columns with irregular numbers of lines, each about 1,5 inches long, within jādvals. Or. and Europ. pap. Ind. nast. Cond. tol. good. Bad vignettes.

629.

نخلبندیه

Nakhlbandiyya.

I 455.

A treatise on the cultivation of various useful plants, composed in 1205/1790-1791, by Aḥmad 'Alī b. Muḥammad Khalīl Jaunfūrī, who based it on, or extracted it from, the works of Amānu'l-lah Ḥusaynī, namely the *Shajara-i-nihāl* and *Nuskha-i-kukh-bād* (i.e. plague of caterpillars). There is no regular division into chapters. Beg.

شکر و سپاس بیرون از اندازه (و) قیاس صانعی را النخ

Dated the 23rd Dhī Qa'da 1261/the 23rd Nov. 1845, at Cawnpore.

Ff. 27; S 9 × 5,75; 7,25 × 3,75; ll 16, no jādvals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. A few additions on the margins.

630.

(رساله در فلاحت)

(Risāla dar falāḥat).

Ia 116.

A treatise on agriculture, incomplete at the beginning, so that the passages which may have contained the exact title, the name of the author, etc., are lost. The colophon does not give information on these points. The work consists of 12 *bābs* and a *khātima*, dealing with various technical details of cultivation. The introduction and the beginning of the first *bāb* are lost, and the work opens with:

... ذکر دو دائرة یا سه دائرة زرد یا سرخ بر کرد و قوطاس شود انج

Beg. of the second *bāb* (f. 5v):

باب دوم در معرفت زراعت حبوب و آنچه تعلق بآن دارد، درین مآله
معرفت زمین زراعت و معرفت برز انج

Dated the 27th Dhī Qa'da 1255/ the 1st Febr. 1840.

Ff. 62; S 6,75 × 4,5; 5 × 2,75; ll 11, no jadvāls. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

4. Technology, metallurgy, mechanics, etc.

631.

جواهر الصنائع

Jawāhiru's-ṣanā'i'.

II 529.

An incomplete version of *Majma'u's-ṣanā'i'*, or *Majmū'atu's-ṣanā'i'*, as the book is sometimes also called, dealing with different methods of applied chemistry and alchemy. The date of composition and the name of the real author of this work remain unknown. See IvASB 1621, where references to other catalogues are given. The wording and the sequence of the *bābs* differs from those in IvASB 1621 and EIO 2783. The present copy contains 24 numbered *bābs* and two without numbers. The last two, on evoking *dīws* and *parīs* (f. 47v and 48), dealing with demonology, do probably not belong to this work. Beg. as usual:

حمد و سپاس بدیع الاساس من حضرت صانعی را که انج

Copied in the beg. of the xiii/xix c.

Ff. 50; S 9,25 × 6; 7,25 × 4,25; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Numerous marginal notes and glosses.

632.

(مجموعه در شمشیر)

(Majmū'a dar shamshīr).

I 232.

Two treatises on the methods to test the quality of swords:

1. (ff. 2-20v). *Ta'īdu'l-baṣārat*. A treatise on swords, com-

posed in 1118/1706–1707 (cf. f. 2, where a chronogram is given as (تائيد بصارت). The name of the author is not given, but in the Cambridge copy, described in Br 136, 1, and in No. 633 here, it appears as Nithār, whose real name was Luṭfu'l-lah, and surname Nuṣratu'l-lah Khān. In the present copy the actual beginning is lost, and the work opens with the versified passage quoted by E. Browne on p. 224 of his catalogue, or on f. 3, l. 13 in No. 633:

این نسخه مسمی است بتائید بصارت، الخ

2. (ff. 21–24v). *Tamhīdu'l-baṣārat*. Another, shorter, work on the same subject, based on the preceding one. The compiler, who does not mention his own name, calls the author of the preceding work his *ustād*, and must therefore have lived in the first half of the XII/XVIIIc. He compiled this treatise at the request of Muḥammad Ḥādī b. Fākhir Khān b. Iftikhār Khān b. Aṣālat Khān Ni'matu'l-lahī al-Ḥusaynī al-Harawī. Another copy of this treatise is described under No. 634, 2. It is divided into a *muqaddima*, five very short *bābs*, and a *khātima*. Beg.

الحمد لله الذي اقام بدو الدين بالسيف ... اما بعد ارشد ارجمذ
و اسعد بختمند در عمان شرافت الخ

On f. 1v there is a prayer, in *Arabic*, apparently not connected with either of these treatises.

Dated (f. 20v) the 16th Jum. I 1255/the 28th Jul. 1839, copied from a very incorrect original, as explained in the colophon. The figure 1255 has been mutilated in such a way as to give 1155.

Ff. 24 (*bayāḍ* form); S 4,5 × 7; 3,5 × 6; ll 14, no *jadwals*. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Additions and notes on the margins.

633.

تائيد البصارة

Ta'idu'l-baṣārat.

I 452.

Another copy of the same treatise, as No. 632, 1, this time complete. The passage with which the former copy opens is found here on f. 3, l. 13. Beg.

احسان بى پايان رب اكرم الاكرميين ... اما بعد، ذرة بيمقدار لطف الله
تخلص نثار مخاطب بذصرت الله الخ

Copied in the xiii/xix c. This MS. formed apparently originally a portion of Nos. 627, 634 (I 105).

Ff. 28; S 10,5 × 6; 8 × 3,5; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. not quite good.

634.

(مجموعه در شمشیر)

(Majmū'a dar shamshīr).

I 105.

Another collection of treatises dealing with the quality of swords.

1. (ff. 1v-43). *Barāhīnu's-sawārim* (cf. f. 6), a detailed treatise on swords, by Aḥmad b. Muḥammad (or Mīr Muḥammad Khān) b. Ibrāhīm (or Multafit, as given here ملفت, Khān) 'Ālamgīr-shāhī Ni'matu'l-lahī al-Ḥusaynī al-Yazdī (cf. f. 3v); he wrote probably in the middle of the XII/XVIIIc., as he refers to Luṭfu'l-lah, the author of the *Ta'īdu'l-baṣārat* (see above, No. 632, 1), who wrote in 1118/1706-1707. The work is divided into one *muqaddima*, giving some historical anecdotes concerning swords (f. 6v); five *maqālas*, on ff. 14v, 20, 23, 25, 27v, dealing with the qualities of steel, its composition, tempering, shaping, etc.; and a *khātima* (f. 34) on various additional matters. At the end (f. 42v) Muḥammad Shāh (1131-1161/1719-1748) is eulogised. Beg. of the treatise:

حمد ببعد خالق الاصباحي را كه صفايح شهر النج

2. (ff. 43v-48v). *Tamhīdu'l-baṣārat* (f. 44). Another copy of the same treatise as described in No. 632, 2. Beg. as usual:

الحمد لله الذي اقام هذا الدين بالسيف النج

Copied in the xiii/xix c.

* Ff. 1v-48v; S 10,5 × 6; 8 × 3,5; ll 15, within jadwals. Or. pap. Ind. coarse nast. Cond. rather bad; worm-eaten and repaired.

635.

اداة الكاتب

(Adātu'l-kātib.

II 497.

A treatise on the methods of preparation of ink, by 'Abdu'l-lah b. Ḥasan b. Ibrāhīm b. Ḥusayn Kūhdizī Dāmghānī. The author, who apparently was a professional copyist, mentions that when he came to India, he found that it was there impossible to find the good ink and pens, necessary for really calligraphical writing. He therefore wrote his book which is based on reminiscences of the methods used by Sulṭān 'Alī Mashhadī and Majnūn (cf. f. 2), two famous calligraphers of Herat who flourished in the beg. of the X/XVIc. As the latter died about 945/1538-1539, it is possible that the author may have lived in India under Akbar. The work is not divided into separate chapters. Beg.

الحمد لله الذي فضل مداد العلماء ... ميكويد مكر اين رساله النج

Dated the 6th Rab. I 1247/ the 15th Aug. 1831.

Ff. 15; S 10,25 × 6; 7,75 × 4; ll 11, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. A few additions on the margins.

636.

معیار العقول

Mi'yāru'l-'uqūl.

I 959.

A short treatise on the principles of mechanics, obviously compiled from European works. The author calls himself Abū 'Alī, and does not give the date of composition. The treatise is divided into five *bābs*. Beg.

الحمد لله الذي رفع مقادير اهل الكمال النج

Copied in the xiii/xix c.

Ff. 9; S 8,5 × 6,5; 6,25 × 4; ll 15, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Many drawings. Occasional notes on the margins.

5. *Architecture.*

637.

(رساله در بعض عمارات اکره)

(Risāla dar ba'd-i-'imārāt-i-Agra).

I 354.

Apparently a condensed and incomplete version of the same work as the one described in IvASB 1622, dealing with the materials used in the construction of the Tāj-maḥall and other buildings, in or near Agra, with a short biographical note on Muntāz-Maḥall, the wife of Shāhjahān. It covers only a small portion of IvASB 1622. Beg.

خلاصه آحوال (sic) بانو بیگم مخاطب بممتاز محل النج

Copied towards the beg. of the xiv/xx c.

Ff. 41; S 9,75 × 5,5; 6,5 × 3,5; ll 7, no jādvals. Europ. pap. Ind. nast. Cond. good.

6. *Calligraphy.*

638.

رساله منظوم در علم خط

Risāla-i-manẓūm dar 'ilm-i-khatt.

II 519.

A short versified treatise on calligraphy, comp. by Sulṭān 'Alī (cf. f. 3, bottom) in 920/1514 (f. 11). In the colophon the author is called Sulṭān 'Alī Mashhadi. The latter, a famous calligrapher, died in 919/1513-1514, as stated in R 573. There may be a mistake as to the date of his death in the authorities which Rieu utilised. Beg.

ای قلم تیز کن زبان بیان، بهر حمد خدای هر دو جهان

Copied in the xii/xviii c.

Ff. 11; S 8,5 × 4,75; 5 × 2; ll 15, no jādvals. Or. Brownish pap. Ind. nast. Cond. tol. good; slightly worm-eaten. Stray notes and quotations at the end.

7. *Music.*

639.

راگ درپن

Rāg-darpan.

I 407.

A treatise on Indian music, the same as described in EIO 2017, RsBr 71, EB 1847, composed in 1076/1665-1666 (cf. ff. 49 and 55). The author, who styles himself Faqīr, or Faqīru'l-lah (cf. f. 2v), apparently intentionally omits his full name. His treatise is divided into 10 *bābs* (the headings are quoted in EIO 2017), and chiefly based on a Hindī work, composed under Mān Sing'h of Gwalior (beg. X/XVIc.), and called مانکتوہل (f. 2v), Mānkuṭūhal. Beg. as usual:

حمد و سپاس بیقیاس مر آفریدگار پرا انخ

Dated the 3rd Rab. II 1213/the 14th Sept. 1798.

Ff. 56; S 8,5 × 5,25; 6,5 × 3,25; ll 14, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Many marginal notes and glosses.

640.

تحفة الہند

Tuḥfatu'l-Hind.

I 156.

The well-known work on Indian music, different arts as practised in India, physiognomy, sexual matters, etc., composed some time about 1086/1675-1676, by Mirzā Khān (Muḥammad) b. Fakhri'd-Dīn Muḥammad, and divided into a *muqaddima*, seven *bābs* and a *khātima*; see IvASB 1630, where references to other catalogues are given (add RsBr 78). Beg. as usual:

الحمد لله ... اما بعد، چنین (گوید) مست باده هذیان انخ

Dated the 6th Rab. I 1254/the 31st May 1838.

Ff. 300; S 11,75 × 8; 8,5 × 4,25; ll 16, no jadvāls. Bad, green coloured Or. pap. Ind. nast. Cond. still tol. good, except in the beg. and the end, where several folios have crumbled. The paper, apparently under the influence of the dye, has become fragile and in some places discoloured.

10. Magic, alchemy, divination, etc.

1. *Interpretation of dreams.*

641.

کامل التعبير

Kāmilu't-ta'bīr.

II 201.

The famous early work on the interpretation of dreams, by Abū'l-Faḍl Ḥusayn (b. Ibrāhīm) b. Muḥammad at-Tiflīsī (this word is here corrupted by the scribe into النعلی); he dedicated it to a prince in Asia Minor, 'Izzu'd-Dīn Qlich Arslān b. Mas'ūd (569-588/1173-1192). See IvASB 1508, where references to

other catalogues are given. It is divided into 16 *faṣls* of which the first 15 form a sort of introduction, and the last one contains a list of dreams with their explanations, in which the subjects of dreams are alphabetically arranged. Beg. as in EIO 2276:

ستایش و سزایش (sic) خدایرا که واحد و صمد و قادر است انج

Dated the 15th Ramaḍān, the year is not given. It must be within the limits of 1173-1221/1759-1806, as the intended date was also to be given in the regnal year of Shāh 'Ālam.

Ff. 446; S —; 7,5 × 3,75; ll 17, within jadvāls. Or. pap. Margins, of different paper, have decayed and crumbled away. Cond. of the extant part is fairly good. Slightly worm-eaten. Bad vignette.

642.

تعبیر نامه سلطانی

Ta'bīr-nāma-i-Sulṭānī.

II 202.

The well-known work on the interpretation of dreams, comp. in 763/1361-1362 by Qāḍī Isma'īl b. Nizāmi'l-Mulk Abarqūhī, see IvASB 1509. The present copy contains a quite different preface, in which the dedication to Shāh Shujā', the name of the author, and the list of the authorities, are omitted. Apparently this portion of the book had been lost in the original, from which the present copy was transcribed, and a new preface was 'improvised' by the scribe. Of the first of the two introductory *faṣls*, subdivided into 10 *nuktas*, there are only *nuktas* 1-5 (the last one incomplete). Then follows a lacuna, corresponding to ff. 9-11v of IvASB 1509 (M 46), and from the middle of the first *nukta* of the second *faṣl* the text of both copies coincides up to f. 333, l. 15, of M 46. The present copy, collated with M 46 (which is an excellent old MS., dating apparently from the beg. of the X/XVIc., or the end of IX/XVc.), appears to give the text carelessly transcribed and much modernised. In some places it is obvious that the scribe did not understand what he wrote. The concluding poem here breaks off in the middle, and the scribe has added a concluding *bayt*, extemporised by himself. Beg. of the treatise:

الحمد لله ... سبحان الله أن قادري که خاک را انج

Copied towards the end of the xii/xviii c.

Ff. 451; S 9,5 × 6,5; 6,5 × 3,75; ll 15, within double jadvāls. Brown Or. pap. Coarse Ind. nast. Cond. bad. Pasted over with so-called 'transparent' paper which has rendered many passages illegible.

2. Astrology.

643.

برهان الكفاية

Burhānu'l-kifāyat.

II 450.

A treatise on astrology, by 'Alī b. Muḥammad ash-Sharīf al-Bakrī, the same as the one described in EIO 2270. The date of

composition of the work is not given, and there are apparently no allusions to help to fix it. H. Ethé seems to be right in regarding it as an early work dating probably from the VI/XIIc. It was already a recognised standard treatise on the subject in the end of the VII/XIIIc., and is referred to in *Aḥkāmū'l-a'wām*, written ca. 690/1291, see No 644. The diction of the work, although obviously altered by scribes, still retains many archaic features. The book is also referred to by Ḥājī Khalīfa, II, p. 46, No. 1791. It is divided into 14 principal sections, the first two called *bābs* and the other 12 *burjs* (for their headings see EIO 2270), subdivided into different numbers of minor sub-sections. Beg.

الحمد لله الذي خلق الخلق على غير مثال ... اما بعد، مصنف
ابن كتاب على بن محمد النخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 317; S 9,25×6; 7×4,25; ll 15, within jādvals. Or. pap. New margins pasted to a number of folios. Ind. nast. Cond. not good. Worm-eaten, repaired, traces of moisture.

644.

احكام الاعوام

Aḥkāmū'l-a'wām.

I 13.

A treatise on astrology, based on several earlier standard works (cf. f. 1v-2), by 'Alīshāh b. Muḥammad b. Qāsim al-Khwārizmī, surnamed 'Alā' al-Munajjim al-Bukhārī. He states that in Ramaḍān 688/Sept. 1289, he went on his pilgrimage to Mekka, but apparently had at Baghdad some complicated transactions with Jews, of whose impertinence he bitterly complains. He alludes to one of them as having become a wazīr to the sultan, apparently referring to Rashīdu'd-Dīn. After some anti-Jewish disturbances, which took place the 5th Rab. II 690/the 7th Apr. 1291, and helped him to settle his affairs, he was able to proceed further. The book is divided into two *maqālas*, the first subdivided into four *bābs*, the second into eight:

۱ (f. 2v) مقالات اول در کیفیت اعمال تسیرات

۲ (f. 9v) مقالات دوم در احکام طالع تحویل و اتباع او

The present copy is slightly incomplete at the end. Beg.

الحمد لله (sic) العلیم الحکیم ... مولف این کلام و مصنف این
احکام العبد الفقیر علیشاه النخ

Copied in the beg. of the xiii/xix c.

Ff. 81; S 9,5×6,5; 8×5; ll 25, no jādvals. Brownish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, dirty, repaired, injured by moisture.

645.

مدخل منظوم

Madkhal-i-manzūm.

I 152.

A very short versified treatise on the propitious hours for the beginning of various undertakings. It has been completed the 1st Jum. II 816/the 29th Aug. 1413, as stated on f. 17 :

وقت تاریخ نظم بد ظاهر، غره از جمادی آخر،
هشتصد شانزده ز هجری بود، که بنظم این ضمیر فکرت بود،

In the beg. (f. 1v) there is a dedication :

بهر تشریف خویش اول این، کردم از مدحت جمال الدین،
بوالمحمد محامد احمد، که بقدر است برتر از فرقد،

If this name belongs to a ruling prince, there was at that time only one with the name Aḥmad, in Gujrat, who reigned in 814-846/1411-1443. But no usual epithets accompany his name which would imply his being a prince. The name of the author is not given (or he may have been called Fikrat, cf. the first quotation ?). Beg.

مرد و زن چون سخن ادا نکند، تا بنام حق ابتدا (ابتدا) نکند،

On ff. 17v-19v, there is another very short versified treatise on the same subject, in *Hindustani*, with the title *Tuḥḥatu'l-gharā'ib*, ascribed to the authorship of one Mīr Qays Mashhadī, apparently the same as the poet mentioned in Spr 278,--Aḥmad 'Alī Beg, surnamed Madārā Beg, son of Murād 'Alī Beg, who was a pupil of Ḥasrat, and flourished in the beg. of the XIII/XIXc. Beg.

علم پڑھنی کو کوئی پوچھی اگر، کونسا دن اور وقت ہے بہتر،

The first item is dated the 26th Dhī Qa'da/the 15th Febr., and the second one the 9th Dhī'l-Ḥijja/the 28th Febr. of 1220/1806, copied by T'hākurdās pandit.

Ff. 19; S 7 × 4,25; 5,5 × 2,5; ll 11, within double jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten. A few notes on the margins.

3. Alchemy.

646.

(رسائل در اکسیر)

(Rasā'il dar iksīr).

II 460.

Two short treatises on alchemy, apparently by different authors :

1. (ff. 1v-15). *Risāla-i-sirr*. A treatise on alchemy, attri-

buted in the initial lines to the authorship of (Abū Bakr) Muḥammad (b.) Zakariyā ar-Rāzī (d. 311 or 320/923-932). It is probably a modern Persian paraphrase of his *Sirru's-ṣanā'at* (see Brock., I, 235,13), which is apparently not identical with *Kitābu'l-asrār* (see Brock., *ibid.*), as it is referred to in the text in terms implying its being a separate work (cf. f. 10v : کتاب اسرار ذکر : نکرده ایم). It contains different recipes, etc. Beg.

این رساله سر من تصنیف قدوة السالکین زبدة الواصلین الخ

2. (ff. 15v-33). *Maṭla'u'n-nayyirayn*. Another short treatise on alchemy, the causing hurt to, and the weighing of, spirits, etc. The name of the author and the date of composition are not mentioned. It is divided into nine *bābs*, subdivided into different numbers of *faṣls*. There are only a few references to authorities, mostly apocryphal works. Beg.

رساله مطلع النیرین در صنعت اکسیر و درد و وزن کردن انفس و ارواح و احجار، بدانکه هیچ علمی بمترو عزیز تر و لطیف الخ

Dated the 5th Rajab 1309/the 4th Febr. 1892, copied by Muḥammad 'Abdu'l-Ḥaqq Murādābādī.

Ff. 33; S 9,5 x 6,25; 6 x 3,25; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. good.

647.

رساله اکسیر

Risāla-i-iksīr.

II 459.

A short treatise on alchemy, apparently an extract from a larger work; it is, however, subdivided into a *mugaddima* and three *maqālas*, as if forming an independent item. The name of the author is not mentioned. There are only very few references to earlier treatises on the subject. The latest appear to be the works of Al-Jildakī ('Alī b. Aydamur b. 'Alī, d. 743/1342, cf. Brock., II, 138-139), his *Al-burhān (fī asrār 'ilmī'l-mizān)*, *Ash-shamsu'l-munīr fī taḥqīqī'l-iksīr*, and *Shudhūdh* (f. 8v). Beg. of the treatise:

فصل فی العجائب منها الاکسیر، بیايد دانست که علماء این فن الخ

Copied in the middle of the xiii/xix c., by Walī Muḥammad b. Faḍl-i-dīn (*sic*).

Ff. 9; S 10 x 5,5; 7,5 x 3,5; ll 18, no *jadwals*. Europ. pap. Ind. nast. Cond. good. Lower portion of the folios is damaged by white-ants.

648.

تحفة خانی

Tuḥfa-i-Khānī.

II 530.

A treatise on alchemy, sorcery, and special methods to prepare different materials and appliances, composed in the beg. of

930/1523–1524 (f. 1), by 'Alī b. Ḥusayn Wā'iz al-Kāshifī, with the *takhalluṣ* Ṣafī (d. 939/1532–1533), cf. here Nos. 69, 656. The work is divided into two *maqṣads*, subdivided into different numbers of *bābs*, all very short. It is dedicated to Dürmīsh Khān (f. 1), governor of Herat (cf. R 98). The author refers in the preface to the work, on which the present one is based, namely to his father's treatise, *Asrār-i-Qāsimī*, on *simiyā* and *rīmiyā* (which was transcribed in a secret script, called *'ilm-i-kāshifī*). It was deciphered and condensed by 'Alī b. Ḥusayn at the request of Dürmīsh Khān. Beg.

الحمد لوليہ ... اما بعد، چنین گوید بقیر بنی بضاعت النخ

The last page is occupied with notes on the chase of different kinds of birds.

Dated 1223/1808, copied by Muḥammad 'Alī-i-Bāqir.

Ff. 14; S 9,25 × 6; 7,5 × 3,75; ll 15, no *jadwals*. Or. pap. Bad Ind. nast. and *shikasta*. Cond. tol. good. Slightly injured by moisture. A few notes on the margins.

649.

ذخیرۃ اسکندری

Dhakhīra-i-Iskandarī.

II 461.

A treatise on alchemy, the preparation of poisons, antidotes, amulets, magical rings, and other useful articles. It is said to have been compiled for Alexander the Great, and its text has been recovered in a monastery at 'Amūriya (?) at its capture by the Abbaside khalif Mu'taṣim. It would be a hopeless task to search for its real author, as there are many similar apocryphal mediæval treatises on the occult sciences, in which stories like this are narrated to throw possible persecutors off the track. It is divided into nine *fanns* (see f. 3v), subdivided into *faṣls*. There are numerous pictures, illustrating different monsters, constellations, etc. Beg.

الحمد لله (sic) ... منقولست که معتصم بالله که یکی از خلفاء عباس

ست بعد از فتح عموریہ شنید کہ انجا دیر یست النخ

Dated the 7th Ramaḍān 1212/the 23rd Febr. 1798. Many marginal notes.

Ff. 34; S 9,25 × 6; 8 × 4,5; ll 17, no *jadwals*. Or. pap. Bad Ind. nast. and *shikasta*. Cond. tol. good. Traces of moisture. Bad illustrations, in Indian style.

4. Demonology and sorcery.

650.

الشامل من البحر الكامل

Ash-shāmil mina'l-baḥri'l-kāmil.

I 507.

A treatise on sorcery, exorcism, demonology, and cognate matters, translated from Arabic. The full title of the work is

Ash-shāmil min al-baḥrī'l-kāmil fī daurī'l-'ālam fī uṣūlī't-ta'zīm wa qawā'idī't-tanjīm (f. 2v, bottom), or originally (f. 2v, l. 4), *Nuz'hatu'l-amāq* (here الامات) *yawm ijtīmā'i'l-akhwān wa't-tilāq*. The author of the original version is Muḥammad b. Aḥmad aṭ-Ṭabbasī (f. 1v), d. 482/1089; but his treatise was subsequently revised by Abū'l-Barakāt 'Abdu'l-lah b. Muḥammad b. al-Faḍl as-Ṣā'adī al-Farāwī (an-Nishābūrī), d. 530/1136. See Brock., I, 496; Ahlwardt, No. 5885. Apparently this identical treatise is described in EB 1561,3, amongst the works of Sakkākī, who may be the author of this Persian paraphrase. The name of the translator is not given in the text. The introduction is left in the original Arabic, and the Persian version begins with the first *bāb*. The Berlin copy contains 32 *bābs*. In the present version, however, only 19 of them are given, corresponding to *bābs* 1-19 of the Berlin MS. Beg.

قال الشيخ الامام الاجل السيد الزاهد ... ابو الفضل محمد بن احمد الخ

Beg. of the first *bāb* (f. 3):

باب الاول في ماهية التعزيم، بدان اسعدك الله تعالى في الدارين كه
تعزيم گرفته شده است از عزم و درست كردن دأئی الخ

Copied in the beg. of the xiii/xix c.

Ff. 51; S 9,75 × 5,25; 7 × 3,75; 11 15, no jadvāls. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

651.

(رساله در تسخيرات)

(Risāla dar taskhīrāt).

I 19.

A treatise on demonology, magic, and other occult matters, compiled by Muḥammad b. Sirāji'd-Dīn as-Sakkākī (f. 1v), from the writings of Muḥammad Sirāju'd-Dīn as-Sakkākī, who is occasionally referred to in the text. If the reading Muḥammad son of Sirāju'd-Dīn is not a mistake, the compiler may have been the son of the author; the latter's real name was Abū Ya'qūb Yūsuf b. Abī Bakr Khwārizmī as-Sakkākī (born 555/1160, d. 626/1229), see EB 1560. The treatise itself seems to be identical with that described in EB 1561, 4. On the margins in the introduction its title is added by a different hand as *Ikhtiyārāt*. There are many earlier writers referred to in the text (cf. f. 24), but almost all of them are unidentifiable as this kind of literature is still insufficiently explored.

There is no regular division into *bābs*; many folios are partly

blank, the space probably having been reserved for drawings or tables which have not been executed. Beg.

شکر و سپاس و ستائیس مر خدایرا ... چنین کوید مؤلف این کتاب
 محمد بن سراج الملة والدين السکاکي ... اما بعد، از قول امام محمد سراج
 الملة والدين السکاکي رحمة الله عليه، اگر خواهي که آفتاب را مستخر کذي النخ

Copied in the beg. of the xiii/xix c. Originally this MS. formed a portion of the same volume in which the preceding MS. was included (No. 650). The end of this copy, transcribed by a different hand, is found on the first folio in that transcript, and can be clearly read inspite of a piece of paper having been pasted over it.

Ff. 55; S 9,5×5; 7×3,75; ll 15, no jadvāls. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten and badly 'repaired.' A lacuna after f. 4.

652.

کتاب در احکام جن

Kitāb dar aḥkām-i-jinn.

III 85

A detailed treatise on the nature, peculiarities, etc., of jinns, based on numerous reliable sources and a great many *ḥadīths*. The authorities which are identifiable, are mostly early writers. The latest seems to be mentioned on f. 87, the *Mukhtaṣar Ākāmi'l-marjān fī aḥkāmī'l-jānn*, apparently Suyūṭī's (d. 911/1505) abbreviation of the well-known book on demonology by Badru'd-Dīn Muḥammad Dimishqī (d. 769/1367), cf. Brock. II, 75. The copy itself is dated 978/1570-1571, so that the treatise must have been written some time in the beg. of the X/XVIc. The name of the author does not appear here. As to sources, there is mention of the books of Abū Ishāq b. Bashār, his *Kitāb muḥtadā* (f. 81v); Qāḍī Abū 'Alī Muḥammad b. Ḥusayn Farrā'i Hanbalī (d. 458/1066), cf. Brock. I, 398 (f. 82); Abū'l-Qāsim Suhaylī ('Abdu'r-Raḥmān b. 'Abdi'l-lah, d. 581/1185), cf. Brock. I, 413 (f. 82); Ibn Abī'd-Dunyā, his treatise *Makā'idu'sh-shaytān* (ff. 82, 82v, 83v, 90, etc.) and another, *Kitāb ṭawā'in* (f. 100); Muḥammad b. Ja'far b. Sahl Khariṭī (d. 327/938), cf. Brock. I, 154, his book *Hawāṭifu'l-jinān* (f. 82, etc.); *Dalā'ilu'n-nubuwwat* (probably by Abū Nu'aym Aḥmad Isfahānī, d. 430/1038, cf. Brock. I, 362, or Aḥmad Bayhaqī, d. 458/1066, cf. Brock. I, 363); Ibn Ḥazm (d. 456/1064), on f. 85v; Abū Ḥafṣ b. Shāhīn with his book *'Ajā'ib wa gharā'ib* (f. 85v); 'Izzu'd-Dīn b. 'Abdi's-Salām, the author of the *Qawā'id ṣuḡhrā* (f. 86v); the *Fawā'id* of Sayrafi Harrānī (f. 87); the *Itbā' sunan wa āthār*, by Abū Sa'id 'Uthmān b. Sa'id Dārimī (f. 89); the *Sharḥ Hidāya*, by Abū'l-Ma'ālī b. Manjā Hanbalī (f. 90v); Najmu'd-Dīn Ḥajjī Khalīfa b. Maḥmūd Kilānī (f. 91v); 'Abdu'l-lah b. Muḥammad Qarshī (f. 94v); Aḥmad b. Muḥammad b. Yahyā b. Sa'id Qaṭṭān (f. 95); the *Kitāb irshād*, by Abū'l-Wafā'

‘Alī b. ‘Uqayl (d. 515/1121), cf. Brock. I, 398 (f. 106v); the *Ta’līqāt*, by Iṣḥāq b. Shāqilā (f. 107), etc. Beg.

روایت میکند ابو اسحق بن بشر در کتاب مبتدا باسناد متصل الخ

Copied in, or shortly after, 978/1570–1571, cf. f. 35.

* Ff. 81v–112; S 9,75 × 6; 6,75 × 3,75; ll 21, no jadvāls. Or. pap. Good nast. of Harātī type. Cond. good. Slightly worm-eaten and repaired.

653.

(رساله ادریس پیغمبر)

(Risāla-i-Idrīs payghambar).

Ia 4.

A treatise on sorcery, demonology, amulets, etc., ascribed to the prophet Idrīs. The present copy seems to be incomplete at the beg. and the end. It is divided into 15 *bābs* (as far as this copy contains). Beg. abruptly:

... دیگر عملهای لطیف کردن و این کتاب از ادریس الخ

Copied in 1320/1902–1903.

Ff. 13; S 8,5 × 6; 5,75 × 3,5; ll 10, no jadvāls. Europ. pap. Ind. nast. Cond. good.

654.

تاریخ نفیس

Ta’rīkh-i-nafīs.

II 360.

A short composition dealing with miscellaneous subjects, but chiefly concerning the occult sciences. The author, apparently an inhabitant of Calcutta (cf. f. 2), calls himself Muḥammad-i-‘Abbās. The exact date of composition is not mentioned, (ff. 2v, 25v). The treatise has been completed after 1284/1867, referred to on f. 18. It is dedicated to Lord Mayo (f. 3). There are also many references to dates slightly earlier than this one. The work is divided into four *bābs*:

۱ (f. 3) در ذکر بعض بلدان و عمارات عجیبه،

۲ (f. 10v) در ذکر بعض طلسمات و صنایع غریبه،

۳ (f. 15v) در ذکر برخی از نوادر واردات،

۴ (f. 21v) در ذکر نبذی از فواید نکات،

Beg. of the work:

الحمد لله الذي هو على كل شيء محيط الخ

Copied towards the end of the xiii/xix c.

Ff. 30; S 12,25 × 7,75; 10 × 4,5; ll 15, no jadvāls. Europ. pap. Ind. nast. Cond. not good. Traces of moisture, the right hand lower corners of the folios are torn away.

655.

(مجموعه)

(Majmū'a).

II 411.

A collection of short treatises on different matters, chiefly connected with occultism:

1. (ff. 1v-8). *Tuhfatu'l-mulūk*. A brief collection of maxims dealing with the ethics of administration. It seems to be a version of the same treatise as the one described in EB 1241, 45, 1465, and 1466. It is divided into 40 very short *bābs*. Beg.

بعد حمد ایزد نیکدارنده زمین و زمان الخ

2. (ff. 9v-15v). *Ṣad pand-i-Luqmān*. The well-known collection of magic and ethical maxims, ascribed to the legendary sage, Luqmān; cf. IvASB 1526, 1, where references to other catalogues are given, and above, No. 366. In this copy a special preface is added, probably by the scribe himself, dedicated to Maharaja Dulīp-Sing'h, for whom this copy was prepared. Beg. of the preface:

حمد بیحد و سپاس بیحد مر کردگاری را سزد الخ

3. (ff. 16v-32v). *Risāla dar qiyāfa*. A treatise on physiognomy, dedicated to the same Dulīp-Sing'h. Beg.

حمد و سپاس بیقیاس مر آن کبریائی را سزد که الخ

Dated 1263/1847, or 1904 of the Samwat era, copied by Malik Sayfu'd-Dīn (who is probably also the editor of these treatises).

Ff. 32; S 8 x 5; 6 x 3,5; ll 9, within jadwals. Europ. pap. Ind. nast. Cond. good. Bad vignette.

5. Cabbalistic meaning of letters.

656.

حرز الامان من فتن الزمان

Hirzu'l-amān min fitani'z-zamān.

I 331.

A treatise on the cabbalistic meaning of the letters of the alphabet, the mystical Coranic letters, names of God, etc., by the well-known 'Alī b. Ḥusayn al-Wā'iz al-Kāshifī, who used the *takhalluṣ* Ṣafī (d. 939/1532-1533), and is better known as the author of the *Rashahāt*. Hājji Khalīfa (III, p. 43, No. 4467) ascribes it to the authorship of Kāshifī himself. This is probably not quite correct, because the work clearly shows Shi'ite tendencies on the part of the compiler, which better suit the son of the famous Sunnite divine than himself. It is divided into five *maqālas*, each being subdivided into five *bābs*:

۱ (f. 4) در بیان صفات و خواص حروف و ذکر شرایط و آداب عامه

و خاصه که رعایت آن در اعمال این کتاب لازم است

- ۲ (f. 43) در خواص حروف ثمانية و عشرون
 ۳ (f. 92) در خواص اسماء حسنى
 ۴ (f. 150v) در خواص آیات قرآنی
 ۵ (f. 185) در خواص سورة قرآنی

Beg. of the treatise :

الحمد لله الذي انزل الكتاب مشتملا على غرائب خواص حروفه الخ

On ff. 213v-228v, there is a kind of appendix (*Risāla dar khawāṣṣ-i-ḥurūf-i-mufrida*), containing a brief review of the cabbalistic and magical properties of letters, in the *abjad* arrangement. It is slightly incomplete at the end, and there are no indications as to its connection with the preceding work, or the name of the author, etc. Beg.

این رساله ایست مشتمل بر خواص حروف مفردة الخ

Dated (f. 213) the 6th Sha'bān (12)34 (?— almost entirely erased), i.e. the 31st May 1819, copied by Nawwāb Ḥusayn 'Alī Khān son of Shujā'u'd-Dawla (seems somewhat strange).

Ff. 228; S 10,25 × 6,5; 7 × 4,25; ll 13, within double jadvāls. Europ. pap., hand-coloured. Ind. nast. Cond. tol. good, but paper begins to crumble. Bad vignette. Several seals on f. 1. Several drawings in the last item. A lacuna after f. 196; after f. 200 the order is: ff. 202, 201, 203, etc.

6. *Jafr*.

657.

رموز الاسرار

II 334.

Rumūzu'l-asrār.

A treatise on divination by *jafr*, and the cabbalistical meaning of letters. The name of the author (?) appears in the form of 'Ibādu'l-lah Ithnā-'asharī (f. 2, bottom), but is rather suspect. The latest of the identifiable persons mentioned in the text appears to be Sayyid 'Alī Hamadānī (d. ca. 786/1384), cf. f. 23. Beg.

احصای ثنا سزاوار محصی است که لسان حرف الخ

Copied in 1240/1824-1825.

Ff. 29; S 9 × 5,75; 6,25 × 3,75; ll 13, no jadvāls. Coloured Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Space is reserved on several folios, apparently for intended illustrations.

658.

سرائر تکسیر

I 486.

Sarā'ir-i-taksīr.

A treatise on divination by *jafr*. The name of the author and the date of composition are not given. The title as above appears in the concluding lines :

... اینست سرائر تفسیر و از باقی ائمه نیز برینمذوال علماست در
مطولات این فن النخ

Apparently no definite authorities are referred to, so that the date of composition cannot be estimated even approximately. Beg.

بدان ایدک الله تعالی که علماء جفر مدت برکاتیم بتتبع بسیار النخ

Dated the 12th Sha'bān 1104/the 18th April 1693.

Ff. 19; S 9,5 × 5; 6 × 2,75; ll 14, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few glosses on the margins, and a few notes on the last folio.

7. *Raml*.

659.

زبدۀ رمل

Zubda-i-raml.

II 386.

A complete copy of the same versified work on *raml*, from which a fragment has already been described in IvASB 551. That extract corresponds only to f. 1v-f. 6v, l. 12, of the present copy. The name of the author does not appear; the date of composition is here also given as 706/1306-1307 (f. 2v). Beg. as in the Society's transcript:

هو کرا عقل راهبر باشد، کار او سر بسر هنر باشد،

Copied in the end of the xiii/xix c. The date is written at the end by a different hand as 1929 Bikramī (?), i.e. approximately 1872 A.D.

Ff. 47; S 11 × 6,75; 8 × 3,5; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture. Many notes and glosses on the margins.

660.

(رساله در رمل)

(Risāla dar raml).

Ia 229.

A treatise on *raml*, by Nāṣir (or Nāṣiru'd-Dīn) b. Muḥammad b. Ḥaydar Rammāl Shīrāzī, who wrote it for Sayyid Ḥusayn b. 'Alī al-'Alawī. The date of composition is not given, but the work must have been of rather early origin (not later than the X/XVIc.), because it is mentioned by Ḥājji Khalīfa (vol. II, p. 244, No. 2701); he calls it *At-tuḥfat fī'r-raml*, and states that it is divided into four, not two, *maqālas*, as given in this copy. Beg.

الحمد لله الذي لم يزل ولا يزال ولا يتغير الكمال النخ

The work seems to be incomplete in this transcript.

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 25; S 9,5 × 6; 7 × 3,75; ll 22, no *jadwals*. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture and repairs, dirty. Many marginal notes.

661.

انوار الرمل

Anwāru'r-raml.

I 85.

A detailed book on divination by *raml*, by 'Abdu'l-lah Shīrwānī, the same as the one described in EIO 2267. The date of composition is not mentioned, and there are great difficulties in its determination. Although a number of authorities are referred to by the author, they are unidentifiable or cannot be dated. The work is divided into a *muqaddima*, two *maqālas*, and a *khātima*. It contains a great number of tables. Beg.

شکرو سپاس بیکد و قیاس افریدکار یرا جل جلاله که النخ

Dated the 8th Rab. II 1216/the 18th Aug. 1801. Numerous notes and emendations on the margins. Stray notes at the end.

Ff. 117; S 8,25 × 5,25; 7 × 3,75; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. bad. Worm-eaten and injured by moisture. A seal on f. 1.

662.

(رساله در رمل)

(Risāla dar raml).

Ia 161.

A short versified treatise on the principles of astrology and rules of divination by *raml*. The title of the book, the name of the author, and the date of composition are not mentioned. There is no introduction, and the treatise begins abruptly:

در بیان عدد افلاک، اول از هیأت فلک کویم، پس باحکام اختران پویم،

Copied towards the end of the xii/xviii c.

Ff. 28; S 7,25 × 4,25; 5 × 2,5; ll 14, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture, slightly worm-eaten. Notes on fly-leaves.

X. VARIA.

1. *Bibliography.*

663.

ترجمه کشف الظنون

Tarjuma-i-Kashfu'z-zunūn.

I 184.

A translation of the famous bibliographical work of Hājji Khalifa, or, to give him his real name, Muṣṭafā b. 'Abdī'l-lah, surnamed Kātib Chalabī, d. in Dhū'l-Hijja 1068/Sept. 1658. The original Arabic text has been repeatedly printed and lithographed in Cairo (1274, etc.) and in Constantinople (1310, etc.); the critical edition and Latin translation by G. Fluegel, seven vols., Leipzig, 1835-1858 (Or. Transl. Fund), is to be re-edited shortly. In the present translation there is no preface by the translator, and it begins with the Persian paraphrase of the original doxology :

بهترین نطق که ظاهر می شود افوار الطاف الهی

It ends with the passage found in vol. VI, p. 510 of Fluegel's edition. There is no colophon.

Copied in the xiii/xix c. At the end there is a seal dated 1253/1837-1838, which may belong to the scribe.

Ff. 561; S 9,25 × 5,75; 7 × 3; ll 17, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

2. *Proverbs.*

664.

مجمع التمثیل

Majma'u't-tamthīl.

III 26.

A collection of Persian proverbs, by Muḥammad 'Alī Halba-rūdī (هلبه رودی, usually Jabalrūdī), who composed it at Golconda in 1049/1639-1640. This is an earlier version of a larger work on proverbs of the same author, called *Jāmi'u't-tamthīl*, see EIO 2209, Pr 325, R 773, *Mélanges Asiatiques*, vol. V, p. 522, etc., which was composed in 1054/1644-1645. The proverbs are given here in alphabetical order, under the first letter of the first word in each proverb. Beg. abruptly :

اما بعد، گوشه نشین دیار بیوجودی محمد علی هلبه رودی الهی

Copied apparently in the beg. of 1207/1794, as other items in the same *majmū'a* (cf. f. 184), in Calcutta.

* Ff. 161v-177; S 8,5 × 5,5; 6,25 × 4; ll 19, no jādvals. Or. pap. Ind. shikasta and nast. Cond. not quite good. Worm-eaten and repaired.

3. *Works of Christian missionaries.*

665.

مرآت القدس

Mir'ātu'l-quḏs.

II 164.

A biography of Jesus Christ, based on the New Testament, comp. in 1602, at Agra, by Geronimo Xavier (d. 1617). It is exactly the same version as the one described in IvASB 1635, slightly different from the usual one, see EB 364, R 3, Gotha C. 57, Dorn C. 243-246, cf. also H. Blochmann, Proc. A.S.B., 1870, pp. 138-147. Beg. as in IvASB 1635 :

پس از ستایش آفریدگار دو جهان و تمکید شافع درمندانک انج

Copied in the beg. of the xiv/xx c.

Ff. 70; S 9,75 × 6,25; 7 × 3,5; ll 15, within jādvals. Europ. pap. Ind. nast. Cond. good.

666.

داستان احوال حواریان

Dāstān-i-aḥwāl-i-Ḥawāriyān.

II 436.

Biographies of the Apostles, also written by Geronimo Xavier, for Akbar, apparently in 1609. See IvASB 1636, EB 365; cf. R 3; also H. Blochmann, in the Proceedings of the A.S.B., 1871, pp. 138-139. This copy does not contain the usual preface, and is incomplete; it opens abruptly with the biography of St. Peter:

داستان سن بیدرو نخستین خلیفه حضرت عیسی انج ... سن بیدرو از
تخمه یهود است از قریه بیت سایده انج

The biographies begin: St. Peter, f. 1v; St. Paul, f. 40v; St. Andrew, f. 104v; St. Jacob, f. 149v; St. Simon(?), f. 191; there are several lacunas, and in several biographies the introductory passages and headings have been omitted.

Copied in the beg. of the xiv/xx c.

Ff. 257; S 9 × 5,25; 7 × 3,5; ll 15, within jādvals. Europ. pap. Ind. nast. Cond. not good. Paper is decaying.

667.

ترجمه زبور

Tarjuma-i-Zubūr.

III 182.

A translation of the Psalms, dedicated apparently to Nādir (1148-1160/1736-1747), whose name is written in gold on f. 2v, and on f. 3v, where it appears in the form of ظل سبحان و نادر دوران. It was compiled at Isfahān (cf. f. 3v), but the translator does not

mention his own name. This version is different from the one described in Bl 1. Beg. of the preface :

حمدی که عندلیمان قدسی زبان النخ

Beg. of the translation (f. 4v) :

خوشا مردی که پیروی نکرد مشورت ستمکارانرا النخ

A calligraphically written copy, dating from the beginning of the xiii/xix c. A seal dated 1221/1806-1807 may have belonged to the first owner. Notes in English, on f. 1, by G. Meyer, "the gift of N. B. Edmonstrong," etc.

Ff. 119; S 10 × 6,25; 6,75 × 3,5; ll 14, within double jādvals. Europ. pap. Calligraphical Persian nast., vocalised. Cond. not good. The jādwal lines, in gold, have 'cut' through the paper. Good vignette and marginal painting.

4. *Chronograms.*

668.

(مجموعه تواریخ)

(Majmū'a-i-tawārīkh).

Ia 213.

A collection of chronograms for every year between 3 and 1200 AH. Some years, in the beginning, have very many equivalents, but later on, only one or two are given. There is no preface, no colophon, no indication as to the date of compilation. Beg.

۳ اب آب با پا ۴ ابا جا النخ

Copied in the xii/xviii c. A seal on f. 1 is dated 1169/1755-1756. Other seals of later date are found on the last folio.

Ff. 54; S 9 × 5; 7,25 × 3,5; ll 17, no jādvals. Or. pap. Ind. nast. Cond. not good. Injured by dampness.

5. *Political pamphlets.*

669.

شلتاقیه

Shaltāqiyya.

I 93.

A pamphlet dealing with complaints against the oppression and injustice of the volunteers (غازیان) and militant darwishes of the troops of Allah-Qulī Sulṭān (ff. 303, 306, 309v, etc.) and Ma'sūm 'Alī Beg (f. 302). They were apparently stationed in various towns of Gilān and Māzandarān, and their discipline was very loose. The author does not mention his real name, but calls himself Mullā Mīr Qārī Gilānī. The date of composition is not given; the work was most probably written under the later Safawides. In the beginning there is a heading :

رساله شلتاقیه که درو شلتاقات مذکور میشود تألیف مولانا ملا میر قاری
کیلانی رحمة الله علیه

Beg. of the treatise :

ای در هوای مهر تو ذرات کاینات ، واقف نه از کمال ذات تو هیچ ذات ، النخ

Copied in the beg. of the xiii/xix c.

* Ff. 299-324v; S 11×6,5; 8×4; ll 19, no jadvls. Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

670.

تنبیه الغافلین و هدایة الظالمین

Tanbīhu'l-ghāfilīn wa hidāyatu'z-zālimīn.

II 413.

A short work, apparently a kind of statement of claims to some landed property, by Ḥusayn b. Ḥaydar 'Alī al-Mūsawī an-Nisābūrī al-Kantūrī (f. 29), who wrote in 1233/1817-1818. The exposition of the case occupies only a minor portion of the volume (ff. 29-31v). It begins abruptly with النخ , and some space is left blank before it. It is therefore not quite clear whether this portion is a continuation of the main part of the MS. (ff. 1v-28v), containing a kind of lengthy *dībācha* full of eulogies to different noblemen and princes. Beg.

الحمد لله المرشد الدليل ... اما بعد ، بر صاحب دلاں مرات ضمیر النخ

Copied in the middle of the xiii/xix c. Many marginal notes.

Ff. 31; S 11×6,75; 8×4,75; ll 13, no jadvls. Or. pap. Ind. nast. Cond. tol. good.

6. Commentaries on Arabic poetry.

671.

شرح غزل متنبی

Sharḥ-i-ghazal-i-Mutanabbī.

III 108.

A detailed commentary on a single *ghazal* of Mutanabbī, or Abū Tayyib Aḥmad b. al-Ḥusayn, d. 354/965 (cf. Brock. I, 86-87), chiefly explaining its peculiarities under the headings of prosody, poetics, versification, etc. The author, Amīru'd-Dīn Khān, sur-named Muftī Amru'l-lah Khān (cf. f. 2), wrote it in order to submit it to several British officials, interested in Oriental studies, such as Robert Keyle (?) (f. 2), Colebrooke (f. 2v), etc., in May 1810 (f. 2), at Calcutta. Cf. also R 25, where another work, on law, by the same author, is described. Beg.

غزل سرای عندلیبان کذار (sic) فصاحت بتوصیف صانعی النخ

Copied in the beg. of the xiii/xix c.

Ff. 42; S 9×6,75; 6,25×3,75; ll 13, no jadvls. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. A few glosses on the margins.

7. Scrap-books.

672.

(مجموعه)

(Majmū'a).

Ia 55.

A scrap-book, containing fragments of different works, written by different hands and on different papers.

1. (ff. 1-2). Fragments, *in Arabic*, on religious matters.

2. (ff. 3-7v). Extracts from various Arabic works, on grammatical and other subjects. Some of them are ascribed to Muḥibbu'l-lah al-Bihārī (d. 1119/1708, cf. Brockelmann, II, 420), as on f. 7, etc.

3. (ff. 8v-14v). *Ḥaḍiqatu'l-masā'il*. A short treatise on prayer and fasting, by Ghulām Imām. The date of composition is not given. The work is divided into five *bābs*. There is a lacuna between ff. 8 and 9, corresponding to the greater portion of the first *bāb*, and the beginning of the second. Beg.

الحمد لله (sic) ... و بعد، میگوید احقر انام غلام امام كه الخ

4. (ff. 15-17). *Ma'rifatu'l-madhāhib*, a short treatise on the '73' sects of Muhammadanism, *in Arabic*; the name of the author is not mentioned. It is divided into seven *bābs*. Beg.

الحمد لله الذي الهادي للمتقين الحافظ عن طريق الضالين الخ

5. (ff. 18-24v). (*Tafsīr-i-ba'd-i-āyāt*). A commentary on seven verses of the Coran, by Muḥammad Amīr. The date of the composition is not given. Beg.

نحمدك و نستعين بك و نصلى ... اما بعد، فيقول العبد الخ

6. (ff. 25-45v). *Mir'ātu'l-muḥaqqiqīn*. The same short treatise, on theosophical matters, divided into seven *bābs*, as described in IVASB 1345, 2. The name of the author is not mentioned here. Beg.

حمد بیکد و ثنای بی عد حضرت ذوالجلال را الخ

The first half copied in the end of 1285/1869 (f. 17); the second (6) is dated the 5th Sha'bān 1277/the 16th Febr. 1861 (f. 45v).

Ff. 45; S 9,5×6; different numbers of lines. Ff. 1-24, Or. pap. Ind. nast.; ff. 25-45, Europ. pap. Bad careless Ind. shikasta. Cond. tol. good. Repaired, folded, etc. Marginal notes on several folios.

673.

(مجموعه)

(Majmū'a).

III 117.

A scrap-book, containing extracts and fragments mostly of religious contents: several *sūras* from the Coran (ff. 1-21);

several efficacious prayers (ff. 21v-44v); magical names of 'Abdu'l-Qādir Jilānī (ff. 45-52v); *Shamā'il-nāma* (ff. 52v-57v); prayers, incantations (*afṣūn*), on ff. 57v-78v. A brief version of *Koka-shastar* (ff. 78v-89); again a prayer, a short versified *fāl-i-haft kawākib* (ff. 89v-92v); more magical prayers with explanations (ff. 92v-98v); magical quatrains, prayers, tables, a *fath-nāma*, rules to cut cloth, and to put it on (versified, ff. 112v-113), more prayers and notes of magical and astrological contents (ff. 98v-125).

Copied in the xiii/xix c.

Ff. 125; S 8 × 5,25; 5,25 × 3; ll 9, no jādvals. Or. coloured pap. Ind. nast. Cond. tol. good.

674.

(مجموعه)

(Majmū'a).

II 248.

A scrap-book containing fragments in prose and verse :

1. (ff. 1-3). Scrappy notes and poetical quotations.
2. (ff. 3v-18v). *Nān-u ḥalwā*. The well-known Sufic poem by Bahā'u'd-Dīn Muḥammad b. Ḥusayn al-'Āmilī (d. ca. 1030/1620-1621), see IVASB 722 (add RsBr 55, p. 49), cf. above, No. 462, 10. Beg. as usual, with a short preface in prose :

اما بعد حمد الله على افضاله و الصلوة والسلام على اشرف الخلائق النخ

3. (ff. 19-26v). Fragments of *mathnawī* poems, in praise of Muḥammad, his Mi'rāj, etc.

4. (ff. 27-45v). *Lawā'ih*, by Jāmī, see above, Nos. 432, and 462, 14. Beg. as in those copies.

5. (ff. 46-49). Fragments of *mathnawī* poems.

6. (ff. 50v-52v). A fragment of the same poem, ascribed to 'Aṭṭār, as described above, No. 462, 11.

7. (ff. 54-69v). *Mathnawī-i-Bū 'Alī Qalandar*, the well-known poem, ascribed to Sharafu'd-Dīn Bū 'Alī Qalandar Pānīpat'hī (d. ca. 725/1325), see R 668, Spr 565, Bk 124, often lithographed in India. Cf. above, No. 318. Beg.

مرحبا ای بلبل باغ کهن ' از کل رعنا بگو با ما سخن

At the end there are some scrappy quotations.

8. (ff. 70-77). A short treatise of Sufic contents, beg.

الحمد لله الواحد بذاته ... اما بعد سبب تالیف النخ

9. (ff. 77v-81v). *Dhikriyya*, also called *Risāla dar tarīqa-i-Naqshbandiyya*, by Jāmī, see above, No. 462, 15. Beg. as in that copy.

10. Extracts: from a *mathnawī* poem, the title of which is not given (ff. 82–85v); from Jāmī (ff. 86–93); from the *Būstāu* (ff. 94–97).

11. (ff. 98–99). A short extract from the *Sharḥ-i-Sufaru's-sa'adat* by 'Abdu'l-Ḥaqq Dihlawī, see IVASB 1002.

12. (ff. 102–117v). More poetical scraps, mostly from Rūmī's *Mathnawī*.

13. (ff. 118–170v). Fragment from a prose work (here only *faṣl-i-siyūm*), dealing with praises of Muḥammad, and divided into 12 *na'ats*.

14. (ff. 170v–183v). Poetical extracts, chiefly from the *Man-tiqū't-tayr* of 'Aṭṭār (see above, No. 205), etc.

Transcribed in the beg. of the xiii/xix c.

Ff. 183; S 8,5 × 5,5. Different papers, handwritings, etc. Cond. rather bad; worm-eaten. Several folios are left blank.

675.

(مجموعه)

(Majmū'a).

II 203.

A collection of short works and fragments of different contents, in Persian and Hindustani.

1. (ff. 1–17v). A treatise on architecture, in *Hindustani*, incomplete. The title of the work and the name of the author are not mentioned. Beg.

حمد بیحد اور ثنائی بیحد سزاوار درگاه الخ

2. (ff. 19–35v). *Nafsiyya* (as it is called in the colophon, f. 35v). A work in bombastic ornate prose, in Sufic strain, attributed to the authorship of 'Urfī (cf. above, No. 256), to which is prefixed a long flowery preface, eulogising 'Urfī and other poets. It was 'arranged' by the editor in 1137/1724–1725 (cf. f. 26, where the chronogram is given as ترتیب داد نادانی the name of the compiler does not appear. Beg.

حمدی که نخستین پایه اش معراج دانشمندان الخ

Beg. of the original treatise (f. 26v):

حمدی که از نهایت شایستگی منزله الخ

Dated the 26th February 1891, copied by Kansāla' (?).

3. (ff. 36–37v). A short *mathnawī*, with the heading *Shugūn-i-zāgh-u dūrāj*, in *Hindustani*, and a fragment, apparently from the famous counsels of Luqmān, cf. above, No. 655, 2.

4. (ff. 38-43). *Risāla-i-mu'ammā*. A treatise on logogriphs, ascribed to the authorship of Galen (!). Beg.

بدانکه معما مشتق از تعمیه است و تعمیه الخ

5. (ff. 147-171v). A fragment of a large treatise on divination by *jafr* and on the cabbalistic meaning of letters. It is divided into several *qisms*.

6. (ff. 172-178v). A fragment dealing with the Hindu system of astronomy.

7. (ff. 179-187v). Apparently a continuation of the treatise on *jafr*, 5 in this note.

Copied in the xiii/xix c.

* Ff. 1-43 and 147-187; S 11,5 × 6,75; 9 × 4,25; ll ab. 17, no jadvāls. Or. and Europ. pap. Ind. nast. Cond. tol. good.

8. *Parody*.

676.

(لغت ملا دو پیاز)

(Lughat-i-Mullā Dūpiyāza).

II 137.

The well-known parody on Arabic dictionaries, dealing with common words, satirically explained, by Mullā Dūpiyāza, famous humorist of Akbar's time. Cf. R 256 and IVASB 935, 9. Beg.

الخد خولن نعمادر درگاه او هیچ ملت را مانع نیست الخ

Copied in the xiii/xix c.

Ff. 5; S 6,5 × 4; 4,25 × 2,5; ll 10, no jadvāls. Or. pap. Ind. nast. Cond. tol. good.

9. *Translations from Sanskrit and Indian vernaculars*.

677.

ترجمه مهیا بهارته

Tarjuma-i-Mahābhārata.

II 161.

A translation of the Mahābhārata, different from the well-known version prepared in Akbar's time (cf. IVASB 1695, where references to different catalogues are given). This translation was probably prepared by a Hindu, judging from the epithets of respect added after the names of Hindu deities. There is no indication whatever as to the name of the translator or the date of composition. It seems that the beginning as given in the MS. is not genuine, and the greater part of the preface has been lost. Of the 18 *parbas* into which the work is divided, the first begins apparently on f. 2, but there is no special heading; II on f. 137v; III on f. 168v; IV on f. 263v; V on f. 288v; VI on f. 336v; VII on f. 377v; VIII on f. 422v; IX on f. 457v; X on f. 476v; XI on f. 481v; XII on f. 489v; XIII on f. 531v; XIV on f. 534;

XV on f. 641v; XVI on f. 657v; XVII on f. 667v; XVIII on f. 670v. Beg.

‘آبرو بخش چشمه سار سخن، آشنای محیط بی سرو بن’

Beg. of the translation (f. 2, l. 12):

بیت خوانان کلیسی دانش بدینگونه النح

The only colophon which is dated in this volume is found on f. 262, and gives 1908 of the Samwat era, or approximately 1851, as the date of copying.

Ff. 673; S 15 × 7,75; 9 × 5,25; ll 20, within double jādvals. Or. pap. Ind. nast. Cond. good. More than a dozen bad illustrations in gaudy colours, of no artistic value at all.

678.

سر اکبر

Sirr-i-akbar.

II 154.

The well-known translation of the Upanishads by Dārā-Shikūh, who started it in Kashmir in 1050/1640–1641 and completed it at Dihlī on the 6th Ram. 1067/the 18th June 1657 (cf. f. 380v). See IVASB 1708 where references to other catalogues are given. The present copy contains apparently the full version, and the number of Upanishads translated here is 52, according to the colophon. Beg. as usual:

حمد ذاتی را که نقطهٔ باء بسم الله در جمیع کتب سماوی النح

Dated 1926 of the Samwat era, i.e. approximately 1869 A.D.

Ff. 381; S 14 × 8,5; 9,25 × 4,25; ll 15, within double jādvals. Or. pap. Ind. nast. Cond. good. Very bad double page initial vignette.

679.

II 153.

The same.

A fragment of the same work, see No. 678, containing only a small part of the beginning of the book, in an abbreviated version. A badly written copy, beg. as usual, see the preceding No. A list of Upanishads with incidental notes is given on ff. 1–2 (here marked 2 and 3).

Copied in the xiii/xix c.

Ff. 120; S 8,5 × 5,75; 6,75 × 4,25; ll 14, no jādvals. Brownish Or. pap. Bad Ind. nast. and shikasta, often without diacritical dots. Cond. tol. good, but rather bad in the beg. Traces of moisture. Notes on the margins.

680.

ترجمهٔ جوک بششت

Tarjuma-i-Jūg-bashisht.

II 158

A translation of Yogavāsishṭha, prepared under orders of Dārā Shikūh, the same as described in EIO 1972–1974, Br 35, 2.

Pr 1021, and IvASB 1700 (the copy described there is incomplete at the beg., which corresponds to f. 2, l. 5 of the present one). It was written in 1066/1656. Beg. as usual :

ستایش تمام نیایش نثار حضرتست که ذرات اکوان الخ

Dated the 23rd Ram. 1180/the 22nd Febr. 1767, in a town called Amīnārgarh (امینار کره ?). The first half of the volume is written by different hands.

Ff. 132; S 8 × 4,25; 6,5 × 3; ll 15, no jādvals. Or. pap. Ind. shikasta, different hands. Cond. tol. good, except in the beginning. A portion of f. 1 has been torn away.

681.

مجمع البحرین

Majma'u'l-bahrayn.

III 180.

A treatise on Hindu theosophy, compared with Muhammadan Sufism, chiefly explaining different technical terms. The author is the same Muḥammad Dārā Shikūh; he completed it in 1065/1654-1655 (f. 20). See R 828, 841, Aum 140. Beg.

بنام آنکه او نامی ندارد، ... حمد موفور یگانه را که الخ

At the end (ff. 20v-34v) there are several extracts from translations of different Upanishads and other Sanskrit works.

One of the extracts, mentioned just above (see f. 24) is dated the 18th Nov. 1871. The volume is written throughout by the same hand.

Ff. 34; S 9,75 × 6,75; 7,25 × 4,25; ll 17, no jādvals. Or. pap. Bad Ind. nast. and shikasta. Cond. good. A few notes on the margins, some of them in Gurmukhi characters.

682.

ترجمه راماین

Tarjuma-i-Rāmāyan.

III 81.

A translation of the Rāmāyana, by Gopal, son of Srī Govind (گوپال بن سری گویند), who completed it in 1092/1681 or 1097/1685-1686, as given in the chronogram on f. 119v: کلام جان فزای : 119v. See Bl 222, Aum 140, cf. EIO 1963, where a bibliography of European works on and editions of the original is given. Beg.

همه اغازها در اندک ایام، بنام رام می یابد سرانجام، حمد و ثنای
بیحد سزاوار آنکه جمیع ذرات الخ

Dated the 16th Shawwāl 1184 (the twelfth year of Shāh 'Ālam's reign), i.e. the 2nd Febr. 1771, at Allahabad, copied by one پیر بهاکر کول کشمیری.

Ff. 119; S 7,75 × 5,25; 5,5 × 3,5; ll 14, no jādvals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, repaired, traces of moisture. A few glosses on the margins.

683.

The same.

II 155.

Another copy of the same translation, see No. 682. Beg. as in that transcript.

Dated Kashmīr, 1927 of the Bikramī era, i.e. approximately 1870 A.D. The same appearance as of Nos. 678, 689.

Ff. 130 ; S 14,25 × 9 ; 10 × 5,25 ; ll 13, with an additional column on the margins ; double jadwals. Or. pap. Ind. nast. Cond. good. Bad vignette.

684.

The same.

II 159.

Another copy of the same work. Beg. as in No. 682. This transcript seems to be the most complete of the three.

Dated 1945 of the Bikramī era, i.e. ca. 1888 A.D.

Ff. 263 ; S 9 × 6,5 ; 6,75 × 4 ; ll 15, no jadwals. Greyish Or. pap. Ind. nast. Cond. good.

685.

مفرح القلوب

Mufarriḥu'l-qulūb.

II 408.

The well-known Persian rendering of the Hitopadesa, compiled by Tāj Muḥammad Muftī al-Malikī (f. 2v, top), and dedicated to some local prince or nobleman, Shaykh Bahā'u'd-Dīn Nadīmu'l-lah (f. 2). The date of composition is not known. See IvASB 1709, where references to other catalogues are given (add RsBr 198). Beg. as usual :

حمد و سپاس بیقیاس مر حضرت شاهي را که از جمله بندگان النعم

Dated the 12th Šafar 1240/the 6th Oct. 1824.

Ff. 133 ; S 8 × 5,25 ; 6,5 × 3,5 ; ll 13, no jadwals. Or. pap. Vulgar Ind. nast. Cond. good.

686.

(ترجمه کوک شستر)

(Tarjuma-i-Kūk-shastar).

Ia 233.

A versified paraphrase of the well-known *Koka-shastra*, on sexual intercourse. Cf. IvASB 1703-1705 where references to other versions are given. The beginning is apparently lost, and although there are *bismillas* on ff. 1 and 3, these are not real beginnings of original sections. The greater part of the text has an interlinear Hindustani translation. On f. 21 begins a prose work, on the same subject, partly in Persian and partly in Hindustani, apparently consisting chiefly of also extracts from the *Koka-shastra*. Beg. of the versified treatise :

زني بدمني خوي اهو بود ، شش انكشت كلبرک از وی نهان ،

Beg. of the Hindustani portion :

روزی مهتر سلیمان بر تخت شاهي الخ

Copied in the end of the xiii/xix c.

Ff. 31; S 11 x 7,5; 9 x 5,5; ll 8, no jadvls. Europ. pap. Ind. nast., rather immature. Cond. rather bad.

687.

ترجمه خلاصه دهرم شاستر

Tarjuma-i-khulāṣa-i-D'harm-shāstar.

II 160.

A condensed paraphrase of some Hindu book on customs and rites, similar in contents to the famous laws of Manu (cf. Pr 1029, where a Persian paraphrase of that book is described), with which, however, it apparently is not identical. There is no preface of the translator, and his name, the date of composition, etc., do not appear. The work is divided into several *bābs*, of which only the beginnings of the II (f. 6), and III (f. 14) are marked :

باب دوم، در مذاهب هر چهار طایفه بصورت مختلف،

باب سیوم، در ذکر اطوار و اوضاع عورت و اقسام زن و مرد و فرزندان،

Beg. of the work :

این ترجمه خلاصه دهرم شاستر است که مطالعه اش باهل هند از همه
بهتر است موجب اکھي دهرم و رضای ناراین برتر، راویان اخبار هندوستان
چندین روایت الخ

Copied in the end of the xii/xviii c.

Ff. 32; S 8,25 x 6; 7 x 4,5; ll 21, no jadvls. Or. pap. Ind. nast. and shikasta. Cond. tol. good. Traces of moisture. A few marginal glosses.

688.

ترجمه بهاکوت پوران

Tarjuma-i-Bhāgawat-purān.

III 99.

An abbreviated paraphrase of nine *skandhas* (out of the original twelve) of the *Bhāgavata purāna*, apparently the same one as described in EIO 1953, where it is attributed to the authorship of Fayḍī, and is treated as a translation of only the tenth *skandha*. The name of the translator is not mentioned. Beg.

ای هژده هزار عالم از شوق تو مست، ... راویان اخبار هندوستان که

پوران عالم الله نشان الخ

Dated the 9th Dhī Qa'da of the 21st year of 'Ālam Shāh's reign, or 1193/the 18th Nov. 1779.

* Ff. 1v-106v; S 8,25 x 5,5; 7 x 4; ll 20, no jadvls. Brownish Or. pap. Very bad Ind. nast. and shikasta, often without dots. Cond. tol. good. Stray notes and quotations on fly-leaves.

689.

ترجمہ بہاکوت پوران

Tarjuma-i-Bhāgawat-purān.

II 163.

A translation of the *Bhāgavata purāna*, different from No. 688 here and from EIO 1954. It seems not to be abbreviated, and contains all 12 *skandhas*. The name of the translator is not mentioned. Beg. of the introduction :

این پوران فیض ترجمان شری مہا بہاکوت نام النخ

Beg. of the translation (f. 5v) :

آغاز پرتم اسکند در بیان مفصل ساختن بیاس منیشر النخ

Dated 1927 of the Samwat era, or *ca.* 1870 AD. The style of the MS. is exactly the same as that of Nos. 678, 683, 690.

Ff. 417; S 14 × 8,5; 9,25 × 4,25; ll 15, within double *jadwals*. Or. pap. Ind. nast. Cond. good. Bad double page frontispiece.

690.

ترجمہ وشنہ پوران

Tarjuma-i-Wishna-pūrān.

II 162.

A Persian paraphrase of the *Vishnu purāna*; the name of the translator and the date of compilation are not given. It is apparently the same version as described in EIO 1956, EB 1318-1319, etc. The translation is supposed to be literal (cf. f. 2). In the present MS. there is an introduction, containing a *fihrist* of the *hikāyats*, not given in the India Office copy, beg.

حمد ذاتی کہ ذات و صفاتش از ادراک عقول و اوہام النخ

Beg. of the translation (f. 2v, bottom, marginal column) :

پراشر بمیتري آغاز کرد کہ ای میتري آنچه النخ

Dated (see f. 154) 1927 of the Samwat era, i.e. *ca.* 1870 AD., in Kashmir. The same appearance as of No. 678, 683, 689.

Ff. 154; S 14 × 9; 10,25 × 5; ll 13, and an additional column on the margins; double *jadwals*. Or. pap. Ind. nast. Cond. good. Bad vignette.

691.

The same.

III 156.

Another copy of the same translation, beg. as in the preceding transcript, No. 690.

Dated the 25th Nov. 1874 (or 1931 of the Samwat era), copied by Kāshī Rām.

Ff. 147; S 9,75 × 6,75; 7,5 × 4,25; ll 15, within *jadwals*. Or. pap. Bad Ind. nast. and shikasta. Cond. good.

692.

ترجمہ کرم بباک

Tarjuma-i-Karm-bibāk.

III 99.

A condensed paraphrase of the *Karma-vipāka*, dealing with retributions of sins and rewards of virtues after rebirth, in the form of a dialogue between Bharat and Bhṛgu Rishi (here بهرگ رکھی). The name of the compiler is not mentioned. Beg.

در ترجمہ کرم بباک، چنیں اوردہ اند کہ روزی بہرت از بہرگ رکھی النہ

Dated the 27th Rajab 1188 (the 17th of Shāh 'Ālam's reign), i.e. the 3rd Oct. 1774; an extremely bad copy.

* Ff. 107-122; S 8,25 × 5,5; 7 × 3,75; ll 17, no jādvals. Or. pap. Bad careless Ind. shikasta. Cond. tol. good. A few glosses on the margins. Stray notes on the last leaf.

693.

بہکت اور بسی

Bhakt-Urbasī.

II 157.

A Persian paraphrase of the *Bhākt-Mālā*, by Lāl-Jī, composed in 1162/1749 (f. 4v, bottom), by one of the disciples of the former, Lāl-jīw-dās. Cf. G. Grierson, *The modern vernacular literature of Hindustan*, 1889, p. 87. It is a translation from Hindī, with explanations of difficult passages. The work is subdivided into minor sections, containing different legends, but apparently there is no regular original division. Beg.

دھن دھن شی (سری) لالچیس صاحب دھن دبال النہ

Dated the 21st Dhī Hijja of the 41st (?) year of Shāh 'Ālam's reign, i.e. 1213/ the 26th May 1799, copied by Rāy-Sing'h son of Kriyārām (?).

Ff. 155; S 9 × 6; 7,25 × 4,5; ll 15, no jādvals. Or. pap. Bad Ind. shikasta. Cond. tol. good. Slightly worm-eaten and repaired. A few marginal glosses. Notes on f. 1 and at the end.

694.

The same.

III 165.

Another copy of the same work, more modern, but more clearly written. Before the beginning as in the preceding copy there is a line :

منکھرجن پوتھی بہکت اور بسی کرت لالچی داس صاحب جیو،

Dated 1891 of the Samwat era, or 1834 AD.

Ff. 328; S 10,25 × 6; 7,25 × 3,75; ll 17, no jādvals. Brown Or. pap. Ind. coarse nast. Cond. good.

APPENDIX.

Works which for various reasons have not been
described in their proper places.

1. *History.*

695.

صبح صادق

Ṣubḥ-i-Ṣādiq.

III 114.

The *first* volume of a large work on general history, by Muḥammad Ṣādiq b. Muḥammad Ṣāliḥ al-Iṣfahānī al-Āzādānī, who begun his work in 1041/1631-1632, and finished it in 1048/1638-1639 (cf. f. 2, bottom). For his biography see R 775; another copy of the same first vol. is described in EB 102; extracts from the third vol. are mentioned in R 889; another copy in Bk 471-475; cf. also Elliot, *Hist. of India*, vol. VI, p. 453. The present copy is incomplete at the end, and out of the eight *matla's*, into which it is originally divided, it contains only five: I, the prophets (f. 4v); II, the Persian kings (f. 142); III, sages (f. 194); IV, the life of Muḥammad (f. 241); V, his immediate successors (f. 319). In this transcript there is a general preface, *in Arabic*, which is apparently not found in the Bodleian copy. Beg. of this preface:

الحمد لله خالق الازواح فالق الاصباح ... وبعد، فيقول العبد الخ

Beg. of the first vol. (f. 3):

اول نامه نام بادشاهي شايد ... وبعد، چنين كويد سر كشته الخ

Copied in the beg. of the xiii/xix c.

Ff. 326; S 12×9; 9,25×5,5; ll 16, no *jadwals*. Or. pap. Ind. coarse nast. Cond. tol. good. Worm-eaten and repaired.

696.

آئين اكبرى

Ā'in-i-Akbarī.

III 181.

The well-known description of India under Akbar, by Abū'l-Faḍl 'Allāmī, see IVASB 127. Beg. as usual:

ای همه در پرده نهان راز تو الخ

Dated the 19th Dhī'l-Qa'da of the 45th year of Shāh 'Ālam, or 1217, i.e. the 13th March 1803.

Ff. 479; S 13,75×9,25; 10,5×6; ll 21, within double *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten.

697.

(مکاربۀ جسونت سنکھ)

(Muḥārība-i-Jaswant Sing'h).

III 32.

A short extract from some large work on Indian history dealing with the story of Aurangzib's expeditions against the rebellious Jaswant Sing'h, in the beg. of 1069/1658; cf. Elliot, Hist. of India, VII, pp. 216-237. The title of the original work from which the extract has been taken, is not mentioned. Beg.

ذکر مکاربۀ عساکر اقبال با راجہ جسونت سنکھ بد سکاں النج

Copied in the beg. of the xiii/xix c. (in the colophon the date is given as 1099/1687-1688, which is impossible).

Ff. 28; S 10 × 6,25; 6,75 × 3,5; ll 16, no jadvāls. Or. pap., new margins of Europ. pap. Bad Ind. shikasta. Cond. not good. Traces of moisture. Stray notes on the last folio.

698.

وافعات عالمگیری

Wāqī'āt-i-'Ālamgīrī.

III 138.

A history of the first five years of Aurangzib's reign, the same as IVASB 159. The name of the author is not mentioned here, and it is not otherwise known for certain. Beg. as usual:

ابو المظفر محی الدین محمد اورنگ زیب بنادر النج

Dated Lucknow, Muḥarram 1327/Febr. 1909. Transcribed from a copy dated Ramaḍān 1171/May 1758, by Muḥammad 'Arif Ṣiddīqī.

Ff. 59; S 13 × 8,25; 10 × 5,5; ll 15, no jadvāls. Europ. pap. Ind. nast. Cond. good.

699.

(عبرتنامه)

('Ibrat-nāma).

III 143.

Memoirs dealing with the events which took place between the death of Aurangzib and the death of Farrukh-siyar (1118-1131/1707-1719). The work is apparently identical as to its subject with EIO 392, but most probably has undergone some alterations at the hands of the editor. At the beginning there is no preface, only a few lines which probably have been added by the scribe, and the narrative begins with the events of 1118/1707:

چون مرزا محمد بن معتمد خان بن دیانت خان در ضمن روز نامچہ و تذکرہ احوال خود تقریباً مختصری از وقایع عہد سلاطین عظام از روز وفات حضرت عالمگیر تا روز شہادت حضرت فرخ سیر مرقوم ساختہ بودند بذدہ راقم واقعات مذکور را از ان کتاب علیحدہ مینویسد تا برجودندکان اخبار سلاطین بلا تلاش و تردد واضح و لایح شود، وقایع سال یکہزار و یکصد و ہزردہ ہجری النج

1110/1777

Mīrzā Muḥammad b. Mu'tamad Khān b. Diyānat Khān is also the author of a larger work on Indian history, the *Ta'rīkh-i-Muḥammadī*, completed in 1190/1776, cf. R 895.

Copied in the middle of the xiii/xix c. (apparently by Gurū Hārīlāl, who transcribed Nos. 34 and 47, above, as the handwriting is identical).

Ff. 131; S 8,25 × 5; 6 × 3,25; ll 12, no *jadwals*. Or. pap. Bad, stumbling Ind. nast. Cond. tol. good. Slightly worm-eaten.

700.

(رساله در تاریخ هندوستان)

(Risāla dar ta'rīkh-i-Hindūstān).

III 53a.

A brief note on the struggle which followed the death of Aurangzīb in 1118/1707. It may be an extract from a larger work on the history of India, but here no reference to it is given. A flowery and bombastic preface contains no indication as to the name of the author. The beginning is illegible.

A bad, almost entirely mutilated copy, dating from the beg. of the xiii/xix c. The upper part of the folios is damaged by moisture and repairs.

Ff. 8; S 9,25 × 6; 7,5 × 3,5; ll 19, no *jadwals*. Or. pap. Ind. nast. Cond. bad.

701.

تیمور نامہ

Tīmūr-nāma.

III 148.

An incomplete copy of a simplified version of the famous *Zafar-nāma* of Sharafu'd-Dīn 'Alī Yazdī (see above, No. 17). The abbreviator does not mention his own name or the date of compilation. There is no division into chapters, or years; the text is full of misspellings of the proper names, etc. On many pages a line or more is left blank and marked with تصویر کی جگہ ہی, apparently because there were illustrations in the original copy. The transcript is incomplete at the end. Beg.

بموجب حکم جهانمطاع مسود اوراق جز شرح احوال النج

The text of the history begins abruptly, without any heading, on f. 2.

Copied probably some ten years ago.

Ff. 176; S 13 × 8; 9,25 × 5,25; ll 15, within *jadwals*. Europ. pap. Ind. nast. Cond. good. A few marginal notes. Ugly title-page and vignette.

2. Biography: (a) Poets.

702.

حدائق الشعراء

Ḥadā'iqu'sh-shu'arā'.

III 122.

An alphabetical *tadhkira* of Persian poets and a bulky anthology of poetical extracts, compiled by Mīrzā Amīr Beg

Banārasī, who used the *takhalluṣ* Amīr (he does not mention his name in the usual places, but refers to himself in the list of poets, f. 22v). He was an employee of Sa'adat 'Alī Khān, ruler of Lucknow (1212-1229/1797-1814) and continued in this service till the time of Muḥammad Amjad 'Alī Shāh (1258-1263/1842-1847), who is abundantly eulogised here (f. 2v, etc.). The present work was begun as early as 1211/1796-1797 (f. 4v), at the request of Zafarū'd-Daula Fath 'Alī Khān Kaptān (ff. 4v, 22v), and completed (cf. ff. 6v, 853) the 7th Sha'bān 1262/the 31st July 1846. Several princes are eulogised on ff. 3-4v. The author also refers to the poets whom he met at Lucknow: Muḥammad Ḥusayn Qatīl (cf. above, p. 68, 18); Inshā'a'l-lah Khān, with the *takhalluṣ* Inshā; Muḥammad Ḥayāt Bitāb; Ghulām Muḥammad Fā'iḳ (cf. above, No. 182); Ghulām Hamadānī Maṣḥafī (cf. Spr 182-183, d. 1243/1827-1828); Muḥammad Fākhīr Makīn (cf. above, p. 67, bottom); Mushrif Ṣuḥbatī. On ff. 5-6v he gives a list of his authorities which may be interesting from the bibliographical point of view, although there are a number of obvious errors:

1. *Ātashkada*, by 'Abdu'l-lah 'Abbāsī (?), with the *takhalluṣ* Ādhar (well-known; the name of the author is usually given as Luṭf 'Alī Beg, d. ca. 1200/1786).
2. *Tadhkira-i-Āṣaf-khānī*, by Yamīnu'd-Daula Mirzā Muḥammad Ja'far Āṣaf Khān, with the *takhalluṣ* Ja'far, a wazīr of Jahāngīr (d. 1021/1612-1613, cf. R 117-119, and IvASB 41).
3. *Anfās-i-Masīhī*, by Muḥammad Kāzīm Qumī, with the *takhalluṣ* Ṣāhib, or Masīḥu'l-bayān (apparently an Indian poet of the end of xi/xvii c., cf. above, p. 55, No. 2017).
4. *Tadhkira-i-Amīr Shāhī*, of Mīr 'Alī Shīr Nawā'ī (apparently his famous *Majālisu'n-nafā'is*, comp. in 896/1491).
5. *Bihārīstān-i-sukhan*, by Muḥammad Salīm Tūnī, with the *takhalluṣ* Bihār (apparently different from another *tadhkira* with a similar title, which was completed in 1194/1780, by 'Abdu'l-Ḥayy Khān, but was originally composed by 'Abdu'r-Razzāq, cf. R 1025).
6. *Bayādu'sh-shu'arā'*, an album of poetical quotations compiled by Dārā-Shikūh.
7. Another *bayāḍ*, by Ḥazīn.
8. *Tadhkira-i-ta'līfu'lī-ash'ar*, by Jānjānān, or Maḥzar, d. 1195/1781, cf. IvASB 875.
9. *Tuhfa-i-Sāmī*, by Sām-Mīrzā, the well-known work, see RS 103.
10. *Tuhfatu'l-aḥbāb*, by Abū'l-Ḥasan Khān, with the *takhalluṣ* Āgahī.
11. *Tuhfatu'l-arbāb*, by Sirāju'd-Dīn 'Alī Khān Ārzū (the authorship of Ārzū seems rather doubtful; perhaps the title of the work is wrongly given).
12. *Tuhfa-i-Rashīdī*, by 'Abdu'r-Rashīd Ḥusaynī al-Madani, with the *takhalluṣ* Rashīdī, d. after 1069/1658-1659, the author of the famous *Farhang-i-Rashīdī* (cf. above, No. 543).
13. *Tuhfa-i-Yūsufī*, by Muḥammad Yūsuf, with the *takhalluṣ* Bīrang, who compiled it for Ibrāhīm 'Adil Shāh (987-1035/1579-1626).
14. *Tadhkiratu'l-aḥibbā'*, by Muḥammad Maḥmūd, with the *takhalluṣ* Ḍamīrī (cf. above, p. 69, No. 19).
15. *Tasṭīru'l-faṣīḥī*, by Faṣīḥu'd-Dīn Anṣārī, with the *takhalluṣ* Faṣīḥī (d. 1046/1636-1637), cf. IvASB 735.

16. *Tadhkira-i-Naṣīrā'ī*, by Muḥammad Naṣīru'd-Dīn, with the *takhalluṣ* Naṣīr.
17. *Tadhkiratu'l-mu'āṣirīn*, by Ṣā'ib (d. 1088/1677-1678), apparently an anthology, compiled by him at the request of Shāhjahān.
18. *Jawāhiru'l-asrār*, by Jalālu'd-Dīn al-Bayhaqī al-Hāshimī, with the *takhalluṣ* Ādhari, see above, No. 429.
19. *Ḥadīqatu'sh-shu'arā'*, by Mirzā Ḥasan Nawwāb Zafaru'd-Daula Zafaru'l-lah Khān, a wazīr to prince Dāniyāl, son of Akbar (d. 1013/1604-1605).
20. *Khulāṣatu'n-ni'mat*, by Mullā Ni'matu'l-lah Kashmīrī, with the *takhalluṣ* Ni'mat.
21. *Tadhkira-i-Dawlat-Shāhī*, by Nawwāb Dawlat Khān Qāqshālī, with the *takhalluṣ* Dawlat, son of Bakht-Shāh Samarqandī (apparently the well-known *tadhkira* of Dawlat-Shāh, cf. above, No. 49).
22. *Rauḍatu'sh-shu'arā'*, by Sharafu'd-Dīn 'Alā'u'l-Mulk Birlās Jaghatā'ī, with the *takhalluṣ* Sharaf, the wazīr of Sultān Iqā-Khān (probably Abaqā-Khān, the Mongol, who ruled in 663-680/1265-1282).
23. *Rauḍatu'l-aḥbāb*, by 'Alī Taqī, with the *takhalluṣ* Naqī.
24. *Rauḍatu'l-arbāb*, by Kamālu'd-Dīn Maḥmūd Kirmānī, with the *takhalluṣ* Khwājū (highly doubtful, perhaps it is his *Rauḍatu'l-anwār*, IvASB 576, 3).
25. *Riyāḍu'sh-shu'arā'*, by 'Alī Qulī 'Abbāsī, with the *takhalluṣ* Wālih (see above, No. 57).
26. *Riyāḍu'l-'āshiqīn*, by Badru'd-Dīn Hilālī (doubtful; perhaps this is an anthology called *Riyāḍu'l-'ushshāq*, by Muḥammad Ṣādiq Kūhgilū'ī, see R 737).
27. *Tadhkira-i-Ālam Khānī*, by Nawwāb Khān 'Ālam Khān.
28. *'Arafātu'sh-shu'arā'*, by Taqīyyu'd-Dīn Muḥammad Ḥusaynī (Aḥadī), with the *takhalluṣ* Taqī, cf. IvASB 733 and Spr 95.
29. *Faṣāḥatu'l-arbāb*, by Sa'du'd-Dīn, with the *takhalluṣ* Sa'd.
30. *Ka'ba-i-'irfān*, another *tadhkira* by the same Taqī Aḥadī, see 28.
31. *Kalīmātu'sh-shu'arā'*, by Muḥammad Afḍal Sarkhūsh (see IvASB 221).
32. *Kalīmātu'sh-shu'arā'* (? the last word is illegible), by Sayyid Muḥammad, with the *takhalluṣ* Shu'la, who compiled it at the request of Bābur.
33. *Gulzār-i-Fiṭrat*, by Mu'izzu'd-Dīn Mūsawī Khān Fiṭrat, cf. IvASB 806.
34. *Majālisu'l-'ushshāq*, by Mullā 'Abdu'l-Khāliq, with the *takhalluṣ* Samandar.
35. *Majālisu'l-arbāb*, by Sayyid Mubārak-'Alī Khān, with the *takhalluṣ* Mad'hūsh (cf. above, p. 45, No. 1218).
36. *Majma'u'l-baḥrayn*, by Amānu'l-lah Khān, with the *takhalluṣ* Amān, Amānī, or Amānu'l-lah (d. 1047/1637-1648).
37. *Majma'u'sh-shu'arā'*, by 'Imādu'd-Daula Tāhir Khān Waḥīd (d. ca. 1120/1708-1709).
38. *Majma'u'n-nafā'is*, by Mullā Muḥammad, with the *takhalluṣ* Asīrī.
39. *Makhzanu'l-gharā'ib*, by Aḥmad 'Alī Hāshimī and Muḥammad Ḥusayn Qatīl (comp. in 1218/1803-1804, see for a complete list of its contents EB 395).
40. *Mir'ātu'l-khiyāl*, by Shīr Khān b. Muḥammad Amjad Khān Lūdī, with the *takhalluṣ* Khāksār (see IvASB 223).
41. *Mu'nis-i-Jān*, by Muḥammad Jān Muqarrab Khān with the *takhalluṣ* Ghurbatī (perhaps for Ḥasan Muqarrab Khān, who died in 1056/1646-1647).
42. *Mir'ātu'l-'āshiqīn*, by Mirzā Maḥmūd, with the *takhalluṣ* Damīrī.
43. *Muntakhabu'l-ash'ār*, by Mirzā Aḥmad Ḥasan, with the *takhalluṣ* Khūsh-tar.
44. *Makhzanu'l-badā'ī*, by Zaynu'l-'Ābidīn Dānishmand Khān b. Yamīnī'd-Daula Mirzā Ja'far, etc., with the *takhalluṣ* Dānish (apparently xi/xvii c.).
45. *Tadhkira-i-Muḥammad Shāhī*, by Imām Qulī Khān, with the *takhalluṣ* Afsurda (?).

46. *Muntakhabu'sh-shu'arā'*, by Mihr 'Alī Khān, with the *takhalluṣ* Sarmast.
 47. *Nakhlistān-i-fikr*, by Muḥammad Nāṣir, with the *takhalluṣ* Nāṣir-i-Khusraw (?).
 48. *Nadwatul-dh-dhakhā'ir*, by Ghiyāthu'd-Dīn Muḥammad with the *takhalluṣ* Khiyāl, a descendant of Muḥammad Bāqir Dāmād (beg. xii/xviii c., cf. above, p. 44, No. 1162).
 49. *Nuz'hatu't-tabā'i'*, by Ṣalābat Khān, with the *takhalluṣ* Sayyid.
 50. *Nasā'im-i-shamīmī*, by Nūru'd-Dīn, with the *takhalluṣ* Shamīmī.
 51. *Nafā'isu'l-ma'āthir*, by 'Alā'u'd-Dawla (Qazwīnī, who wrote in 973-982/1565-1575, see R 1022).
 52. *Hidya-i-Sayfī*, by 'Alā'u'd-Dīn, with the *takhalluṣ* Sayfī.
 53. *Tadhkira*, by Abū Ṭalīb Khān Lundanī (d. 1221/1806-1807).
 54. *Rauḍatu'l-aḥbāb* (?), by Muḥammad Lāhūrī, with the *takhalluṣ* Fā'iḳ.
 55. *Riyādu'l-āshiqīn*, by Riyādu'd-Dīn, with the *takhalluṣ* Riyādī.
 56. *Zubdatu'l-ash'ār*, by Muḥammad Hāshim, with the *takhalluṣ* Hāshimī, son of 'Iṣmatu'l-lah Bukhārī.
 57. *Tahā'ifu'sh-shu'arā'*, by Mīrzā Yahyā Khān, with the *takhalluṣ* Yahyā (apparently the same as mentioned on p. 62, No. 2514, who died in 1160/1747).

The majority of these works are apparently merely albums of poetical quotations, not real biographical treatises, and their attribution to early authors like Nāṣir-i-Khusraw or Khwājū, etc., is fictitious or conjectural. The most remarkable feature of this list is the absence of mention of many well-known modern *tadhkiras*. Some titles, given above, excite doubts as to their correctness. One work, mentioned on the margins of f. 5v was omitted in the list above because its title is illegible.

The work is divided into several sections, as follows :

1. An alphabetical list of the names of 2609 poets, with very few biographical details and quotations from their poetry (ff. 8-166v). It is divided into 31 *ḥadīqa*, each corresponding to one of the letters of the alphabet. The first poet is Ābrū, the last Yūnus (Muḥammad Yūnus Khān Abharī).

2. On the correct forms of the titles and surnames of kings and poets, in 30 *shajaras* (ff. 166v-183), in alphabetical order. The heading is :

سي شجرة در صحت القاب و اقوام بادشاهان و شاعران،

3. On the correct forms of geographical names (ff. 183-217), divided into 31 *dauha*, each corresponding to a letter of the alphabet. The heading appears as :

سي ويك دوحه در صحت اسمای بلاد و مواضع و قصبات و قراء و دهات هفت اقليم،

4. On names of kings, in two *thamara*, the first on ante-Islamic kings of Persia, the second on Muḥammadan dynasties, chronologically arranged (ff. 217-229v). The heading :

دو ثمره در اسمای پادشاهان،

5. On seven dialects of Persian (ff. 229v-230), in seven *nakhlās*: Harawī, Sagzī, Zāwulī, Sughdī, Darī, Pahlawī, Fārsī, containing nothing beyond the usual legendary definitions. The heading:

هفت نخله در بیان هفت زبان فارسی

6. The largest portion of the volume, ff. 230v-853, is occupied by a huge anthology, from a great number of poets. The quotations are arranged in the same style as in the *diwāns*, according to the alphabetical order of the final letters of the rhyming syllable. The names of the authors are added against each verse, on the margins. The anthology is divided into 30 *natījas*, each corresponding to one letter of the alphabet. In the beginning of every *natīja* an index of rhymes is given.

Beg. of the preface of the work:

الحمد لله الذي نور قلوبنا بأشراق شارق العلوم النخ

An incomplete copy of the same work, in the Imperial Library at Calcutta, is described at the end of the *Arabic* catalogue of the Būhār collection, pp. 529-530.

At the end of the present volume, ff. 853v-859, there is added, apparently written by the same author, the text with explanations of the well-known ornate *qasīda* by Qiwāmī (VI/XIIc.), translated by E. G. Browne, in the second volume of his *Lit. Hist. of Persia*, pp. 47-76. The heading:

قصیده در مدح سلطان قزل ارسلان تصنیف ملا قوام الدین صمکانی
المشهور ملا قوامی مطرزی (نظرنی؟) النخ

Beg. as usual:

ای فلک را هوای قدر تو یار، وی ملک را ثنای صدر تو کار،

The copy is apparently an autograph, with many emendations, additions, etc., in the text and on the margins. Most probably the date, mentioned above, the 7th Sha'bān 1262/ the 31st July 1846, is also the date of MS. itself. A *fihrist*, on nine folios, is added at the beginning. Further there is a vocabulary of rarer words, Persian and Arabic, continued on the margins of ff. 1v-5.

Ff. 859; S 11,75 × 8; 9,5 × 5; ll 25, no *jadwals*. Or. pap. Ind. nast. Cond. good.

(b) *Sufis and divines.*

703.

رشحات عین الکبوة

Rashahāt 'ayni'l-ḥayāt.

III 113.

Another copy of this well-known work, see above, No. 69. Beg. as in that transcript.

Copied apparently in the beg. of the xiii/xix c. (there is a date, but it is illegible).

Ff. 465; S 8,5 × 6; 6,5 × 4,25; ll 15, no *jadwals*. Europ. pap. Ind. nast. Cond. not good. Worm-eaten. Emendations on the margins.

704.

(رياض الأولياء)

(Riyāḍu'l-awliyā'?).

II 194.

Biographies, with some details of their teachings, of several Sufic shaykhs who lived in Khorasan in the IX and X/XV and XVI centuries, together with a long account of ancient prophets, Muḥammad, etc. The title as given above, appears on the fly-leaf; the author's name is given there also as Mu'īnu'd-Dīn Minbarī (?). In the text apparently neither the title nor the name of the author are mentioned. The work must have been composed towards the end of the X/XVIc., because the author calls himself a pupil of Muḥammad Balkhī, a local saint, who died the 10th Rab. I 979/the 2nd Aug. 1571 (cf. f. 141v).

In this volume the first portion (f. 1v-45) deals with the ancient prophets, and begins:

الحمد لله ... اما بعد، علمای احادیث و خبر از مستحضران
و مستخبران النخ

There are no direct indications whether it does or does not form a part of the main work; no information whatever is given as to the title, the name of the author, etc.

The second part (f. 45v) begins:

حمد بیغایت و شکری بی نهایت مرآن پادشاهی را که النخ

It opens with a long laudatory narrative concerning Muḥammad, the first khalifs, early Sufis, etc. Gradually the author comes to the Persian mediaeval Sufic shaykhs, but unfortunately exactly this most interesting section is very summary. The principal shaykhs who are referred to here, are:

Raḍiyyu'd-Dīn 'Alī Lālā, d. 642/1244-1245 (f. 109).

Aḥmad Jūrfānī, d. 669/1270-1271 (f. 109).

Nūru'd-Dīn 'Abdu'r-Raḥmān Isfarā'inī Kisraqī (vii/xiii c.) (f. 110).

Burhānu'd-Dīn Sāgharchī (vii/xiii c.) (f. 110v).

Ruknu'd-Dīn 'Alā'u'd-Dawla Samnānī, d. the 22nd Rajab 736/ the 6th March 1336 (f. 114v).

Maḥmūd Mazdaqānī (f. 115).

Sayyid 'Alī b. Shihābī'd-Dīn Hamadānī, d. at the end of 786 or beg. of 787/1385 (f. 115v).

Ishāq b. 'Alīshāh Bayyān (?) Khuttalānī (executed at Balkh in 826/1423) (f. 118v).

Muḥammad Nūrbakhsh Sulṭān Kashmīrī, d. 869/1464-1465 (f. 119v).

'Abdu'l-lah b. 'Abdi'l-Ḥayy b. 'Alī Shustarī Barzishābādī (Tūsī), of the ix/xv c. (f. 120).

Nūru'd-Dīn 'Abdu'r-Raḥmān Baghdādī Kisraqī Isfarā'inī (also the same time) (f. 120v).

Rashīdu'd-Dīn Muḥammad b. Shaykh-i-'ulamā al-Isfarā'īnī al-Bīdāwāzī (the author of the *Misbāh*, cf. IVASB 602, comp. in 852/1448-1449; also of a *Sharḥ-i-Gulshan-i-rāz*, *Kitāb-i-Dawā'ir*, etc.), d. in the end of the ix/xv c. (f. 123v).

Shāh 'Alī b. Muḥammad Isfarā'īnī Bīdāwāzī (a pupil of the preceding one) (f. 124v).

Muḥammad b. Jalālī'd-Dīn Yūsuf al-Manṣūrānī al-Khabūshānī, d. at Khwārizm in 937/1530-1531 (f. 127).

Muḥammad az-Zāhid al-Jāmī al-Balkhī b. Abī Bakr b. Muḥammad b. Abī Sa'īd b. Khalīlī'l-lah al-Jāmī, born in 899/1493-1494, d. the 10th Rab. I 979/the 2nd Aug. 1571 (f. 132v). His life in Balkh and Badakhshān, his spiritual progress and teachings, are narrated in detail, up to his death (f. 141v, where several chronograms are given). His poetry is discussed, with many specimens (ff. 142-152v and 156-164v, with the *takhalluṣ* Muḥammad); the remaining part is occupied with different Sufic topics.

Many Sufic works are quoted or referred to, especially the *Faṣlu'l-khiṭāb* of Muḥammad Pārsā (cf. IVASB 1218); *Anīsu'l-'āshiqīn* of Mīr Sayyid 'Abdu'l-lah Barzishābādī; *Sharḥ-i-Shamā'ilu'l-ḥadīqa*; *Asrāru'n-nuqta* (f. 122), by Sayyid 'Alī Hamadānī; a commentary on it, by the same 'Abdu'l-lah Barzishābādī, also his *Mu'nīsu'l-'ushshāq*, and many others.

All these shaykhs had intimate connections with the Naqsh-bandīs of Turkistān, and many of them flourished in the provinces now forming the north-western corner of Afghanistan.

Copied towards the end of the xi/xvii c.

Ff. 189; S 9 × 6,25; 6,5 × 4,25; ll 15, no jadwals. Brownish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired, traces of moisture. Stray notes on f. 1.

705.

رساله در فضیلت علم و علما

Risāla dar faḍīlat-i-'ilm wa 'ulamā.

I 93.

A short treatise, by Muḥammad Muqīm al-Ḥusaynī al-Astrābādī (cf. f. 19), dealing with the spiritual advantages of (theological) learning; eulogies of some famous Shī'ite divines, and especially a eulogical biography of Muḥammad Bāqir Dāmād, who died ca. 1046/1636-1637. The work has most probably been compiled after 1052/1642, as Shāh Ṣafī (f. 21v) is referred to as already dead. Beg. (f. 14):

الحمد لله ... اما بعد، بدان ایدک الله تعالی که علم النخ

At the beg. (ff. 8-14), there is a fragment of Sufic and psychological contents, without a proper title or the name of the author.

At the end, on ff. 22-23, there is a short letter of Sufic contents, ascribed to Afdal Kāshī (cf. above, No. 419), beg.

مدد تائید الهی از کار و اندیشه مستخدمی النخ

Copied towards the end of the xii/xviii c.

* Ff. 8-23; for measurements, etc., see above, No. 416.

3. *Geography.*

706.

هفت اقلیم

Haft iqlīm.

II 433.

The well-known work on geography, and biographies of literary men, by Amīn Aḥmad Rāzī, who completed it in 1002/1594 (cf. f. 2v). See IVASB 282 where references to other catalogues are given. The first *iqlīm* begins here on f. 3; II on f. 10; III on f. 29v; IV on f. 158; V on f. 393; VI on f. 451v; VII on f. 466v. Beg. as usual:

خرد هر کجا کنجی آرد پدید، ... اما بعد، چنین گوید مکرر این
مقالات ... آمین احمد رازی النخ

Copied in the xiii/xix c. (perhaps the date 1248/1832-1833, which appears next to the initial *bismillah* is the date of copying).

Ff. 469; S 11,5 × 7,25; 8 × 4,5; ll 21, within double *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Comparatively few glosses on the margins. Bad vignette.

4. *Anecdotes, tales, etc.*

707.

دلکشا

Dilgushā.

II 407.

A collection of anecdotes, by Ways Beg Fītrat (f. 2), who compiled it in 1039/1629-1630 (cf. f. 2, where a chronogram is given as 'کتاب دلکشی بزم آرا'). Its chief object is probably to provide facetious reading, but occasionally there are also didactic stories. It is divided into ten *fasls*:

- ۱ (f. 2 bis) در بیان ادب و مروت و معدلت پادشاهان و امیران
- ۲ (f. 30) در بیان بعضی از حکایات فرج بعد از شدت
- ۳ (f. 62) در بیان حکایات متفرقه که از هر کتاب انتخاب نموده و از هر کس شنیده النخ
- ۴ (f. 103) در ذکر فراست و لطیفه قاضیان و واعظان و تعبیرات پسندیده معبران و احکام برگزیده منجمان النخ
- ۵ (f. 124v) در احکام عجیبه از علم غریبه شانه بینان
- ۶ (f. 132) در بیان سخنان با رتبه دیوانگان و احوال درویشان النخ
- ۷ (f. 149) در حکایات زنان عاقله و سخنان بموقع و لطایف النخ
- ۸ (f. 193v) در بیان کارهای ابلهان و سخنان ساده لوحان النخ
- ۹ (f. 237) در ذکر سخنان کران و کوران و عوران النخ
- ۱۰ (f. 256) در بیان فراست حیوانات و کارهای آنها

Beg. of the treatise :

حمد و ستایش معبودیرا که آفرینش جان و جهانیان النخ

Dated the 11th Dhī'l-Qa'da of the 16th year of some prince's reign, most probably of Shāh 'Ālam, i.e. 1188 (cf. an equivalent, in red ink, added on the margin), or the 13th Jan. 1775; copied by Muḥammad Fāḍil Kātib Kūlābī.

Ff. 284; S 9,75 × 6; 6,5 × 3; ll 17, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Stray quotations on the fly-leaves at the end. Seals, erased.

708.

مظهر الاعجاز

Mazharu'l-i-jāz.

III 129.

An interesting collection of anecdotes with a didactic and especially religious tendency, in a strongly Shi'ite spirit. They are taken from real life in Persia and India, in the second half of the XI/XVIIc. The author, Mahdī, with the *takhalluṣ* Wāṣif, narrates many events from his own experience, or from what he heard from others, in which the Divine Will, or help through intercession of the Imams, were manifested. The value of these anecdotes consists in the circumstantial descriptions of life in Persia (Balkh, Iṣfahān, etc.), or in India (chiefly Bijāpūr), about the years 1090–1097/1679–1686, to which the reminiscences of the author chiefly refer. The style is rather inflated, with many poetical passages, *ghazals* and *mathnawīs* in praise of the Imams.

As stated on f. 7v, the book is divided into a *fātiḥa*, two *mazhars*, and a *khātima*, but in fact only the *fātiḥa* is properly marked (f. 8). The other sections have no special headings, and it is not clear whether the work is complete in this copy, or not. Beg.

اول کرة نقطه که بکشاد قلم ، ... نامیه فرسائی خامه بدایع نکار النخ

At the end there are some stray notes and quotations, mostly of religious contents, on the fly-leaves (ff. 165–169v).

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 164; S 9,5 × 5,25; 7 × 3,25; ll 13, within double jādvals. Brownish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few notes on the margins.

709.

وقایع محاصرۂ حیدرآباد

Waqā'i-i-muḥāṣira-i-Haydarābād.

III 171.

Another copy of the well-known satirical story of the siege of Golconda, by Ni'mat Khān 'Ālī, see above Nos. 111–112. Beg. as usual.

Dated 1902 of the Samwat era, or approximately 1845 AD.

Ff. 61; S 9,5 × 5,25; 6,5 × 3; ll 15, no jādvals. Brownish Or. pap. Ind. nast. Cond. tol. good. Traces of moisture. A few marginal notes and glosses.

710.

قصہ حاتم طی

Qiṣṣa-i-Ḥātim-i-Ṭayy.

III 127.

Another copy of apparently exactly the same version of the story of Ḥātim Ṭayy as the one described above, No. 114. It begins in the same way as in that MS., but is shorter.

Dated the 17th Ramaḍān 1194/the 16th Sept. 1780, at Lucknow (?).

Ff. 115; S 8,5 × 5,5; 7,75 × 4; ll 17, within jādvals. Or. pap. Ind. nast. and shikasta. Cond. not quite good. Worm-eaten. Traces of moisture.

5. *Ornate prose, epistolography, etc.*

711.

منشآت برهمی

Munsha'āt-i-Brahman.

III 128.

The well-known work on epistolography, by Chandarbhan Brahman (d. 1068-1073/1657-1663), see IvASB 368, where references to other catalogues are given (add RsBr 248). Beg. as usual:

چون از عنفوان شباب این برهمی عقیدت کیش النخ

Dated the 21st Ṣafar 1098/the 6th Jan. 1687; copied by 'Abdu's-Ṣamad (b.) Farīd. Several seals, dated 1122, 1129 AH.; some more of them, erased. Stray notes on the first leaf.

Ff. 69; S 9 × 5; 6,25 × 2,75; ll 15, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

712.

بساتین اللغة

Basātīnu'l-lughat.

I 109.

A *farhang* and a commentary on Abū'l-Faḍl 'Allāmī's famous *Mukātabāt* (cf. above, No. 132), by Muḥammad Sa'd (or, as on f. 1v, Sa'dī), who compiled it in 1081/1670-1671 (cf. f. 208, where the chronogram is given as *نادر هذکي است*), see IvASB 355. The work is not very detailed; it is arranged so as to follow the original text, explaining its difficult expressions. Beg.

سپاس بقیاس داور بیهمال را که صناعت النخ

Copied by Diyānatu'l-lah b. Muḥammad Ma'sūm, at Calcutta, in the beg. of the xiii/xix c.

Ff. 208; S 8,25 × 5,5; 6 × 3,5; ll 13, no jādvals. Or. pap. Ind. nast. Cond. not good. Slightly worm-eaten and badly repaired. Traces of moisture.

713.

جامع القوانین

Jāmi' u'l-qawānīn.

III 173.

Another copy of the same collection of epistolary forms as described above, see No. 146. Beg. as in that transcript.

Dated 1906 of the Samwat era, or approximately 1849 AD.

Ff. 91; S 8×5; 6×3,25; ll 11, no jādvals. Europ. bluish pap. Ind. nast. Cond. bad. Leaves have stuck together under the influence of moisture. Ff. 67-68 are left blank.

714.

انشاء بدایع

Inshā-i-badāyi'.

III 104.

Epistolary models, collected and arranged by Dīn Dayāl of Fathpūr, near Lucknow (cf. f. 1v), an employee under a local nobleman Muḥammad Ardashīr (f. 1v, died in 1150/1737-1738, cf. f. 2v); he completed it in 1154/1741-1742 (cf. f. 29, where a chronogram is given as چہ نسخہ یکتا). It is divided into two *faṣls*, the first (f. 3) on petitions, and the second (f. 15v) on miscellaneous letters. The headings of these *faṣls* are not properly marked in the text. Beg.

بعد از حمد سپاس قادریکہ بیکرمزمہ قدرتش النہ

Copied towards the end of the xii/xviii c. or in the beg. of the xiii/xix c.

Ff. 29; S 9×5,75; 7,5×4; ll 15, no jādvals. Or. pap. Ind. shikasta and nast. Cond. not quite good. Dirty. Traces of moisture. Interlinear and marginal emendations.

715.

عجائب و غرائب

‘Ajā’ib wa gharā’ib.

Ia 180.

A large collection of models of descriptive ornate prose, or specimens of bombastic style extracted from different histories. The author does not mention his own name in the preface; in the colophon he is called Siyālkūtī Mal; he wrote in 1171/1757-1758 (f. 3). The title is given, as above, in the colophon (cf. R 1025, XIX). This work has also another title, *Ṣiḡāt-i-kā’ināt*. See R 1006, 1089, etc. It is divided into a great number of *ṣiḡats*, each dealing with a special subject and consisting of extracts from various works in ornate prose; a *fihrist* is given on ff. 4-8v. Beg.

حمد سخن افردنی کہ دلہای صاف باطنان را الخ

Dated the 25th Rajab 1242/ the 22nd Febr. 1827.

Ff. 244; S 10,25×6,5; 7,5×4; ll 15, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Notes on the margins and on the last leaf.

716.

گلشن حسن

Gulshan-i-ḥusn.

III 94.

Allegorical love stories, in an exceptionally tedious bombastic style, being a paraphrase of a Hindi story composed by Kabīr (?) Sing'h, a Rajput, of Benares. The translator does apparently not mention his own name, but states (f. 20) that he has finished the work in 1181/1767-1768. There is a very lengthy preface, and the story itself begins on f. 20v. Beg. of the preface:

شکر سپاس بی قیاس مر حضرت بی نیاز کریم النخ

Dated the 29th Ramaḍān of the 16th year of شاه غازی, or 1183 of the Faṣlī era, i.e. most probably the 16th year of Shāh 'Ālam, or 1188, or the 3rd Dec. 1774, at Calcutta, copied by Ḥusayn-'Alī Ḥusaynī.

Ff. 343; S 8,75 × 6,25; 6,75 × 4,25; ll 12, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Stray notes on the fly-leaves.

717.

(مجموعه در انشا)

(Majmū'a dar inshā).

II 118.

A collection of epistolary models, by different authors:

1. (ff. 1-16). *Inshā-i-Ni'matī*, by Ni'matu'l-lah Banī Isrā'il. The date of composition is not given. The treatise is divided into 24 *ruq'as*, which represent different forms of epistles. Beg.

الحمد لله ... بئذی درگاه بلا اشتباه خیر خواہ نعمت الله النخ

2. (ff. 16v-105). *Inshā-i-Harkaran*, see above, No. 141 and IvASB 363. The copy appears to be complete. Beg. as usual:

بعد از حمد و ثنای حضرت ایزد متعال ذوالجلال النخ

Dated the 14th Jum. I 1186/the 13th Aug. 1772, at Sad'hūt; copied by Muḥyī'd-Dīn b. Qādir Walī.

* Ff. 1-105; S 6,25 × 4,25; 5,25 × 2,25; ll 9, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

718.

صحت الفاظ

Ṣiḥḥat-i-alfāz.

II 368.

A manual of Persian grammar, stylistics, epistolography, and numerous additional matters, such as brief sketches of geography, history, eras, prominent poets, names of animals, etc., etc. The author, Faḍl-Imām b. Muḥammad Arshad Khayrābādī, wrote it to give little-educated people a chance to acquire learning in a short time. The work has apparently been composed about 1223/1808-1809, as this year is several times referred to (ff. 36v, 115),

in terms which imply its being still current at the time of composition. The work has apparently been divided into a number of *bābs*, but here the headings of only the fourth (f. 65v) and fifth (f. 72) are given. Much space has been reserved, apparently to be filled up in red ink, but remains blank. Ff. 159v-160 are also left blank. Beg.

سباس بیقیاس مبدعی را جلت قدرته که آدمی را بدانش النج

Dated June 1835, at Shāhjahānpūr.

Ff. 182; S 8,5 × 5,75; 6,25 × 4,75; ll 13, no *jadwals*. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired.

719.

وجیز الانشاء

Wajīzu'l-inshā'.

III 134.

A collection of epistolary models, by Lachhī-rām (cf. f. 2). The book had not been finally arranged at the time of his death, in 1233/1817-1818; this has been done by one of his disciples, Dyānd'hān (دیاندهان) (f. 58v), who completed it shortly afterwards (he gives a chronogram for 1233/1817-1818, یافت از لطف). It consists of specimens of private epistles, written in highly bombastic style. Beg.

دست یابی یکه تازان معرکه سخن دانی النج

Dated the 29th Shawwal of the 23rd year of Muḥammad Akbar's reign or 1245, i.e. the 23rd April 1830, copied by Rām Narāyan.

Ff. 59; S 10,75 × 6,5; 8 × 4,5; ll 15, within double *jadwals*. Or. pap. Ind. nast. Cond. bad. Worm-eaten and repaired. Stray notes and quotations on fly-leaves at the beginning and end.

720.

مرصعکار

Muraṣṣa'-kār.

III 168.

A small collection of epistolary forms, composed in 1234/1818-1819 (cf. f. 8, where a chronogram is given as گل گلزار سخنوری), by Qāsim-'Alī b. Ṭālī'mand (f. 7v, top). The title as above appears on f. 7. The work is divided into two *bābs*: the first (f. 8) deals with letters addressed to the representatives of different professions. The second (f. 37v) gives reports of accidents, accounts of journeys, and miscellaneous minor communications. Beg.

انشای رنگارنگ و املاى هوش و فرهنگ النج

Copied in 1905 of the Samwat era, or approximately 1848 AD.

Ff. 88; S 8 × 5; 5,5 × 3,25; ll 9, within double *jadwals*. Europ. pap. Ind. nast. Cond. good. Bad vignette.

721.

(مجموعه در انشا)

(Majmū'a dar inshā).

III 155.

Two works on epistolography, both of modern origin :

1. (ff. 1v-60v). *Muraṣṣa'-kār*. The same work as described above, No. 720, slightly incomplete at the end. Beginning as in the former copy.

2. (ff. 61v-174v). (*Inshā-i-Siyālkūtī*). A collection of epistolary forms, containing no references to any particular person or any date, by Andarphān (اندر پهان), surnamed Siyālkūtī. The exact title of the work and the date of its completion are not given. Beg. abruptly :

اکثر اوقات یاران معنی رس سخن آشنا الخ

3. (ff. 174v-201v). Epistolary specimens, apparently extracted from different works, the titles of which are not given. Several folios have been left partly or entirely blank.

Copied towards the end of the xiii/xix c.

Ff. 201; S 9×6; 6,75×3,25; ll 11, no jādvals. Brownish Or. pap. Ind. nast. Cond. good. Marginal notes and glosses.

انشای منظومه

722.

III 166.

Inshā-i-manzūma.

A collection of versified epistolary forms, composed in 1247/1831-1832 (cf. ff. 91-91v, where several chronograms are given for this date, the first being بدر منظومه). The name of the compiler is not explicitly mentioned; perhaps it cannot be found simply because the copy is illegible in many places. The title as above is given on f. 3v, bottom. Beg.

بنام دبیری جهان بیمثال ، که شد دفتر دهر زو ... الخ

Copied towards the end of the xiii/xix c., with sticky ink, so that the whole of the copy has become illegible due to folios having stuck together.

Ff. 99; S 8,5×6,75; 6,5×4,75; ll 10, no jādvals. Europ. pap. Ind. nast. Cond. hopelessly bad. Occasional additions on the margins.

(مجموعه منشآت)

723.

II 308.

(Majmū'a-i-munsha'āt).

Two short works in ornate prose and a collection of poems :

1. (ff. 1v-13) *Bihār-i-azīm*. Another copy of the same treatise as No. 166,1. Beg. as in that transcript.

2. (ff. 13v-21v). *Bihār-i-a'zam*. Another copy of the same

work as the one described in No. 166, 2. Beg. as in that transcript.

3. (ff. 25-31v). *Ash'ār-i-Shams*. A short collection of *ghazals* by one Shams, who may be identical with the author of the *Bihār-i-a'zam*. The poems are in Persian and Hindustani, not arranged in the usual alphabetical sequence. Beg.

محمد «وَنَقَّ آئِيْدَةً دَلْ» جمال حق ز رویش کشت حاصل

Many alterations, by the same hand. The copy may be an autograph.

Transcribed (the first two items, see f. 21v) in 1269/1852-1853.

Ff. 31 (ff. 22-24 are blank); S 7,5 × 6; 5,5 × 3,25; ll 13, no *jadwals*. Europ. pap. Ind. nast. Cond. good.

724.

بهار معنی

Bihār-i-ma'nī.

III 160.

A collection of epistolary models, in highly bombastic ornate prose, by Andarjīt D'hīr (اندر جیت دهیر, f. 4v), of Makudr (? مکودر),¹ who composed it in Lucknow (f. 5). There are apparently no dates or references to historical persons. The letters are almost all private, there are no documents. Judging from the style, the end of the XII/XVIIIc. may be suggested as the period to which the work belongs. Beg.

جوهر تیغ زبانهای نغمه پردازان انجمن صورت النخ

Transcribed by Bahā'u'd-Dīn, in 1900 of the Samwat era, or approximately 1843 AD.

Ff. 133; S 5,75 × 4; 4,75 × 2,75; ll 9, within *jadwals*. Or. brownish pap. Ind. nast. Cond. good.

6. Poetry.

725.

مخزن الاسرار

Makhzanu'l-asrār.

III 158.

The famous poem of Nizāmī, see IvASB 466,1. Beg. as usual:

هست کلید در کنج حکیم، بسم الله الرحمن الرحیم

At the beginning there is one leaf containing the preface to a work on *inshā*, by Barān Nat'h Multānī, called *Inshā-i-dilgushā'ī*, beg.

حمد بیعد و سپاس بیعد (و) بیعد مرذات مقدس النخ

Dated the 2nd Ramaḍān 1254/the 19th Nov. 1838; copied by Khayr Shāh b. 'Abdī'n-Nabī Shāh.

Ff. 70; S 11 × 6,25; 8 × 3,75; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. good. A few marginal glosses.

¹ Probably Nikodar, Jullundur district.

726.

اسکندر نامہ

Iskandar-nāma.

III 172.

The *second* part of the famous poem of Nizāmī, see above, No. 201. Beg. as usual. Slightly incomplete at the end.

Copied in the xiii/xix c.

Ff. 88; S 7 × 4; 5,75 × 2,75; ll 16, within jādvals. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture.

727.

منتخب الشرح سکندر نامہ

Muntakhabu'sh-shurūḥ-i-Sikandar-nāma.

III 106.

A modern commentary on Nizāmī's *Sikandar-nāma* (cf. above, No. 200), compiled by Badr-'Alī 'Azīmābādī and Mīr Ḥusayn 'Alī Jaunpūrī, apparently in the beg. of the last century. The work has been lithographed in Calcutta in 1812 (and reprinted several times since). It explains every verse: there is no preface and the work begins:

الحمد لله ... خدایا جهان پادشاهی تراست، ... لفظ خدای النخ

Transcribed apparently from a lithographed copy, and dated the 25th Šafar 1259/the 27th March 1843.

Ff. 263; S 11 × 7,25; 8,75 × 4,5; ll 16, no jādvals. Or. pap. Ind. nast. Cond. good. A few marginal notes.

728.

مفتاح المعانی

Miftāḥu'ī-ma'ānī.

I 969.

A commentary on the *Mathnawī* of Jalālu'd-Dīn Rūmī, comp. in the middle of the XI/XVIIc., by 'Abdu'l-Fattāḥ al-Ḥusaynī al-'Askarī, see IVASB 508. The *first daftar* begins on f. 2v; the *second* on f. 55; the *third* on f. 91; the *fourth* on f. 126; the *fifth* on f. 163; the *sixth* on f. 209. Beg. as usual:

حمد و ستایش ذاتی را که بمقتضای احببت ان اعرف النخ

Dated Rab. II 1094/April 1683.

Ff. 250; S 7,5 × 5; 5,25 × 2,5; ll 19, no jādvals. Brownish Or. pap. Ind. nast. Cond. not good. Badly worm-eaten.

729.

بوستان

Būstān.

III 167.

Another copy of this famous work, see above, No. 213, 2. Beg. as usual.

Copied in the end of the xii/xviii c.

Ff. 196; S 7,25 × 4,25; 4,75 × 2,75; ll 11, within double jādvals. Or. pap. Ind. nast. Cond. not good. Traces of moisture, some pages are discoloured. Marginal notes in the beginning. Bad vignette.

730.

کستان

Gulistān.

II 307.

Another copy of this famous work of Sa'dī, see above, No. 212. Beg. as usual. The present copy contains a number of bad modern illustrations (on ff. 4v, 15v, 26, 35, 49, 66, 82v, 100, 112v, 123v, 125v).

Copied in 1902 of the Samwat era, or approximately 1845 AD., by Tūṭa Rām Brahman Kashmīrī.

Ff. 179; S 10,5 × 6,25; 7,5 × 3,75; ll 12, within double jadwals. Or. pap. Ind. nast. Cond. bad. Dirty. Bad vignette. Ornamental margins on ff. 1v-2.

731.

The same.

III 162.

Another copy of this famous work, see above, No. 730. Beg. as usual. At the end several poems, in *Hindi*, are given.

Dated 1255/1839-1840.

Ff. 86; S 9,25 × 5,5; 6,75 × 3,5; ll 15, within jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Dirty. Traces of moisture.

732.

The same.

III 120.

1. Another copy of this famous work, see above, No. 730, beg. as usual.

2. At the end, ff. 113-161, there is an incomplete copy of the *Hazār mas'ala-i-Naṣārā*, or a thousand questions put by Christians to Muḥammad. Cf. I^vASB 1008-1012. The work is incomplete at the beginning and opens with:

دیگر خبر ده مرا کہ چون از آن درخت خورد النخ

The first item is dated (f. 112v) the 9th Ramadān 1260 (?), i.e. the 22nd Sept. 1844. The second, written by quite a different hand, was transcribed about the same time; here only the date of the month, the 16th Dhī Qa'da, is given.

Ff. 161; S 8 × 5,5; 6,75 × 3,75; ll 14-15, no jadwals. Or. and Eur. pap. Ind. nast. Cond. not quite good. Worm-eaten. Occasional marginal notes.

733.

(مجموعه)

(Majmū'a).

II 409.

Two versified works, very popular in India:

1. (ff. 1-21v). (*Manzūma dar lughat-i-Hindī*). The well-known versified vocabulary of Hindi terms, explained in Persian. It is usually attributed to the authorship of Khusraw Dihlawī, and

has been often lithographed in India. See IvASB 1743. Beg. as usual :

خالق باری سر جن هار، واحد ایک برا کتار،

2. (ff. 22-45v). *Karīmā*. The most popular didactic poem of Sa'dī, see above, No. 216.

Copied towards the end of the xii/xviii c.

Ff. 45; S 6,25 × 4,25; 5,25 × 2,25; ll 9, no jadvāls. Or. pap. Ind. nast. Cond. tol. good.

734.

دیوان قاسم انوار

Dīwān-i-Qāsim-i-anwār.

II 246.

Poems of the well-known Sufic author, Sayyid Mu'īnu'd-Dīn 'Alī, with the *takhalluṣ* Qāsim or Qāsimī, and surname Qāsim-i-anwār (d. 835-837/1431-1434), see IvASB 601. The present copy is incomplete at the beginning and at the end; it opens with :

کردگار ملکا پادشها دیانا، تو که بیجونی و من چون ترا چون دانم،

which is the third *bayt* in the *ghazal* which usually appears as the first in the *dīwāns* (IvASB 601, f. 1, l. 3). After the usual alphabetically arranged series of *ghazals*, there are given :

Tarjī'bands (f. 192), beg. as usual :

بیا ای عشق عالم سوز بی غم، قدم بر چشم من نه خیر مقدم،

Qit'as (f. 196v), beg.

هزارش رحمت حق بر روان باد، که نهج قول او بر طور ابرار،

Quatrains (f. 201), beg.

ای جان جهان جهان جان دلبر کیل،

می دل همه روح دار نی و بمی میل،

Mathnawiyyāt (f. 204v), beg.

ان کریمی که جود او عامست، واهب دین ولی و اسلامست،

Ff. 208-215v, containing several *ghazals* rhyming in می, must be placed between ff. 187 and 188.

A very good copy dating from the x/xvi c.; many lacunas.

Ff. 215; S 9,75 × 5,75; 6,5 × 3,25; ll 15, within jadvāls. Good Or. pap. Herati nast. Cond. rather bad. The MS. was badly injured by white ants, and is repaired. Traces of a good vignette.

735.

تحفة الاحرار

Tuḥfatu'l-aḥrār.

III 159.

Another copy of the same famous poem of Jāmī, as described above, No. 237. It has a preface, in prose, beg. as in that copy, and the poem itself begins in the usual way on f. 2.

Dated the 1st Sha'bān 1253/the 31st Oct. 1837; copied by Khayr Shāh. Many interlinear explanatory notes.

Ff. 55; S 11 × 6,25; 8 × 3,75; ll 17, no jādvals. Or. pap. Ind. nast. Cond. good.

736.

يوسف زليخا

Yūsuf-u Zulaykhā.

III 164.

The famous poem of Jāmī, see IvASB 612, 21; cf. above No. 238. Beg. as usual:

الهي غنچه اميد بكشای، کلي از روضه جاويد بنمای،

Dated 2131, i.e. apparently 1231/1816. Marginal and interlinear notes and glosses. Notes and quotations on the fly-leaves.

Ff. 122; S 9,5 × 5,5; 7 × 3,25; ll 17, no jādvals. Brownish Or. pap. Ind. nast. Cond. tol. good.

737.

ديوان آصفي

Dīwān-i-Āṣafī.

III 119.

Another copy of the dīwān of Āṣafī Harātī (d. ca. 923/1517), see above, No. 243. It contains *ghazals*, beg. as in No. 243, alphabetically arranged, and a few *qit'as* and quatrains at the end.

Copied towards the end of the xiii/xix c.

Ff. 111; S 8 × 5,5; 6,25 × 4,5; ll 11, no jādvals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, traces of moisture, paper is decaying. Stray notes on fly-leaves.

738.

ديوان نظيري

Dīwān-i-Nazīrī.

III 126.

The well-known dīwān of Muḥammad Ḥusayn Nishāpūrī who used the *takhalluṣ* Nazīrī (d. ca. 1021/1612-1613), the same as described above, No. 262. It contains *ghazals*, alphabetically arranged, beg. as in No. 262, and quatrains, beg. (f. 221v):

ای از تو صور نکار هر جا کوری، زیب از تو دهد بعاریت هر عوری،

(The quatrain which is placed first in No. 262 is here the second).

Dated 1160/1747; copied by Muḥammad Ishāq Riḍawī Mashhadī.

Ff. 237; S 6,25 × 4; 4,5 × 2,5; ll 13, no *jadwals*. Or. pap. Ind. shikasta. Cond. tol. good. Worm-eaten.

739.

دیوان ظهیری

Dīwān-i-Zuhūrī.

III 124.

Poems of Zuhūrī, whose original name was Nūru'd-Dīn Muḥammad Turshīzī (d. 1025-1027/1616-1618), see IvASB 716, cf. above No. 139. This copy contains only his *ghazals*, alphabetically arranged. Beg. as in IvASB 716:

آنکه خواهد داشت فردا رحمتش دیوان ما،

کشته و صفش آفتاب مطلع دیوان ما،

Copied in the beg. of the xii/xviii c.

Ff. 430; S 8,25 × 4,5; 6,5 × 3,25; ll 15, within *jadwals*. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Bad vignette. Stray notes on f. 1.

740.

دیوان برهمی

Dīwān-i-Brahman.

III 170.

Poems of Chandarbhan Brahman of Patyāla, d. ca. 1073/1662-1663, see IvASB 762, consisting of an alphabetical series of *ghazals*, and a number of quatrains at the end:

Beg. of *ghazals* (f. 10), as usual:

ای برتر از تصور وهم و کمان ما، ای درمیان ما و برون از میان ما،

Beg. of quatrains (f. 68v):

ما را جو بحال خود شناسا کردی، از خار کل و ز قطره دریا کردی،

At the beg., on ff. 1v-9v, there is a fragment in ornate prose.

Copied in the xii/xviii c.

Ff. 71; S 8,75 × 5,75; 6,75 × 4; ll 14, no *jadwals*. Brownish Or. pap. Ind. nast. Cond. tol. good.

741.

دیوان صایب

Dīwān-i-Ṣāyib.

III 161.

Another copy of this popular dīwān, in an abbreviated version. At the end, after the last alphabetical *ghazal*, two more

poems, each with different rhymes, are given. Beg. as usual, see No. 274. No preface.

Dated the 7th Dhī'l-Qa'da 1150 (the 20th of Muḥammad Shāh's reign), i.e. the 26th Febr. 1738; copied by Muḥammad 'Ārif of Ibrāhīmābād, called Sūd'hra (سودھرا).

Ff. 133; S 10 × 6; 8,25 × 4; ll 15, within jādvals. Or. pap. Ind. nast. Cond. good.

742.

The same.

III 157.

Another copy, incomplete at the end, breaking off at the poems rhyming in *dāl*.

Copied in the xiii/xix c.

Ff. 133; S 9,75 × 6,75; 7,25 × 4,25; ll 17, no jādvals. Or. pap. Ind. shikasta. Cond. tol. good. Emendations on the margins.

743.

(اشعار مظہر علی)

(Ash'ār-i-Maẓhar-'Alī).

III 100.

Poems of Maẓhar 'Alī 'Alā'ī Bihārī, a disciple of 'Alā'u'd-Dīn Chishtī Sandilī (cf. ff. 39, 57). There are no dates or references to historical personages. The name of the author is given only in the colophons; his *takhalluṣ* does not appear in the text. The present copy contains:

1. (ff. 1-49v). (*Mathnawī*). A small imitation of Rūmī's famous poem, consisting of short *dāstāns* and *ḥikāyats*, in Sufic strain, beg.

ای علاوالدین شیرین داستان ، باز گوزان بینشان با من نشان

2. (ff. 50-54v). *Tarjībānd*, also in Sufic strain, beg.

ای دیدہ بہ بین کہ حضرت یار ، برداشت نقاب را ز رخسار

3. (ff. 54v-60v). A few short *mathnawīs*, *rubā'īs*, and *qaṣīdas*.

At the end there is (ff. 61-62) a letter from Ḥakīm Ni'matu'l-lah to the author, and the latter's reply to it.

Dated (cf. ff. 49v, 54v) Shawwāl and Dhī'l-Qa'da 1219/Jan.-Febr. 1805; copied by Bakhshish 'Alī.

Ff. 62; S 8 × 4,5; 6,5 × 3; ll 13, no jādvals. Or. pap. Ind. nast. Cond. tol. good. A few marginal additions and emendations.

744.

(مجموعه)

(Majmū'a).

III 121.

A collection of commentaries by Muḥammad Sa'd, who flourished towards the end of the XI/XVIIc., on several famous poetical compositions; there are also some other works.

1. (ff. 1v-37). *Sharḥ-i-Yūsuf-Zulaykhā*. A brief commentary on Jāmī's famous poem dealing with the story of Joseph, cf. IvASB 612, 21. The author calls himself simply Sa'd (f. 1v), without any surnames. Beg.

الحمد لله ... اما بعده فقير سعد ملتمس سخن سنجان النخ

2. (ff. 40v-157). *Basātīnu'l-lughat*. Another copy of the same *farhang* to the *Mukātabāt* of Abū'l-Faḍl, as described in No. 712. The date of composition is here given as 1080/1669-1670 (cf. f. 157 where the chronogram appears in the form of (فرهنگ کیست نادر written فرهنکیست نادر). Beg. as in No. 712.

3. (ff. 160v-255v). *Sharḥ-i-Dīwān-i-Hāfiz*. A commentary on the *diwān* of Hāfiz, cf. above, No. 229, by Muḥammad Sa'd, who composed it in 1100/1688-1689 (cf. f. 255v, where a chronogram is given as بیان غزل). Beg.

بعد ز اداى ثناء حضرت دادار بى همال ... اما بعد، محمد سعد
مشهود ضمائر سنجان النخ

4. (ff. 261v-286). *Farhang-i-Dīwān-i-Badr-i-Chāchī* (cf. above, No. 226), by the same Muḥammad Sa'd. Beg.

حمد ببعد و مدح ببعد صانعی را که غرایب اشعار را ... بعد هذا مسود
این اجزا محمد سعد کوید النخ

5. (ff. 292v-386). *Gulistān*. Another copy, see above, Nos. 212, 213, 730-732. Beg. as usual.

6. (ff. 387v-397). *Farhang-i-Gulistān*. A brief *farhang* to the *Gulistān*, without the author's name. It is apparently the same as the one described in IvASB 932, 2. Beg.

رضا خوشنودی، جزا پاداش، استسقا طلب نوشیدن النخ

The first four items have been copied by Fayḍu'l-lah of Chachra (چچری)، who wrote in 1174/1760-1761 (cf. f. 157); the second part was written by Muḥammad 'Ashiq b. Dīdār Muḥammad, of Raḡhī; on f. 386 he gives the date as the 16th Rab. II 1199/the 26th Febr. 1785.

Ff. 397; S 8,75×6; 7×3; Il 15, no *jadwals* (on some folios the lines are written diagonally). Or. pap. Ind. nast. and *shikasta*. Cond. tol. good. Slightly worm-eaten. Stray notes on the margins and fly-leaves. Several folios are left blank between each item.

745.

(مجموعه اشعار)

(Majmū'a-i-ash'ār).

III 152.

Extracts from different poets, in Persian and Hindustani.

1. (ff. 31v-49v). Several poems of Nizām, mostly of religious contents, with Shi'ite tendencies. There were many poets who used this *takhalluṣ*; the present extracts contain no chronograms or references to historical persons. There are: a *tarjī'band* in praise of 'Alī; a short *mathnawī* of religious contents, and several *qaṣīdas* and other poems. Beg. of the first poem:

ای تو بر صدر خلافت مصطفی جانشین، الخ

2. (f. 50). A short extract from the *Nawṭarz-i-muraṣṣa'*, by Mīr 'Aṭā Husayn Khān (end of the XII/XVIIIc.).

3. (ff. 50v-69). Scrappy poetical quotations, in *Hindustani*, from different authors, apparently intended to illustrate some rules of poetics.

4. (ff. 69v-76). *Muntakhab-i-dīwān-i-Maẓhar*. A number of *ghazals* by Maẓhar, who is probably different from the one referred to in IVASB 702. The poems are not arranged alphabetically and there are apparently no references to any historical persons. Beg.

بیای رفتن باران از این جهان رفتم،
برنگ سایه به تحریک دیگران رفتم،

One of the entries (f. 67) is dated 1193/1779. Other parts date probably from the same time.

* Ff. 31v-76; S 8×6; 7×3,5; ll 23, irregular; no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Many marginal additions and notes.

Pashtu poetry.

746.

دیوان رحمان

(Dīwān-i-Raḥmān).

I 392.

One of the numerous versions of the dīwān of 'Abdu'r-Raḥmān, a Mahmand of the Ghorīya Khel, with the *takhalluṣ* Raḥmān, who died in 1123/1711-1712. See BI 1076-1077. There are in the beginning several *ghazals* in praise of God, the Prophet, etc. All others are Sufico-lyric poems, without any dates, dedications, etc. They are arranged in the usual alphabetical order. Beg.

گوره هس کردگار دی رب ثما،
چه صاحب د کل اختیار دی رب ثما،

Copied by Muḥammad 'Ālim Wilāyatī, in the beg. of the xiii/xix c.

Ff. 60; S 8,25×6; 7×4; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Traces of moisture.

7. *Theology.*

747.

مطلع الانوار

Maṭla'u'l-anwār.

I 950.

The well-known history of Muḥammad and his early successors, entirely based on tradition, also dealing with the legends about the foundation of the Ka'ba, and with eschatology, etc. The author, 'Afīf b. Nūr Kāshānī, wrote in the X/XVlc. See IvASB 62, where references to other catalogues are given. The work is divided into 21 *faṣls*. Beg. as usual:

الحمد لله ... ضعيف ترین بندگان حضرت رباني النخ

Dated the 19th Dhī'l-Ḥijja 1186/the 13th March 1773; copied by Ḥāmid b. 'Abdī'l-Majīd.

Ff. 171; S 8,25 × 5,5; 6,25 × 3,25; ll 13, no *jadwals*. Or. brown pap. Ind. nast. Cond. not good. Worm-eaten. Notes on the margins, and on the fly-leaves at the beginning and end.

748.

عجائب القصص

'Aja'ibu'l-qīṣaṣ.

III 97.

A collection of legends concerning the prophets, from Adam to Muḥammad. The author calls himself (f. 2v) 'Abdu'l-Wāḥid b. Muḥammad al-Muṭṭī, but does not mention the date of composition. The work cannot have been compiled earlier than the X/XVlc., as in the list of authorities (ff. 2v-3) there occur many works of the IX/XVc., and the latest of them seems to be the *Mawāhib-i-'Alīyya* of Kāshifī (cf. IvASB 959), which was completed in 899/1493-1494. See EIO 597, where the headings of the 20 *bābs*, into which it is divided, are given. Beg.

الحمد لله الذي بعث النبيين مبشرين ومنذرين النخ

Dated the 18th Rab. II 1197 (the 24th year of Shāh 'Ālam's reign), i.e. the 23rd March 1783.

Ff. 366; S 8,5 × 5,75; 7 × 4; ll 15, no *jadwals*. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

749.

مناقب مرتضوى

Manāqib-i-Murtaḍawī.

III 96.

The well-known biography of 'Alī b. Abī Ṭālib, based on the familiar legends, by Muḥammad Ṣāliḥ al-Ḥasanī (or Ḥusaynī) at-Tarmidhī, with the *takhalluṣ* Kashfī, who d. in 1061/1651 (f. 1v), see above, No. 375. The present copy is slightly incomplete at

the beg. and end; it opens with f. 2, l. 7 of No. 375, and ends apparently on f. 413 of that copy.

Copied in the xiii/xix c.

Ff. 310; S 9,75 × 6; 7,5 × 3,5; ll 17, no *jadwals*. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Towards the end of the volume the left upper corners of the folios are torn away.

750.

شرح کانی

Sharḥ-i-Kāfī.

III 95.

A Persian paraphrase of and commentary on the famous Shi'ite theological work, *Al-Kāfī fī 'ilmī'd-dīn*, by Muḥammad b. Ya'qūb b. Ishāq al-Kulaynī (or Kalīnī), who d. in 328/939 (cf. Brock. I, 187). The present copy contains only a portion of the section on faith, کتاب الایمان و الکفر, beg. with the end of the 91st *bāb*. The commentator gives his name in the colophon as Khalīl b. al-Ghāzī al-Qazwīnī (wrote *ca.* 1070/1659). The date of completion of the work is given as the 1st Jum. II 1068/the 6th March 1658. For another portion of the same work see Ahlwardt, 1858. Beg. abruptly:

... پس استاد بر سر ما ساعتی تا کوش کزد النخ

Copied in the beg. of the xiii/xix c.

Ff. 252; S 9,25 × 7; 7 × 4,5; ll 20, no *jadwals*. Or. grey pap. Ind. nast. Cond. good. Slightly worm-eaten.

751.

ترجمه مکالم الاخلاق

Tarjuma-i-Makārimu'l-akhlāq.

III 74.

A Persian translation of the Arabic treatise on the style of life suitable for a true Shi'ite, as based on the example of the Prophet and the Imams. In the beginning of the translation the author of the original is called Abū Naṣr Ḥasan b. Abī 'Alī Ṭabarsī, (f. 3), but in the preface of the translator (f. 2) his name is given as Raḍiyyu'd-Dīn Abū Naṣr b. Abī 'Alī Faḍl Ṭabarsī. It cannot be determined whether these two are identical. For Raḍiyyu'd-Dīn Ṭabarsī, the well-known Shi'ite divine, d. 548/1153, see Brockelmann, I, 405. This work is referred to in the *Kashfu'l-hujub* (p. 548, No. 3086); the author is there also identified with Raḍiyyu'd-Dīn Ṭabarsī, on the authority of Majlisī. The Persian paraphrase has been written for Mir 'Alī Shīr b. Sayyid 'Abdi'l-lah b. Mir 'Abdi'l-Karīm al-Māzandarānī (f. 2), and was completed the 8th Sha'bān 1061/the 27th July 1651 (cf. ff. 351v, 352, where a chronogram is given as *بر گرفتیم چو سرز جیب فکر، شد عیان از مکالم*

(اخلاق). The translator is 'Alī b. Ṭayfūr al-Biṣṭāmī (cf. above, No. 442 and IVASB 1108, 1115). Beg. of the preface:

ای نام تو عنوان کتاب اخلاق ... اما بعد، چنین گوید بزرگوار خاکیار
و ذره بيمقدار النخ

Beg. of the translation (f. 2v):

سپاس بيقياس مر معبوديرا که يکتاست در ذات النخ

At the end there are some notes of religious contents, dealing with some *ḥadīths*.

Dated the 17th Safar 1076/the 29th Aug. 1665.

Ff. 352; S 9 × 5,25; 6,5 × 3; ll 22, no jādvals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, traces of moisture. Marginal notes and additions.

752.

(رسائل علي حزين)

(Rasā'il-i-'Alī Ḥazīn).

I 93.

Several short treatises of religious contents, by Muḥammad 'Alī Ḥazīn (see above, Nos. 55, 298, 299), in Persian and in Arabic:

1. (ff. 150v–161). *Tahqīq-i-ma'ād-i-rauhānī*, on the theological and mystical meaning of the doctrine of resurrection, based on appropriate *ḥadīths*, etc., cf. Bk 407 (p. 233). Beg.

وله الحمد في الآخرة ... و بعد، در اشارت بلذات و الم النخ

2. (ff. 161–167). *Jawāb-i-su'ālāt-i-sā'il*, apparently by the same Ḥazīn, although the name of the author is not explicitly given. It is a series of replies to different questions concerning the application of the rules of the Shi'ite *fiqh* to local conditions of life in India. Beg.

سوال، چه میفرمایند علمای فرقه محقه امامیه النخ

3. (ff. 357–359). *Shajarat-u't-Tūr fī sharḥ āyati'n-Nūr*. A commentary, in Arabic, on the Coranic verse XXIV, 35, by the same Ḥazīn, at Mashhad, in 1140/1727–1728 (cf. f. 359). Beg.

نحمدک یا نور الذور و نور افوق کل نور النخ

4. (f. 359v). *Al-lama'at mir'āti'l-lah fī sharḥ āyat Shahada'l-lah*. A brief note by the same Ḥazīn on the meaning of the verse III, 16, of the Coran, also in Arabic, beg.

الحمد لله الهم الحمد و الشکر لواهب الشکر النخ

It was composed at Ardabīl, prior to starting on his journey to Khorasān, in 1136/1723–1724.

5. (ff. 360-363v). *Sharḥ-i-ba'ḍ-i-āyāt*. A short treatise explaining the meaning of the Coranic verse V, 8, as well as some others, in brief, apparently by the same Ḥazīn, beg.

الحمد لله وسلام علي عباده الذين اصطفى الخ

6. (ff. 364-364v). Several short letters (*ruq'as*).

Copied in the end of the xii/xviii c.

* Ff. 150-167 and 357-364v; for measurements, etc., see No. 416.

753.

سراج القلوب

Sirāju'l-qulūb.

I 964.

One of the numerous versions of the questions concerning different points connected with the story of creation, the legendary ages, eschatology, etc. Here the author of the replies is 'Alī, the Imām, and the contents are arranged in 44 *bābs*. The name of the real compiler is not given. Cf. IvASB 1008-1012 and 1770 where references to other catalogues are given. Beg. abruptly:

از امير المؤمنين علي عليه السلام وديكر اصحاب سوال کردند ايشان
از حضرت رسول صلعم شنیده بودند جواب دادند و این کتاب را سراج
القلوب نام نهاده شد الخ

Copied in the beg. of the xiii/xix c.

* Ff. 155-217; S 11 × 6,25; 8 × 3,75; ll 15, no jadvls. Or. pap. Ind. nast. Cond. good. A few marginal notes.

8. *Sufism*.

754.

مناجات عبد الله انصاري

Munājāt-i-'Abdu'l-lah Anṣārī.

I 93.

The well-known invocations to God, by 'Abdu'l-lah Anṣārī (d. 481/1088), see IvASB 1153, and above, Nos. 442, 461 (2). Beg. as usual.

Copied in the end of the xii/xviii c.

* Ff. 146-150; for measurements, etc., see above, No. 416.

755.

لمعات

Lama'āt.

III 169.

The well-known Sufic work of Fakhrū'd-Dīn Ibrāhīm b. Shah-riyār Hamadānī, with the *takhalluṣ* 'Irāqī, see above, No. 418. Beg. as in that copy.

At the beg. there is a copy of a petition.

Dated 1083/1672-1673, or 1729 of the Samwat era.

Ff. 35; S 8,75 × 5,75; 6,75 × 3,5; ll 14, no jadvls. Or. pap. of different colours. Ind. nast., different hands. Cond. tol. good. Notes at the end.

756.

مکتوبات احمد منیری

Maktūbāt-i-Aḥmad Munyarī.

III 105.

The famous collection of Sufic epistles of Sharafu'd-Dīn Aḥmad b. Yahyā Munyarī (d. 782/1380-1381). This is the so-called *first* collection, compiled by a disciple of the saint, Zayn Badr 'Arabī, in 747/1346-1347. See EIO 1843, where the headings of all the letters are given. Cf. IvASB 1205-1208, and above, No. 425. Originally the collection contained 100 letters, but the present copy is incomplete at the end and breaks off with the 79th epistle. Beg. as usual:

سپاس بی پایان و ستایش فراوان مر حضرت پاک خداوندی را الخ

Copied in the xiii/xix c.

Ff. 278; S 8,75 × 5,75; 6 × 2,75; ll 16, no jadwals. Europ. pap. Ind. nast. Cond. not quite good. Worm-eaten. Traces of moisture. Marginal glosses and emendations.

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(For explanations and list of abbreviations
see Preface).

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ADDITIONS AND CORRECTIONS.

(a) Additions.

No. 93. Further information concerning the biography of the translator may be found in a paper by N. Martinovich, The life of Mohammad Paolo Zaman, the Persian painter of the XVIIth century, *Journal of the American Oriental Society*, vol. 45 (1925), pp. 106-109. It appears that it was 'Abbās II, not 'Abbās I, who sent him to Rome. Soon after the enthronement of Aurangzib he returned to Persia, embraced Islam again, and worked as a painter at Isfahan. His full name was Muhammad Zamān b. Hājji Yūsuf Kirmānī. To him belongs the authorship of a medical work, *Hadiqa-i-ālam*, described in Bl 866, written by him at Isfahan, probably during the later period of his life.

No. 207. The first two books of the *Mathnawī* have been edited by R. A. Nicholson as vol. IV (New Series) of the Gibb Memorial Series, 1925.

No. 227. To the bibliography of the *Dilgushā* (9), add: A Christensen, *Remarques sur les facéties de 'Ubaid-i-Zākānī*, avec des extraits de la *Risāla-i-dilgushā*, *Acta Orientalia*, vol. III (1924), pp. 1-37.

Nos. 332 and 333. A collation with MS. R 30 of the older Arabic collection in the Society's library enables us to identify these two volumes as the first and the second halves of the *Tafsīr-i-Zāhidī*. The *nisba* of the author is there given as ad-Darsī, and it is difficult to decide whether this is an emendation of the scribe, or whether the *nisba* ad-Darwājakī is the result of a corruption of the passage:

...الدرسي واما حكي في تفسير كلام الله ... = ... الدر (سي) وا (ما) حكي في تفسير...

No. 417. The *Fihī mā fihī* has been briefly reviewed by R. A. Nicholson, The table talk of Jalalu'ddin Rumi, in the Centenary number of the *Journal of the Royal Asiatic Society*, 1924, pp. 225-232. It appears from this paper that the lithographed Persian edition of the work was unknown to the author. References to two other copies in Indian libraries are given there.

No. 462 (7). After a reference to IvASB 1345 (2), add: "and also further on in this Catalogue, No. 672 (6)."

No. 472. After "Darwīsh Muhammad," add: "who was probably identical with the scribe of No. 412 above. Both MSS. were apparently originally parts of one volume."

No. 647. After *Shudhūdh*, add: (*sic*, i.e. *Shudhūr*, or *Shudhūru'dh-dhahab*, a versified Arabic work on alchemy by 'Alī b. Mūsā al-Andalusī, d. 673/1274, see Brock. I, 313).

Nos. 665 and 666. Concerning other works of Geronimo Xavier see in the paper by E. D. Maclagan, The Jesuit missions to the emperor Akbar, in the *Journal of the Asiatic Society of Bengal*, vol. 65 (1896), pp. 38-113, especially pp. 110-113, where the older bibliography is given. A special study of the origin of the *Ahwāl-i-Hawāriyān* has been published by Rev. H. Hosten, in his *Fr. Jerome Xavier's Persian Lives of the Apostles*, *Journ. of the As. Soc. of Bengal*, vol. X, 1914, pp. 65-84.

No. 672 (6). After the reference to IvASB 1345 (2) add: "See also above, No. 462 (7), in this Catalogue."

(b) Alterations in library marks.

During the printing of the volume the following library marks have been changed:—

III 49	(No. 144, on p. 127) is changed into	III 50.
I 443a	(No. 180, on p. 149) ,, ,, ,,	III 152.
I 575	(No. 194, on p. 158) ,, ,, ,,	III 131.
I 575a	(No. 196, on p. 159) ,, ,, ,,	I 575.
II 223a	(No. 267, on p. 197) ,, ,, ,,	III 130.
I 341	(No. 343, on p. 249) ,, ,, ,,	III 133.

c. *Misprints.*

- p. 27, l. 12. *For* II 443 *read* II 444.
 p. 36, l. 10 (No. 585). *For* Izadyār *read* İzadyār.
 p. 46, l. 24 (No. 1349). *For* Isfahānī *read* İsfahānī.
 p. 48, l. 13 (No. 1496). *For* Saī'du'd- *read* Sa'īdu'd-
 p. 53, l. 12 (No. 1874). *For* İsfarāinī *read* İsfarāinī.
 p. 53, l. 49 (No. 1894). *For* Mushhadī *read* Mashhadī.
 p. 62, l. 8 (No. 2477). *For* 'Alī, Qulī *read* 'Alī-Qulī.
 p. 64, l. 22 (No. 29). *For* İzmatī'l-lah *read* 'İzmatī'l-lah.
 p. 70, l. 15, second column. *For* 66 *read* 68.
 p. 83, l. 4, fr. bot. *For* 'Alam *read* 'Alim.
 p. 96, l. 23. *For* یورنو *read* یورنو.
 p. 110, l. 15. *For* Mudtarr *read* Muḏtarr.
 p. 127, l. 22. *For* III 49 *read* III 50.
 p. 144, l. 20. *For* rhetorics *read* rhetoric.
 p. 149, l. 32. *For* I 443a *read* III 152.
 p. 158, l. 13. *For* I 575 *read* III 131.
 p. 159, l. 14. *For* I 575a *read* I 575.
 p. 169, l. 5, fr. bot. *For* Hāfiz *read* Hāfız.
 p. 188, No. 253, heading. *Read* Khamsa-i-Qāsimī.
 p. 195, l. 19. *For* کسیت *read* کسیت.
 p. 197, l. 2. *For* II 223a *read* III 130.
 p. 197, No. 268, heading. *Read* Mukhbīru'l-wāsilīn.
 p. 206, No. 287, heading. *Read* Kulīyyāt-i-Ta'thīr.
 p. 209, l. 22. *For* Faqrū'l-lah *read* Faqīru'l-lah.
 p. 223, l. 34. *For* Mu'ammāyāt *read* Mu'ammayāt.
 p. 239, l. 24 (No. 549). *For* Sar'at *read* Sur'at.
 p. 249, l. 18. *For* I 341 *read* III 133.
 p. 275, l. 3, fr. bot. *For* الاتباع *read* الاتباع.
 p. 283, l. 3, fr. bot. *For* Laṭ-if *read* Laṭīf.
 p. 285, l. 7. *For* خط *read* خط.
 p. 285, l. 3, fr. bot. *For* Khīwāqī *read* Khīwaqī.
 p. 286, No. 413, heading. *Read* Fawā'idu's-sālikīn.
 p. 335, l. 24. *For* Christī *read* Chishtī.
 p. 345, l. 9. *For* maqādir *read* maqādīr.
 p. 363, l. 13. *For* ۱۲۲۳ *read* ۱۲۳۲.
 p. 371, l. 6. *For* Sa'd-Sulaymān *read* Sa'd-i-Sulaymān.
 p. 387, l. 35. *For* ابن *read* ابن.
 p. 401, l. 15. *For* astronomica *read* astronomical.
 p. 415, l. 11. *For* ... اکثر آنها از ... *read* ... اکثر نرا از ...
 p. 433, l. 3. *For* composeb *read* composed.
 p. 452, l. 2. *For* Būstāu *read* Būstān.
 p. 462, l. 1. *For* Mu'tamad *read* Mu'tamid.
 p. 463, l. 36. *For* Tadhkira-i-ta'līfu'lī-ash'ār *read* Tadhkira-i-ta'līfu'l-ash'ār.
 p. 469, l. 11. *For* آمین *read* آمین.
 p. 485, l. 10. *For* حضرت *read* حضرت.
 p. 487, l. 6, fr. bot. *For* Al-lama'at *read* Lama'at.